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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 65 — January 3, 1950 — Number 1

"No man having put his hand to the plow, and looking back is fit for the kingdom of God." Luke 9 : 62.

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by P. W. Penner

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The Mennonite

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THE MENNONITE is the weekly religious journal of the General Conference of the Mennonite Church of North America, devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Business Office: Mennonite Publication Office, Newton, Kansas. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for this paper to Mennonite Publication Office, 722 Main Street, Newton, Kansas. Address all manuscripts for publication to: Editor, THE MENNONITE, 722 Main Street, Newton, Kansas.

Of Your Pen Acquaintance

P. W. PENNER ("God's Logic of Foreign Missions"), Hillsboro, Kansas, served for forty years on our Conference mission field in India before retiring last year.

MALCOLM WENGER ("A Challenge to Intercession"), serves with Mrs. Wenger among the Cheyenne Indians in Busby, Montana.

Official Annoncement

CONFERENCE DATES SET

At an Executive Committee session held in connection with the Fall Council of Boards meeting, Mountain Lake, Minnesota, the dates for the Thirty-second Session of General Conference were definitely set as August 23 to 30, 1950, at Freeman, South Dakota.

Walter H. Dyck,
Executive Secretary

"Reader Says"

Dear Editor:

Please put me down for the 1949 Index of THE MENNONITE. Would it make indexing easier if THE MENNONITE had its pages numbered beginning with I in the first issue of the year and ending with the number it would add up to by the end of the year?

Cordially yours,
H. D. Epp
Henderson, Nebraska

THATS THE SPIRIT!

Dear Editor:

Please renew my subscription for THE MENNONITE for 1950.

Please renew my subscription for MENNONITE LIFE for 1950 and 1951.

Please renew the German Mennonite for my mother for 1950.

I am enclosing $10.00 to cover the above and if there is any balance please send it to the Seminary or use it for some other cause.

Sincerely,
Olga Marie L. Gast
13820 Othello Avenue
Cleveland 10, Ohio

P. S. I enjoy reading your magazines very much and my mother is very pleased with the German editions.

PRAYER

Prayer is work, dost thou believe it?
Prayer is power, wilt thou receive it?
Prayer is the path our Saviour trod,
Prayer the touch that links with God.
Make thy life a daily prayer,
He will answer—here and there.

—from *Zion Church Bulletin*, Elbing, Kansas.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

January 1-7, Universal Week of Prayer.

January 3, beginning of Winter Term, Canadian Mennonite Bible College.

January 16-20, Oklahoma Bible Academy Bible Conference, Andrew Shelly, speaker.

January 16-27, Short course in music for pastors, choir conductors, and others interested, given by extension department of Bethel College.

January 29 to February 5, 1950, Seventh annual observance of Youth Week.

January 30, Second semester classes begin, Bluffton College.

March 6, Bethel College spring quarter opens.

March 7, Mennonite Biblical Seminary, spring quarter opens.

March 12-17, Annual Bible Lectures, Bethel College.

March 17-19, Eighth Annual Rural Life Conference, Bluffton, College, participated in by Friends, Brethren, and Mennonites.

April 9, 1950, Easter.

May 28, 1950, Pentecost.

May 28, Mennonite Biblical Seminary, Commencement, 10:00 a.m.

May 30, Bethel College, Commencement, 10:00 a.m.

June 1, Freeman Junior College, Commencement Day.

June 5, Bluffton College, Fiftieth Annual Commencement, D. Elton Trueblood, speaker.

June 22, Canadian Mennonite Bible College, Commencement, 10:00 a.m.

July 1-5, tentative dates for the Canadian District Conference Sessions, the Rosenort Church at Rosthern, Saskatchewan.

August 18-23, General Conference Minister's Retreat.

August 23-30, 1950. General Conference Sessions, Freeman, South Dakota.

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Secretaries of Boards, Committees, Conferences, and Conference Schools on both the General Conference and District Conference level, are urged to send in the dates of important activities for this column in our paper.

ANNOUNCEMENT

Jacob H. Janzen of Waterloo, Ontario, was taken to the hospital on Wednesday, December 21, after a serious attack according to Henry H. Epp, pastor of the Waterloo-Kitchener Congregation. His many friends will want to uphold him before the throne of grace.

MISSION BRIEF

Rev. and Mrs. Gerald Stucky and three children arrived at Berne, Indiana, recently for an eight-month furlough from the mission field at Cachipay, Colombia.

The Orlando Waltners will be sailing for India on Thursday, January 26.

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Editorials

KEEPING THE DYNAMIC OF PRAYER from degenerating into an empty form is one of the most trying concerns of sincere Christians. The ultimate test of faith comes in the prayer closet. If there is a breakdown in the outward life of a Christian, it is because his prayer life had broken down some time before. It is when we are alone with God—when we acknowledge our spiritual need and feed upon spiritual food of the Word and fellowship with Jesus Christ—that we grow in maturity as disciples of Jesus Christ. Likewise, it is when we are alone with God, that we often, to our own tragedy refuse to acknowledge our need and cut ourselves off from nourishment. Lack of nourishment automatically means spiritual flabbiness and ultimate death unless there is a return. All this begins in the prayer closet too. The habit of being alone with God may continue for some time; but much more than habit or ritual, the key to radiant fellowship with God in the prayer closet is the open heart. The secret of the open heart is repentance. Tragically enough, repentance in our activistic, extroverted age has come to be falsely equated with something approaching unhealthy introversion and even morbidity. In the minds of many it works against what they term a "healthy self-respect." But the highest kind of self-respect begins when an individual "comes to himself" and says to God, "I have sinned . . . . make me . . . ." At that point the ritual of self-vindication ends and a vital prayer-life begins. A satisfying prayer or devotional life is based squarely on the recognition of our complete inadequacy apart from God. The "land of beginning again" in our prayer life is reached at the station of repentance.

"How many times we never pray at all, and then work ourselves to death to earn something that is ours for the asking. Help us to understand that faith without works is dead and works without faith can never live. Amen."—From a prayer by the late Senate Chaplin Peter Marshall.

JUST AS TRUE is the fact that prayer is one of the most profound problems of a church. The simple fact that a congregation has regular prayer meetings is absolutely no guarantee that the congregation is a dynamic, spiritually minded church. Having said that, it should be added that churches that have dropped stated prayer meetings because of lack of interest dare not take encouragement in the above fact. For is not the usual order of retrogression something like this: sincere dynamic prayer meetings, insincere formal prayer meetings, and, finally, no prayer meetings? This problem of vitalizing or bringing to life the prayer life of a congregation is not a simple one. The condition has probably come about because of several reasons. One is the prevailing emphasis upon the self-sufficiency and adequacy of man to solve his own problems. The other is the tendency for the minister to take over, as well as the congregation to give over much of the responsibility that belongs squarely on the shoulders of the laymen. If the minister does all the personal work and soul winning how can any congregation have a dynamic prayer life? It is only as the people of our congregations get into the thick of the fight with the forces of evil and keenly feel their lack of resources in themselves that the desire for fellowship in prayer can spring up anew.

SEVERAL RECENT EVENTS in the religious life of America have been the occasion for extensive newspaper comment. One is the Billy Graham revival in Los Angeles which according to some press reports was one of the most stirring evangelistic campaigns ever to hit that city. A television star and a world renowned athlete were among the converts. Whether we agree with all the methods and theology employed in this effort or not, we ought to thank God that His Spirit is at work and is making men stop and think and turn to God. Sometimes it almost seems that, as Mennonites, we let our emphasis upon love and good-will drain from our appeal the demand for a complete about-face. When that has happened the *agape* (love) of the gospel has degenerated into sentiment and our message has lost its cutting edge. The true *agape* must always ask, "Lovest thou ME?" and in asking demands a decision.—J.J.E.

This is a lost world to be saved, and not simply an ignorant world to be educated.—*Evangelical Visitor*

WHY EVERY PREACHER WANTS HIS PEOPLE TO GIVE

Is it wrong for preachers to ask their folks to give? Not any more than it is wrong for the coach to ask his men to go and give their best to win! Not any more than it is wrong for your banker to encourage you to make a lucrative investment! Not any more than it is wrong for you parents to expect your children to do their best with the opportunities which you have given them! Not any more wrong than it is for you church members to want your preacher to be the best preacher and pastor in the whole town! The way some folks complain about being asked to give, one would think they were being "shanghaied"! Not so! If your preacher is fulfilling his ministry to you and to the Lord, he wants you to give "that fruit may abound to your account." (Phil. 4:17). After all, you can't draw more money out of the bank than you put in!—John M. Aeby.

THE BEST FOR HIM

God does not care for the gift you make after all the wants are supplied. We must be willing to lay the best on the altar, or miss the blessing. The stewardship of money is a searching test of loyalty to Christ. Money presents something we think most about, work hardest to get, and when we pay a part of that precious possession as the Lord's, it spells loyalty.—Selected.

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From the Mission Front

God's Logic of Foreign Missions

by P. W. Penner

THE world-wide Christians missions are not based on emotions, altruism, or expediency, but upon the transcendent love and eternal purpose of God. Those who deny the Lordship of Christ and reject the authority of the Scriptures have no urge to carry the gospel to other parts of the world. They may look on missions as pious, self-intended undertakings, which afford outlets for philanthropic instincts in social service and in humanitarian and educational activities, but otherwise they will see littl foreign missionary work to interest realistic men and women of today. But those who accept the authority of the Bible and acknowledge the Lordship of Christ, while not neglecting works of benevolence, have logically, also assumed the obligation to make Christ known to the ends of the earth. If we believe in the deity of Christ and the authority of the Bible we must also believe in foreign missions. The following facts challenge us to actions.

The Great Need of Mankind

It would be easy to enlarge upon the temporal and moral needs of the non-Christian world—the gross ignorance, wretched poverty, filthy conditions, distress, and their social degradations—for these are often appalling. But let us consider only their spiritual need, for they are infinitely more important since they concern eternal destiny as well as present welfare. (I Tim. 4:8). There are many who think that those who have not heard the gospel are not condemned, and that they stand a fair chance of being saved without the knowledge of Christ. The Bible teaches and makes very plain the spiritual needs of mankind, including those of pagans.

"There is none righteous, no not one." (Rom. 3:10, 23). This includes all pagans.

The Bible speaks of those without Christ as "having no hope, and without God in the world." (Eph. 2:12). This certainly is true of all pagans.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers and idolators and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8). Note the words, "They which commit such things are worthy of death." (v. 32).

Jesus said, "I am the way, and the truth, and the life; no man cometh unto the Father, but by me." (John 14:6). The word "*no man*" includes all pagans and shows their need of Christ. Therefore, the gospel must be taken to them—that is the supreme purpose of foreign missions. It is true that pagans do the best they know and live up to the light they have. This I have seen repeatedly. The various means they use in seeking to gain "merit" to offset their sins and to avoid or minimize their punishment. Hence, the urgency of getting the good news of Christ and His salvation to them.

The Explicit Command of Christ to His Disciples

To preach the gospel to all nations—was given after the Lord's resurrection on at least three different occasions. It was given to all disciples, not to the apostles only. That command is recorded near the end of each of the four gospels and at the beginning of the Acts of the Apostles (Matt. 28:16-20; Mk. 16:15-18; Lk. 24:47-49; Jn. 20:21-23; Acts 1:8). Were a departing friend to make a last special request of us, would we not do our utmost to fulfill his desire? However, this was not a request of a friend. "It was a command of our Lord. It has been well called the Great Commission for it is the Church's march orders. It was this that made the apostolic church a missionary church. The Great Commission inspired the early believers to witness for their Lord and to preach the Word wherever they might be. (Acts 8:4)." In Africa, India, China, South America, and other mission fields, there are wide areas where there are no missionaries, no Christians, no churches. Let's take India, best known to me, with a population of 400,000,000. There are 640,000 villages without one resident Christian. There is a tremendous call to the Christian. "The restless millions wait! The light whose dawning 'maketh all things new.' Christ also waits—but men are slow and few. Have we done all we could? Have I, have you?"

1900 Jubilee Gems 1950

50th Anniversary
celebration of
General Conference Mennonite Missions in India

Have you ever thought a missionary's life was dull, uninteresting, and severe? Missionary Harold Ratzlaffs spent thirty days on a cargo vessel with three hundred monkeys, when they came home this year. They saw Mt. Sinai, the Suez Canal, and Gibralter. And they slipped into port between two hurricanes. Surely, as the Christians in India had said, "God saved you for us."

A LAST PRAYER

Father, I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my day,
And left my work but just begun;

So clear I see that things I thought
Were right or harmless were a sin;
So clear I see that I have sought,
Unconscious, selfish aims to win;

So clear I see that I have hurt
The souls I might have helped to save;
That I have slothful been, inert,
Deaf to the calls thy leaders gave.

In outskirts of thy kingdoms vast,
Father, the humblest spot give me;
Set me the lowliest task thou hast;
Let me repentant work for thee!

—Helen Hunt Jackson, as reprinted from Beatric
Church Bulletin.

The Primacy of the Holy Spirit

A Message for the Week of Prayer

"And he said unto them, Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given." Acts 19:2.

THE modern Church lacks a spiritual thrust to match its institutional machinery. It is highly organized, but it is not spiritually dynamic. It can build programs, but it finds it difficult to change people. May not the Church's lack of power be due to a lost emphasis?

Lost Identity

Christian doctrines may lose their identity, as well as persons. A man who is unaware of his personal identity wanders about in aimless confusion. He lacks both intent and direction. It is the assumption of these meditations that the Christian Church today is less effective than it should be because of a lost emphasis—*the recognition of the primacy of the Holy Spirit.*

To the average Christian the Holy Spirit is a vague, puzzling concept. The word "holy" implies that which is set apart or is sacred. The term "spirit," however, is difficult both to define and to grasp. It means literally "breath." "Spirit" may be thought of as the life principle which has the capacity to think and to act. It is that part of a person which endures. In Christian usage, the Holy Spirit refers to the third person of the Trinity. The idea of the Holy Spirit embodies two structural ideas: God as universal Presence, and God as Energy. We may think, therefore, of the Holy Spirit as the manifestation of God as a dynamic, universal Presence. Of course when the Christian refers to the Trinity, he never thinks of the term as implying three Gods. Christian doctrine holds that there is one God Who has expressed Himself in three relationships. I should like to suggest a helpful human analogy. Here is a man who experiences three meaningful relationships: to his mother, he is a son; to his wife, he is a husband; to his children, he is a father. He enjoys a three-fold human relationship, and yet remains the same identical person. In some such fashion, but far more profoundly, God has revealed Himself as Father, Son, and Holy Spirit.

Our lack of positive belief in the Holy Spirit has left us on the one hand, cut from power and, on the other hand cut off from service.

God as Powerful Presence

I am pointing out that we are not as spiritually dynamic as we should be because we have neglected to recognize God as Holy Spirit. Rightfully, we have recognized the unique meaning of Christ as Lord and Saviour. But when we recognize the leadership of the Holy Spirit, we think of God as a powerful Presence at work in us and through us, interceding and intervening, convicting men of sin, challenging the secular conscience of today, and effecting spiritual changes which the Church alone can never achieve.

Emperors Baffled

One word accounts for the amazing creative power of the early Christian Church—*Pentecost.* Men of mediocre talents became aflame with spiritual passion and were emboldened to face persecution and martyrdom because the Holy Spirit nerved and fortified them to do heroic things. The Roman emperors were baffled by these Spirit-filled Christians: if they imprisoned them, they converted their fellow-prisoners; if they put them to death, their heroic dying inspired unbelievers to seek to know the secret of their valorous conduct. The spiritual earthquake which followed Pentecost, and which shook the Roman Empire, was due to the fact that untutored men and women for the most part, became the responsive channels through which the Holy Spirit quickened and transformed a pagan world.

Most of us, as we search our spiritual lives, must admit that we have been neglectful in recognizing the primacy of the Holy Spirit. We are much like the disciples Paul found in Ephesus. They were living meager Christian lives in terms of the early teaching of John the Baptist. When Paul asked: "Did ye re-receive the Holy Spirit when ye believed?" they said unto him, "Nay, we did not so much as hear whether the Holy Spirit was given."

Ingrown and Self-centered

We, too, need a fuller grasp of God as a living Presence in our individual lives and in the work of the Church. Too often our religious faith has been something we have clutched unto ourselves drawing from it strength and comfort to face personal crises—the horizontal limitation of illness, the ache of sorrow, the threat of death—but, as a result, our religious lives have become ingrown and self-centered. "A cynic," a modern writer states, "is like a dangling electric cord cut off from power at one end and service at the other." Our lack of positive belief in the Holy Spirit has left us on the one hand, cut off from power, and, on the other hand, cut off from service.

Surely, our neglect calls for penitence. Paul, writing to the Ephesians, urged: "Grieve not the Holy Spirit." Let us, therefore, seek forgiveness for our spiritual. failures; let us, as we read the Scriptures, seek for fresh insights as to the place and power of the Holy Spirit in our lives; and let us resolve to be more sensitive to the urgings of the Holy Spirit, and to be guided by Him in all our plans and efforts.—Prepared for the 1949 observance of Week of Prayer by Lloyd E. Foster, Newark, New Jersey.

M. C. C. Notes

Medical Relief in Formosa Continues

Recent reports from our workers in Formosa (Taiwan) indicate that the mobile clinic continues to go from place to place in the mountain areas of the island, serving the aboriginal peoples living there. Among the ailments for which patients are treated are numerous diseases which abound in an unsanitary environment, and among people ignorant of health measures. Assisting in the work along with the M.C.C. personnel are several graduate medical students who are also interested in helping these people in a medical capacity.

Burr Mills to be Sent

A short time ago a request was made for two or three stone burr mills to be used by the Mennonite colonies in Paraguay. Several of these have been located and plans are being made to ship them soon. These mills will serve a useful purpose for grinding kafir and other grains in the colonies throughout the year, but especially during periods when limited river shipping makes it difficult to import white flour.

Voluntary Service Notes

The shortage of housing for members of the service unit at Topeka State Hospital in Kansas has been alleviated through the purchase of a house by an interested individual who is making it available to the M.C.C. It is hoped that by January 1 the quarters would be occupied by the Mennonite young people working at the hospital and serve also as a Mennonite center for others employed in the city.

Again this year the Council of Mennonite and Affiliated Colleges is planning a Summer Program in Europe for students, alumni and others. Approximately half of the summer will be spent in an educational tour and the other part in international service units administered by the M.C.C. Members in this summer's European program pay all of their own expenses. More information can be obtained from any of the Mennonite or Brethren in Christ colleges or the Mennonite Central Committee, Akron, Pennsylvania.

Help for Old People

In Germany the old people and those who for other reasons are not able to work for wages, are still in great need, although many people have passed the time of their greatest need. The money these people get from state relief is barely enough to pay for poor living quarters, a little fuel and food, with no money left for clothing and other expenses which they might have. Bed linens and towels seem to be the items most often missing, for no agency supplies these and they are unable to buy them. Warm, dark clothing is also in demand, for the houses are cold almost all year round, and hot water and soap are scarce. —from report by Anna Wiens.

Summary of Relief Shipments

During September and October the following relief contributions from the United States and Canada, with total evaluation of $185,785.83, left port:

To Germany: 3½ tons clothing, bedding, shoes, etc., 56 tons flour, 17 tons mixed foods; to Italy: 3 tons clothing and Christmas Bundles; to France: 1 ton Christmas Bundles; to Paraguay: 11 tons clothing, Christmas Bundles, etc.; to Belgium: ¾ ton Christmas Bundles; to England: 245 lbs. Christmas Bundles; to Holland ¾ ton Christmas Bundles; to Austria: 1¾ ton Christmas Bundles; to Japan: 1¼ ton food and 1 ton Christmas Bundles; to Java: ¾ ton Christmas Bundles.

Are You a Nurse?

There is opportunity for several Christian nurses to serve in the M.C.C. unit in Mexico. The project there centers in a medical service to Mexicans and Mennonites, and the lack of adequate nurses at present is limiting the contribution which the unit can render. It is hoped that a nurse may feel a call to this work and be available by January 1.

New Faces at Weiler

During September and October twenty of the oldest and healthiest children were discharged from Weiler, the M.C.C. children's home in France, to enable another group of twenty needy children to be admitted. With the coming of new children to the home, new problems and concerns are likewise felt by the workers. Each child has a unique background and needs to be nurtured "in the Name of Christ." There are 43 children in the home at present.

Leaving on November 19 for relief service at Weiler is Jonas Classen of Hillsboro, Kansas.

Washington Office Continues

The National Service Board for Religious Objectors, which served the Peace Churches during World War II in connection with C.P.S., is being continued largely by support of the M.C.C. and the Brethren Service Commission. Although the present draft law is now quite inactive, it is felt that this channel for observing developments in Washington is helpful in serving the peace interests of our churches.

Personal Notes

Kathryn Long and Alice Richert returned on November 15 from relief service in Europe. Viola Wenger also returned on the same day after contacting European relief units in the interest of determing specific clothing needs. Orie O. Miller left on November 12 for a three-month visit to various foreign relief units.

Results of Peace Team Work Favorable

Reports indicate that the work of the MCC Peace Teams in the California and Minnesota-South Dakota areas during the past summer, was helpful to the churches visited. In both areas the busy harvest season made it difficult for the people to attend all the services. In spite of this, good support and participation was felt by the Team members. Church leaders who observed the work of the teams have expressed strong encouragement for such work in which young people participate in bringing the nonresistant message with a Christ-centered, biblical emphasis.

From the Mission Front

A Challenge to Intercession

by Malcolm Wenger

If you have found that the Christian life is not always smooth and easy but at times difficult and trying, then you will understand a little of what it means to Cheyenne young people to become Christians. In order that you might uphold these young people in prayer, we will tell you a little of them and their problems.

Of the teen-agers who are not yet married, only a few have become Christians. For example, here at Busby there are only twelve who have acknowledged Christ as Saviour. Just at Christmas time (1948) our group was saddened by the death of Marie Eaglefeathers, one of the Christian girls whose picture some of you have seen on the slides. Two other girls, Mae Littlewhiteman and Louise Risingsun recently had to stop school to go to the Tuberculosis Sanitarium at Rapid City, South Dakota, for at least a year.

No Example to Follow

Most of you no doubt have the support of your parents, friends and relatives in living the Christian life. Often these young people face severe tests in trying to live God-honoring lives among friends and relatives, many of whom are not Christians. Take marriage for instance. There is hardly an example of true Christian marriage for these young people to follow. Some of their own homes have been broken by unfaithfulness. Even if there is a desire to establish a Christian home it is not easy to find someone with a similar ideal.

Between Two Ways of Life

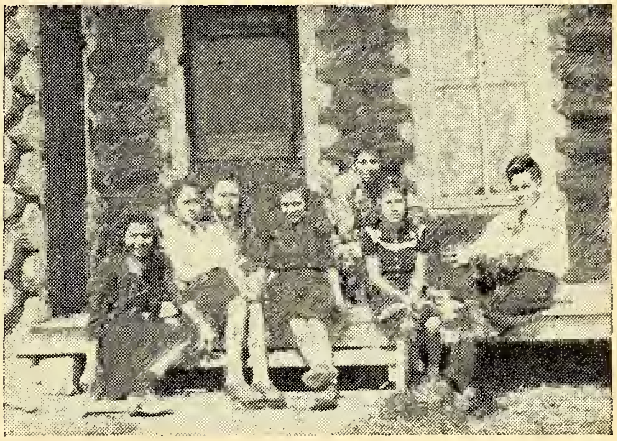
From these young people should come the future leaders of the church, leaders that are desperately needed. How can training be given for such leadership? Perhaps part of the answer lies in giving opportunities for schooling in some of our Christian Mennonite schools. With the help of gifts from Christian people, three Cheyenne young people are now attending school at Freeman, South Dakota. Delores Littlebear is a freshman in the Academy, Sylvester Knows-his-gun is a Senior and Ted Risingsun is a freshman in college. Marie Eaglefeathers' brother Milton is considering entering the academy next quarter. These young people are between two ways of life, the old and the new. Their adjustments are not easy.

More Contacts Desired

It is our hope that in the future there might somehow be opportunity for the Christian young people here to have fellowship with other Mennonite young people.

We would like to urge you to set aside some time for prayer for the young people here. Perhaps it would be possible to do this in some of your meetings. Do not forget to pray also for the salvation of the non-Christian youth. Too often lives are ruined by sin before any need of the Saviour is felt.—*Workers Exchange,* Pacific District Conference.

Seven Indian members of the Mennonite Youth Fellowship, Busby, Montana



WHAT THEY SAY . . . . . about The Handbook to the Mennonite Hymnary

"THE *HANDBOOK* IS A VALUABLE contribution to a more comprehensive knowledge and better understanding of the hymns we love to sing.

"The main content of the *HANDBOOK* is the well-classified "Notes on the Words and Music of the Hymns." The interesting and yet brief biographical sketches of authors and composers indicate exhaustive research on the part of the author. This information increases much the value of the hymns of the church.

"The seven complete indexes are of particuuar value and greatly increase the usefulness of the *HANDBOOK.*

"We quote with hearty endorsement the last of the very much worthwhile "John Wesley's Rules for Singing," found on page 39 of the "Introduction."

"Above all sing spiritually. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to do this attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually; so shall our singing be such as the Lord will approve of here, and regard you when He cometh in the clouds of Heaven'."—C. H. Suckau, Grace Bible Institute, Omaha, Nebraska, Grace Tidings.

MENNONITE MEN FOR CHRIST

PACIFIC LAYMAN SUPPORT MISSIONS

The laymen of the Pacific District Conference for a number of years felt the need for an organization of this kind. I believe this same need for a layman's Organization in our Generel Conference has been present for a number of years, but did not come into reality until our last General Conference at Berne, Indiana.

With the needs and purpose as stated in the last General Conference Report for a Layman's Organization our laymen took action upon it, the year following the General Conference, in 1948 at Aberdeen, Idaho. The main reason for organizing was to keep the layman at church and discuss church problems of their own, while all the other organizations—the women's missionary society, the ministers, the young people's group—were meeting at the same time in separate rooms. Up to this time the men were left at liberty outside of the church waiting for the set time to come when all groups would meet for the joint session. As a result many men became tired waiting and took the opportunity to drive around in cars to pass the time. This resulted in many being absent for the joint session.

Interest for such an organization was present at the first layman's meeting. Several men reported on the active brotherhoods in their respective churches. The need for such an organization was supported at our last district conference held at Upland, California by the large attendance at the layman's meeting.

At our last district conference meeting the laymen felt the great need of a definite project, and since the new mission station at Sweet Home, Oregon with Missionary Alfred Schwartz's on the field in that lumber area needed a chapel, attention was directed to this project. The small dwelling house for the missionaries was also used for worship. This proved too small and immediate action was taken by the laymen to raise enough money to pay for the outside structure by buying the concrete bricks at the amount of $1.00 per brick. Naturally the brick did not cost $1.00 per brick, but that was our aim to have each layman in the Pacific District Conference buy at least one brick to raise the $3,600.00 for the outside structure. Booklets with paper bricks in them were secured and sent to all twenty churches. If the donor wishes the paper brick as a receipt with his name written on it he gets it. Some brotherhoods prefer to give in one lump and have no paper bricks as receipts. That is left up to the individual brotherhood. The main aim is to get this work done by the laymen.

The greater number of brotherhoods of the twenty Pacific District Conference churches have sent in contributions up to October 31st ranging from $3.00 to $942.00 per brotherhood. By our next conference which will be held in Dallas, Oregon (most likely next June 1950) the Laymen expect to have raised their required quota for the Sweet Home project.

Action was taken immediately by the Conference authorities to build. At present the Sweet Home Chapel is completed far enough so that the services are held in the chapel. A number of ministers and laymen donated free labor in building this chapel. Where there are willing hands and hearts to give God will bless His Work.

It would be of interest and encouraging if the laymen from the other districts would report of their work in THE MENNONITE.—P. C. Jantz, Odessa, Washington

The Washington Scene

PRAYERS OF A SENATE CHAPLAIN

I was able to secure through Senator Lucas' office a copy of the prayers offered by Senate Chaplain Peter Marshall—now deceased—during 1947 and 1948. Some excerpts indicate the fine spiritual tone of these prayers.

"... no short circuits"

"Our Heavenly Father, in this moment of prayer, when there is silence in this Senate Chamber, may there not be silence in Thy presence.

"May our prayers be heard.

"May no short circuits be made by our lack of faith, our high professions joined to low attainments, our fine words hiding shabby thoughts, or friendly faces masking cold hearts ..."

"... more important than winning votes"

"... We have an uneasy feeling that we have not been right or consistent and have risked the peace of the world for lesser gains at home. Only if Thy Spirit guide our spokesmen and shape our policies can this Nation regain the respect of the world and merit Thy blessing. Winning peace in the world must become more important than winning votes in America. God, direct our Senators to do what is right for Jesus' sake and the sake of peace and good conscience."

"... we never pray ... work ourselves to death"

"... Often we pray for that which is already ours, neglected and unused. Sometimes we pray for that which can never be ours and sometimes for that which we must do for ourselves.

"How many times we never pray at all, and then work ourselves to death to earn something that is ours for the asking.

"Help us to understand that faith without works is dead and works without faith can never live. Amen."

"....as hard ... and as easy as possible."

"... Direct our Government that it may ever make it as hard as possible to do wrong and as easy as possible to do right. To that end, incline our leaders to the eternal truths Thou hast revealed in the Bible and in Thy Son, Jesus Christ, our Lord. Amen."

"... that 'I' is in the middle of sin"

"We confess, O Lord, that we think too much of ourselves, for ourselves, and about ourselves.

(Continued on next page)

MUTUAL AID OFFERS NEW OPPORTUNITIES

(CONCLUSION, MOUNTAIN LAKE COUNCIL OF BOARDS REPORT)

Board of Mutual Aid

The Board of Mutual Aid, in its fifth annual session, reported a favorable year to work, having 43 loans in active operation during the current year. Eleven loans were completely repaid during the current year. As has been the case since the beginning, numerous loans asked for were not granted. This may be because the purposes for which the loans are wanted to do not seem sound, or the board does not feel qualified to take the kind of loans which are requested, or sufficient money may not be available at that particular time. Numerous opportunities were provided for giving information and counsel in connection with the locating of jobs and farms for rent.

The Board decided to try to raise $10,000 in loan capital for the current year. Thus far, out of 72 loans granted, there have been no loses. Three of the 72 have been delinquent but full payment of these deliquent loans is expected.

The Board in session with the conference Executive Committee was designated as the conference agency responsible for all loans issued on a self-liquidating basis. The Executive Committee further recommended that the Board be empowered to investigate the desirability of incorporating as a subsidiary of the General Conference in order to facilitate the financial assistance program. This action was made contingent on conference approval at the coming General Conference session. The Board of Mutual Aid wishes to have conference members in general and district boards and committees consider the work of the Board of Mutual Aid as a desirable place to invest funds which at the present time are often invested in public utilities and secular securities of one sort or another. The Board is endeavoring to provide a safe place of investment, at the same time it is rendering a useful service to its brethren who qualify for loans.

Thus far the Board has loans from 29 individuals, amounting to $26,665, and six conference boards and congregations amounting to $17,645. Congregations are urged to make financial provision for the work of the Mutual Aid Board in their offerings along with provisions for other conference activities.

(Continued from page 8)

"If our Lord had thought about Himself, we would not now be bowed in prayer, nor have the liberty in which and for which to pray.

"...Help us to see, O Lord, that 'I' is in the middle of sin, and let no man among us think more highly of himself than he ought to think, to the end that we may be used of Thee in Thy service for the good of all makind.

"Through Jesus Christ our Lord. Amen."

Books can be Secured

By writing to one's Senator it is possible, in many cases, to secure a free copy of this 66-page book (Senate Document 170, 80th Congress, 2nd Session). In all cases it can be secured for thirty cents by writing the Superintendent of Documents, Washington, D. C.

Minister's Aid-The "Sleeping Giant"

August Epp, Newton, Kansas(one of two laymen appearing on the program, pointed out that the Conference's "sleeping giant" of Minister's Aid will some day awaken and prove that the ideal of mutual aid has been lost in the matter of the support of aged pastors. The Pension and Ministers Aid Committee is having an increasing number of aged ministers in need, called to its attention.

The preventative side of its task is bringing the eligible younger ministers under the Conference pension plan.

Studies Divorce Problem

Some three-fourths of the divorces involving members of the General Conference Churches are traceable to "mixed" marriages according to a study sponsored by the Doctrine and Conduct Committee. The statistical study on divorce of which the above is one finding is to be written up in pamphlet form by Olin Krehbiel, Berne, Indiana, in collaboration with the Committee.

The Committee is also concerning itself, as authorized by last General Conference, with the problem of stewardship education.

A series of articles on scriptural church discipline are planned for the MENNONITE by this committee.

Mennonite Biblical Seminary

Though the Seminary Board did not meet at Mountain Lake, President Pannabecker did give a brief report pointing to the objectives of the Seminary to prepare men for service in the Kingdom and in the Mennonite churches. The impact of the Seminary was felt in that five students or alumni participated in this Council of Boards session.

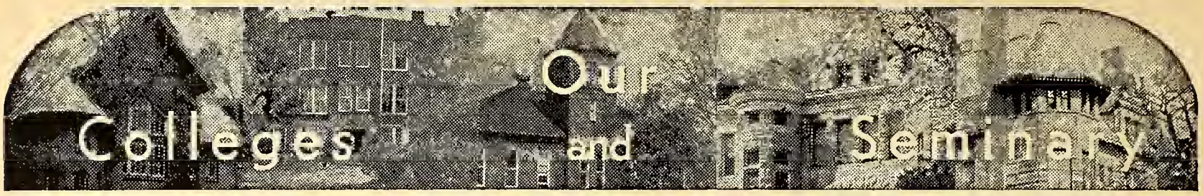
Publication Board—Conference Merchandizer

Some $75,000 passes through the Conference Publication Office in the course of a year as it supplies the churches with various materials.

Marvin Linscheid, Aberdeen, Idaho, speaking for the Board of Publication, reported that in 1950 this Board expects to have ready for distribution a revised edition of C. Henry Smith's *Story of The Mennonites* and the *Minister's Handbook*. The Board also plans to employ a book editor to do all the proofreading. Grades four, six and eight of the Summer Bible School Series are ready, completing the entire series.

The Board of Publication is cooperating with the Home Mission Board in supplying German materials to our brethren in South America.

Plans are also underway to devote at least a page of THE MENNONITE every week to devotional material with evangelical warmth.



FREEMAN JUNIOR COLLEGE

The Women's Auxiliary of the College is a very active organization. This group, composed of women from all the surrounding Mennonite communities, is buying the kitchen equipment for the new kitchen in Pioneer Hall. This includes sinks, cabinets, stoves, a dishwasher and whatever is needed to furnish such a kitchen for efficient work. During Founders Day this group sponsored a hand-work sale. The day after they prepared and served the meal for the Farmers Achievement Day banquet. Through many such efforts they are raising the money for their project.

Work on Pioneer Hall is going on steadily. Crews of men who donate their labor are working faithfully every day. At present work is being done on the ceiling. Wiring is almost completed and work on the stage will be started next.

President Miller and Dean Gross attended the annual conference of the West Central Area of Church Related Colleges at Omaha, Nebraska on Saturday.

CANADIAN MENNONITE BIBLE COLLEGE

A candlelight vesper service was rendered by the College students in the Bethel Mission Church on Sunday, December 4th. The College choir is also planning to present its Christmas concert here on December 18th. The program will consist of parts taken from Handel's "Messiah" and also four other Christmas selections.

Students have finished a course and have now also written their examinations in a first aid course. The course was given by the St. John Ambulance Corps. This has been an effort on the part of the College to follow the suggestions given by the M.C.C. toward emergency relief work. It has been felt that such training might be of benefit and help in times of emergency, such as floods and fire.

TRUEBLOOD TO ADDRESS BLUFFTON

The Aolean Trio gave a much appreciated concert in the chapel Wednesday evening, December 14. The trio consisted of piano, cello, and violin. This was a part of the Bluffton College Music Series.

The Messiah was given Sunday evening, December 11, before an overflow audience in the high school gymnasium. The need of a larger and more comfortable auditorium was very evident. Many expressed the hope that the new building might be completed in time for the concert next year. This was the fifty-seventh rendition of the Messiah by the Bluffton College Choral Society.

D. Elton Trueblood has accepted an invitation to be the commencement speaker next spring. He is the author of *The Predicament of Modern Man, Alternative to Futility, Foundations for Reconstruction,* and *The Common Ventures of Life*. He is professor of philosophy at Earlham College.

Important historical documents were recently received from Mrs. N. C. Hirschy relative to the founding of Bluffton College. Original documents in the hand writing of the founders were included. They will be placed in the Mennonite Historical Library.

Dean J. S. Schultz was one of the speakers at a recent meeting of the Northwestern Ohio School Administrators Association in Toledo.

CHRISTMAS AT THE SEMINARY

A lovely feature of our Christmas season here was a period of caroling in the neighborhood. The first stop was in a large apartment building mainly occupied by Japanese Americans, the second place was the Eleanor Club, a large residence building for women somewhat like the Y.W.C.A. We then had a period of caroling out-of-doors in a strategic point in the community.

In the midst of many celebrations of Christmas all over this huge city we are reminded once again of the different practices of Jewish people. Starting on Friday, December 16, Jews of Chicago launched the Hanukah Sabbath, also known as the Jewish Festival of Lights. This festival goes on for an eight day period.

The Sunday school Christmas program was greatly appreciated by everyone. A pageant, 'The Streets of Hearts" was given by the children with the special participation of Mrs. Marvin Dirks' Bible class students. A number of children in the neighborhood took part. The parents of the girls in the Bible club were in attendance thus giving us an unusual outreach in the neighborhood.

SHORT-TERM COURSES AT BETHEL

The Bethel College Extension Department plans to offer three short-term courses during the second half of the winter quarter. Each of these is to be two weeks in length, non-credit, and designed primarily for those that are not now attending school and who can spend 10 days on the Bethel College campus.

The schedule for the short courses follows: church music, January 16th to 27th, taught by W. H. Hohmann and staff; farm carpentry and wood work, January 30th to Feb. 10, taught by P. R. Kaufman; and farm and community, February 13th to 24th, taught by M. Harder.

Each of these courses includes a Bible study period in the afternoon of each day.

The course in church music is for pastors, choir leaders, and others interested. Instructors are: Lester Hostetler, lecturer on the *Hymnary;* David Suderman, church choir music; Walter Hohmann, organ and instrumental music in the church; and, Joan Veston Entz, junior choir music.

Jottings

—Alexanderwohl Church, Goessel, Kansas: Our congregation had a series of pre-Christmas services December 4-9 with Victor Sawatzky of Hutchinson bringing the message each evening. The Abundant Life, the Birth of Christ in our Hearts, the Provision for the Birth of Christ in our Hearts, the Reception of the Birth of Christ in our Hearts, the Expression of the New Birth, and the Enjoyment of the New Birth were the topics presented in his sermons. Our Thanksgiving offering by the children was $452.70, by the adults $5,473.14, making a total of $5,925.84. Our 1949 relief meat canning project has been completed. The workers from our church served two days at the canning center in Hillsboro, canning, 2,489 cans of beef and 558 cans of lard, a total of 3,047 cans. Henry Hege of Corn, Oklahoma, who spent some time in Germany this summer, spoke at a service in the Goessel High School on November 27 to which the congregations of this community were invited.—Katie Wedel, Corr.

—Bethel College Church, North Newton, Kansas: The Junior Choir School of Bethel College Church, dressed in their new robes, sang Christmas carols of many lands Sunday evening when they presented their first program of the season. Mrs. Joan Veston Enz directs the choir and Mrs. Henry Dyck accompanies the choir. The choir has a full schedule of public appearances during the Christmas season.

—Lorraine Avenue Church, Wichita, Kansas: Christmas in song and story was presented by the choir on December 18, 1949. Ancient carols, English carols, German carols, French carols, and American carols were sung. George S. Stoneback, pastor of Fairfield Church, Fairfield, Pennsylvania, accepted a call to the Lorraine Avenue Church, Wichita, Kansas.

—Gnadenberg Church, Newton, Kansas: Possibly the last commemoration services since the coming of the Mennonites to America 75 years ago was observed in the Gnadenberg Church, east of Newton, on December 4. This congregation arrived at Peabody on December 5, 1874. They came from Michalien, Small Russia, and it is this group that constituted the oldest Mennonite settlement in Russia. Dr. J. W. Kliewer was of the Michalien group.—Mrs. Herbert A. Schmidt, Corr.

—Brudertal Church, Hillsboro, Kansas: Another year is dawning and we have many reasons to be thankful for. So far our congregation reports only two deaths for this year. Missionary P. W. Penners are feeling fine and settled in their new home. We have taken part in several projects: Christmas bundles, meat canning, and gathering shoes and clothes for relief. This year, as a congregation, we had our first retreat at the Oswin Mouttet farm, a real summer resort. The young people have a class of leather craft and making other articles which they sold at an auction sale. The proceeds went for young people projects, and retreat grounds, etc. On December 26 our congregation observed its 75th anniversary. Pictures of the past had been gathered for this occasion.—Corr.

—Meadow Church, Colby, Kansas: On December 9 we had our annual business meeting. Sunday School teachers and other officers were again elected.—Mrs. Peter J. Franz, Corr.

—First Church, Philadelphia, Pennsylvania: Although we have been without a pastor since May, God has blessed us by sending us spiritual men to fill our pulpit. We have had ministers of our own Conference, students from the Eastern Baptist Theological Seminary, a professor and students from the Bible Institute of Pennsylvania, and speakers from Youth for Christ. Rev. Ben Rahn from Paso Robles spent November 27 through December 4 with us preaching a series of sermons on the Creative, Redemptive, Typical, Prophetical, Admonitory, and Anticipated "Beacon Lights for Christ." We enjoyed having had Rev. C. J. Landes on June 18, and Rev. J. J. Plenert on December 11 for the morning service. Both were former pastors. Rev. James Roberts will be our supply pastor from December 11 until February at which time he will assume his duties as asscoiate pastor in a Los Angeles Baptist Church.—Corr.

—Zion Church, Souderton, Pennsylvania: The Sixth Annual Rendition of "The Messiah" in our church was given to a capacity audience on Sunday evening, December 4. A repeated rendition on Sunday afternoon, December 11, was broadcast over radio station WBUX. Soloists for both performances were Theodora Brandon, soprano, Emalee Earon, contralto, Milton Sandler, tenor, and Roy Wilde, bass, all of Philadelphia.—Corr.

—Deep Run Church, Bedminster, Pennsylvania: Our pastor and Walter McDowell of the Upper Milford Congregation exchanged pulpits one Sunday morning recently. The Sunday School presented their Christmas program on the 18th of December and the young people sang carols to the shut-in and sick on Christmas eve. The second annual students meeting was held on December 21. We enjoyed having the Bluffton College Girls' Gospel Team with us on the 28th. The Women's Missionary Society held an all day quilting and a covered dish supper followed. A special offering was taken the 25th of December for Relief and Resettlement of War Refugees.—Corr.

—Goessel Church, Goessel, Kansas: The Thanksgiving collection for foreign missions was $1129.35. A Thanksgiving banquet was enjoyed by about a hundred young people on Friday, November 25. The after-dinner speaker was P. W. Goering who talked on "Being Thankful in spite of Hardships and Handicaps." Alice Richert, a returned relief worker, talked and showed pictures of Holland at the Mission Friends Circle's Christmas program.—Mrs. Eldon Rich, Corr.

—Rev. Andrew Shelly will be the Bible Conference speaker at the Oklahoma Bible Academy from January 16-20. In the evening Shelly will speak in the following churches: Enid, January 16; Goltry, January 17; Ringwood, January 18, Orienta, January 19; Medford, January 20.

—Gospel Church, Mountain Lake, Minnesota: Two of our faithful members passed away recently. On December 14 P. C. Klaassen passed away, having suffered for six years the after affects of a stroke. He reached the age of 81 years and a few hours. On December 23 the funeral of Jacob Stoesz took place. He made his home in the Home for the Aged for the last years; he was a faithful member and took great interest in Bible study hours. He reached the age of 80 years. The King's Co-workers Mission Society went out caroling and carrying out fruits. After they finished Mrs. Suderman invited them for a lunch. —Corr.

Into the Beyond

MRS. KATHRYN (SCHRAG) KAUFFMAN, born April 10, 1863, a member of the Salem-Zion Mennonite Church, Freeman, and died December 4, 1949.

JOHN A. BERGMANN, Paso Robles, California, members of the Second Church, born on December 20, 1873, and died November 29, 1949.

KATHARINA (GRAVES) WIEBE, Aberdeen, Idaho, born March 25, 1859, a member of Emmaus Church, Whitewater, Kansas, died December 5, 1949. Her husband was minister at the Emmaus Church at time of his death.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference, Editor, Esko Lowen, Topeka, Indiana

Bible History in the Earth

By T. H. Stillwell

Today we know more about life in Bible times and more about the Bible itself than did the translators of the King James Version of the Bible in 1611. Those are daring words. Had you ever wondered how that could be? The story of the archeologist gives the answer. It is because of him that we today enjoy such extensive information and knowledge. It is because of him that the new Revised Standard Version of the New Testament is so thorough and accurate.

WIND, sand, cold, heat, and man's folly, all part of the relentless, destroying hand of time, change the face of the earth over the long ages. Once-busy cities have disappeared. Many of the centers of living of the Bible are now just names. But archaeologists have studied ancient Bible lands and have made discoveries that not only have proved the record but also have added greatly to our detailed knowledge of the Bible. These are the men who find cities that have disappeared.

Let us suppose that we are scientists who have set up a camp in a promising region of the Holy Land. We are looking at a great mound that the natives think is a natural hill. We know that it is an artifical, man-made "tell," which was once an old city, the sharp outlines of which have long ago disappeared. Grass and trees cover it. A few exploring checks have convinced us that we may find interesting history beneath all the dirt and rubble that is now coated with green vegetation.

We have the past study and the present know-how to handle the excavation of the mound. A crew of native workers have been recruited who will be rewarded for any unusual finds they locate during their careful digging. The rewards will be made in addition to their daily pay. An American steam shovel could eat up the dirt in a hurry—and ruin everything in the process. No rushing methods will be used at our mound.

As representatives of an institution, with funds that took a great deal of time and effort to raise, we have received permission from the government of the land to dig at this spot. A survey has been made, and the site has been registered. We have made a bargain with the Government to share our finds. Our survey has been marked off into squares and numbered, so that we can locate anything we find in an accurate fashion. Sub-numbers will be added for each square. All the objects found will have to be tagged with a number and sub-number.

Several members of our party understand the language of the region. We are thoroughly familiar with its history, laws, and customs. In addition to a good knowledge of past explorations in the district, we are well posted on work done throughout the Holy Land. We know ancient history in a very detailed way. Any laymen who think that we archaeologists are merely men with a curiosity concerning the past and a pick and shovel are sadly mistaken.

We expect to use the best and most expensive system of uncovering the mound—the total clearance method. Everything will have to be removed and a complete record made as we go along.

Suppose we discover some valuable objects under the dirt and rubbish of the tell. In a general way, how can we date our finds? That question brings us to a consideration of what has been done before—the labors of pioneers in the science of backing up Bible history, with material evidence. The first great help came many long years ago.

When the soldiers of Napaleon were encamped near the Rosetta mouth of the Nile River, in 1799, a stone, later to become famed as the "Rosetta stone," was uncovered while trenches were being dug. On this stone is a message inscribed in three different kinds of writing. One is Greek, another Egyptian hieroglyphics, and the third Egyptian handwriting known as demotic. Not until 1822 did a French scholar, Champollion, guess that the Egyptian was the same as the Greek, which learned men could read. Deciphering followed.

As archaeologists about to explore a Holy Land mound, we are greatly indebted to Sir Flinders Petrie, especially concerning the dating of our finds. He was a great explorer of the territory of ancient Egypt and the Holy Land. While he was working in Palestine, he noticed that fragments of pottery and well-preserved pottery objects varied from level to level during excavation work. He began to study this difference. By relating other objects with the pottery at different levels he figured out the approximate time in which they had been made. This pioneer principle, first used in 1890, has naturally been improved upon, and by using it men are able to assign approximate dates to various sites. Petrie is the scientist who discovered a monumental stone at Egyptian Thebes on which is the earliest known use of the word "Israel" as the name of the people in Palestine.

As explorer-scientists, we would also owe a debt of thanks to two Americans, Dr. Clarence S. Fisher and Dr. George A. Reisner, who were the first men to use a scientific method for excavating. They used a survey, marked off with squares and a number system for keeping track of their work and finds, just like we intend to use in uncovering our mound. This was back in 1909. The old hit-or-miss trenching system often destroyed valuable objects and ruined chances for accurate dating.

Heinrich Schliemann was the explorer who, in 1870, dug on the site he believed to be ancient Troy, or Troas as it was known in the time of Paul. Learned men once thought that Homer's Troy was a myth. They were proved wrong.

In 1922, Howard Carter discovered the tomb of Tutankhamen, popularly known as "King Tut," in the Valley of the Tombs of the Kings, near Egyptian Thebes. Other tombs, with interesting and unusually valuable treasures, have been found by archaeologists at Sakkareh and in the Delta region.

Nelson Glueck located what has been identified as King Solomon's great copper- and iron-smelting center at Eziongeber on the shore of the Gulf at 'Akabah, an arm of the Red Sea. The principle of the Bessemer blast furnace was used there about 3,000 years ago. Included in the excellent work of Nelson Glueck is a thorough knowledge of the River Jordan region.

During 1932-1938, J. L. Starkey worked at the site of the ancient fortress city, Lachish, located on the road to Gaza. The Lachish letters—military correspondence written on bits of pottery about 589 B.C. —are important because the language used is the Hebrew of Jerusalem in the time of the propeht Jeremiah. King Nebuchadnezzar of Babylon was marching against the Jews at this time.

Among the accomplishments of William F. Albright and John Garstang was the excavation done at the site of the ancient city of Jericho, the place where the walls fell down, as related in the Bible account of Joshua and the Israelites who marched around the walls of the city. Nineteen levels of this ancient site were explored.

The work of James H. Breasted, distinguished scholar of Egyptian history and authority on the ancient times of mankind, at Megiddo Mound, once an old fortress city that controlled the Plain of Esdraelon and the Carmel Pass to the country of the pharoahs, has added to our knowledge of Bible times, Megiddo was one of King Solomon's chariot cities. Its water supply—a spring reached by a shaft and steps—is an engineering feat. The name is Hebrew is said to mean, "Place of Troops."

We will recall that the Bible mentions that Ur was the ancient home of Abraham. Sir Leonard Woolley has made some wonderful discoveries at the site of this ancient city, the history of which fades away into the mists of time. Through his work we know a great deal about the culture of this center in the Euphrates River valley. In the pre-Flood level, he discovered clay figurines. Some of the gold objects found in the royal tombs of Ur were made with such skill that they have not been equaled by modern artists

We can see that we, as Biblical archaeologists, about to begin the excavation of a Holy Land mound, owe a lot to pioneer scientists. Time has temporarily hidden many of the details of Bible history, but trained men are working at the job of uncovering missing evidence.

—courtesy *Forward*

Can a Student Study When He is Hungry?

By Marvin B. Dress From Regensburg, Germany

We ate a delicious breakfast together, two slices of black bread spread with vegetable fat and sprinkled with salt. Why do I say "delicious?" Because any breakfast is better than none at all, and most of the time the day's diet begins with lunch.

Lunch consisted of a thick soup of cabbage and potatoes which always tastes good when one is hungry—and the average university student in Germany today is almost always hungry.

The evening meal varied somewhat from the morning meal—the bread was white. Like breakfast, it was eaten in the privacy of one's own room.

Once a week, usually on the weekend, a small piece of sausage is purchased to go with the evening meal. Then again it might be varied with some fried potatoes prepared over the little electric hot plate which almost every student owns.

Sunday dinner will be the only really decent meal of the week where, at the local canteen a fairly tasty dinner can be had for seventy-five pfennings, or about eighteen cents. Otherwise, the meals throughout the week are a drab assortment of alternating monotonies.

Yes, in spite of a large measure of economic recovery in other areas of present day German society, the student is often not even decently fed. Efforts to supplement the diet of students in Germany have been made and still continue in the form of the "schulspeisung," or school relief meal, which is usually a thick soup or cooked cereal.

For the payment of a small fee per month, any student can receive this ration; and I believe all of them do, for the little tin cup or pail is seen attached to every child's bag of books. It is the necessary middleman between the full ladle and the empty stomach.

At first it was difficult for me to understand why the average student's diet in Germany was so poor with an evident abundance of food on the market. I soon learned some of the many reasons why.

Coupled with all the personal losses that the war inflicted—the destroyed homes, the clothing and personal effects that millions of refugees had to leave behind them in the East—came the currency reform in 1948. By this reform, any family savings that might have survived the war, were completely liquidated.

As a result, student veterans, for example, are compelled to live on a stipend that averages $10.00 per month. Other students seldom have more for all of the expenses of the living and studying, and since the prices for of tuition, room, and books are fixed, the diet is the only place where he can economize.

Yet, there is no bitterness, no despair. There is only a firm resoluteness, and a certain pride in the fact that he remains a student whose intellectual hunger still prevails over the physical.—*The Witmarsum*

Volunteers Serve with STICA in Paraguay

by Darrell Albright and Robert Snyder

Fresh out of Voluntary Service School in Akron, we, Robert Snyder and Darrell Albright, found ourselves sailing high above the blue-green waters of the Atlantic on our way to serve in a country we read about when we were kids—Paraguay. Through the cooperation of the Mennonite Central Committee and the Institute of Inter-American Affairs, we two were chosen to work on a new experiment that would give a Southern outlet for those who are willing to give two years of their life in some kind of service for the Lord.

S.T.I.C.A., Servicio Tecnico Interamericano de Cooperacion Agricola, or Stica, as it is called, is an agricultural development operation jointly sponsored by the Paraguayan Ministry of Agriculture and the Institute of Inter-American Affairs, the Food Supply Division.

Stica has a very large program here in Paraguay which includes the following: Supervised Credit of Home Improvement and Resettlement. They sponsor the National Institute of Agronomy which is the training center, and it is designed to serve as a base for testing the application of scientific agricultural practices in Paraguay and their adoption to Supervised Credit and the various Stica projects. They have a Storage program and Surveys of Soils, Forests, Farm Census, and Food Consumption. Stica's Cattle Development program is very large, which includes Artificial Pasture Fattening Experiments, Model Farm and Dairy, Breeding Service, and the project we are connected with —Estancia Barrerito.

Estancia Barrerito is a 27,000 acre cattle ranch about one hundred miles to the south-east of Asuncion. The land is mostly rolling prairie, very few trees, and a small river cutting the northern third from the rest. The ranch has over 6,000 head of cattle with a large experiment program.

Our work here at the farm has been from riding horseback to building an airport. When we first came here we were working down fresh plowed sod in plots of four acres each, so they could be planted into shade trees for the cattle. We have also prepared ground for sugar cane, soya beans, and alfalfa. Our latest work has become very interesting. The ranch has purchased a T. D. 18 Diesel International with a bulldozer. The diesel was turned over to us and since we have made miles of drainage ditches, a two-mile strip of road, and a good start on a landing strip, 3,250 ft. by 130 ft. We have yet to finish the airport, surface tanks, miles of roads, and many other jobs.

Life on the ranch is somewhat different from that at home. The food is pretty much the same day after day. Soup, first course, meat and usually rice for the second course, third course of salad, fourth course we usually have a rice dessert, which is then topped off with a cup of Brazilian coffee—but now that our bodies are used to it we find it very nourishing and good. We have electric lights and as soon as they finish the well they are drilling we will also have running water. In our dining room, which is apart from the Paraguayans' mess hall, we have a radio that gives us music, news, football games, Christian programs, etc., from the States. Our boss, Ejnar Faber, is the only other person who speaks English; therefore, the need for the Spanish language became very important.

The ranch has well over twenty employees who do their tasks from Monday to Saturday noon. The people are all the happy-go-lucky type and make play out of their work. They can't understand why we would want to leave the United States to come and work in Paraguay, and why we don't drink, smoke or dance. The more I see the spiritual need of the world, the more I see the matchless grace of God. I think this is leaving us an open field to spread the teachings of Jesus by word and deed.

We go to Asuncion to be with our other unit members the first week-end of every month. We attend English services then. When we are here at the ranch our spiritual study and fellowship is done by devotions, discussions, and meditations.

Comments by the Editor-- "Some New Year Resolutions"

An ancient custom and superstition was that to have a happy new year, you must scare the evil spirits away and through luck and magic you could have a successful new year. The horns, bells, and noise which heralds in the new year comes from this superstition. It was thought evil spirits may be frightened away by noise. It was important to be able to start the new year right, for then you would stand a good chance of ending it successfully. This superstition gripped the souls of people and controlled their attitudes and practices in its day.

New Year's resolutions, thus, come from this ancient superstition. We make much fun of making resolutions, the general line of thought being that we never live up to them anyway. Doubtless, that is true. Especially is it true if our resolutions are of a demanding type; to resolve not to sneak Jack's girl away from him may not be at all difficult to abide by!

To join the company that makes resolutions, here are a few to consider:

a) I resolve to find ways of carrying the spirit of Christmas through the year, by visiting the poor, giving aid to the needy and sick—doing this not only at Christmas time, but all the time.

b) I shall try to actively participate in at least one church activity through the year, be it the choir, the young people's society, the church athletic and recreational program, retreat, or special discussion groups, or other special activities.

c) I shall read my Bible daily and seek guidance in prayer and devotional living.

d) I shall seek to attend public worship and Sunday school once a week.

e) I shall seek always to live my Christian profession. Based on the love of Christ, I shall ever practice love in my relationships with others—forgiving my enemy, being slow to pass judgment, seeking the welfare of others at all times through genuine concern seeking to serve always rather than to seek selfish gain.

f) In my personal life, I shall strive always to exemplify the Christ and live as he would live so that with Paul I may say, "Not I, but Christ liveth within me."

g) In community and national life, I shall ever be aware that my Christ is a redeemer whose love is the greatest power that I know. My community and national relationships will be guided by that.

h) I shall seek to do my part in missions and evangelism by being concerned for the welfare of those about me as well as those in far lands.

What would you add to such a list to make up your set of resolutions?

M.C.C. Makes Voluntary Service Assignments

The young people enrolled in the sixth Orientation Class at the MCC headquarters and studying from Nov. 18 to Dec. 18, have been assigned as follows: Calvin Redekop to Espelkamp, Germany; Richard Yoder, Herbert Hess and Charles Allison to Gulfport, Miss.; Cernon Nisley and Mayard Miller to Topeka, Kansas; and Helen Fehr to Cuauhtemoc, Mexico.

The work project connected with the training program for these volunteers consisted of home repair in the "slum" section of a local city. Arrangements for this work were made through the Mennonite mission serving the colored people of the city. It was shocking to see such deplorable living conditions so near to a large Mennonite community.

Your Opportunity

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THE New Mennonite Press Needs a Linotype Operator.

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NORTH NEWTON, KANSAS

Liquor Ads. Yes or No?

Christian people of many denominations are much interested in the hearings to be held soon before the Senate Interstate and Foreign Commerce Committee on the temperance issue.

The issue is couched in Senate Bill 1847 (its equivalent is House Bill 2428) which, if enacted into law, would prevent the advertising of liquor across state lines. No mailings, magazines, newspapers, news reels, radio broadcasting, or similar means would be lawful for interstate liquor advertising. (Advertising within states would still be allowed!) Interstate solicitation of liquor sales by these methods would not be lawful.

January 12-13 Set for Hearing Those in Favor

Two days, January 12-13, have been set aside by the Senate Interstate and Foreign Commerce Committee to hear organizations and persons in favor of the bill. Many church groups will testify.

A very subtle part of the technique is the plan to hear those opposed to the bill at a later date. As this is witten, the exact date has not been set, but will likely be the last week in January. At this time the liquor interests will testify against passage of the bill.

Church People Seeing Senators at Home

Many church people in favor of the passage of the bill the planning to visit their Senators and Representatives while the latter are still at home before returning to the capitol. There are reports here that other church people are planning to visit the Capitol City to see their legislators and to listen to the hearings.

Personnel of Senate Committee

The personnel of the Senate committee which will hold hearings in January is as follows: Edwin C. Johnson, Colorado, chairman; Estes Kefauver, Tennessee; Ernest McFarland, Arizona; Warren Magnusen, Washington; Frances Myers, Pennsylvania; Brien McMahan, Connecticut, Herbert O'Conner, Maryland; Lyndon Johnson, Texas; Charles Tobey, New Hampshire; Clyde Reed, Kansas (deceased); Owen Brewster, Maine; Homer Capehart, Indiana; John Bricker, Ohio. The addresses of these men is Senate Office Building, Washington, D. C.

The House may hold hearings on their bill later in the session.

Handbook to the Mennonite Hymnary

The following sales of the *"Handbook to the Mennonite Hymnary"* are recorded to December 8:

Total number sold	1053
Y.P.U. Commissions	$318.30
Local Societies' Commissions	573.18
Total Earned	891.48

Here is a worthy project for local societies to undertake. We never know enough about our music!!

Frieda Claassen
4614 Woodlawn Avenue
Chicago 15 Illinois

Please enclose this label when writing.

Beyond Our Own

CHICAGO. A major Protestant group took a stand against what is called legalization of gambling "including bingo."

In the meantime, Chicago officials were considering the widespread bingo playing in their city. Asked his official attitude, State's Attorney Boyle said research by his legal staff showed it to be gambling. He added that it had been so construed by the courts of many states, including Illinois.

The question put to Chicago's Mayor Kennelly was: "Do you approve of bingo when conducted for a worthy cause?" Quipped Kennelly: "I'm not approving of any gambling."—*Moody Monthly*

CHICAGO. Youth for Christ is now reaching an estimated one million young people, Robert A. Cook, president, said at the organization's World Vision Conference held in Chicago October 22-30. The present figure was reached with the inauguration of Youth for Christ meetings in four new countries: Yugoslavia, Burma, Guatemala, and Honduras.

Summarizing future aims of the organization, Dr. Cook expressed the desire to reach the goal of "evangelizing the world in this generation." Youth for Christ meetings are now held in fifty-nine countries all over the world.—*Moody Monthly*

NEW YORK CITY. The first nation-wide interdenominational planning conference of Protestant home mission leaders in over 20 years will take place at the Home Missions Congress in Columbus, Ohio, January 24, to 27. The meeting is sponsored by the interdenominational Home Missions Council of North America.

One of the crucial issues to be discussed by the group will be the role of home missions work among special language, racial, religious, and economic groups.

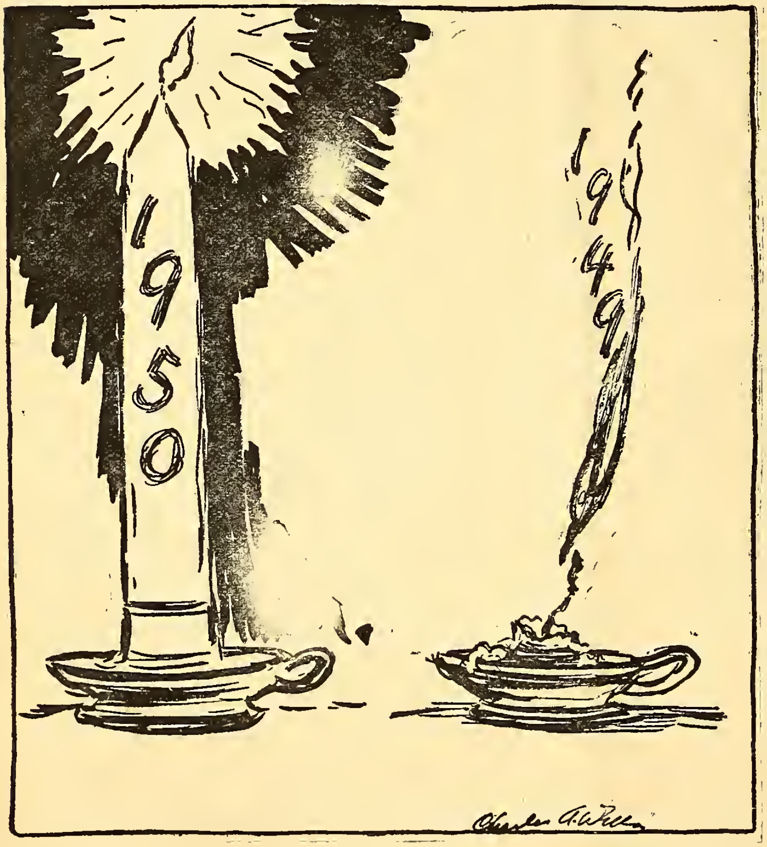
Included in this phase of the Conference's work is an evaluation of the church program to the nation's 350,000 Indians, who are being dealt with "by an outdated system of paternalism and racial inequality."

The question of Christian-Jewish relations will also be aired, the president of the organization said, adding that "home missions need to develop a truly Christian answer to the questions raised by Anti-Semitism in the Church and their implications to its program of evangelism."

The Congress will also act on the relationship of religious institutions to state and national governments, especially in the field of education and child welfare.

Among the Church leaders who will address the Congress are: Reinhold Niebuhr, Union Theological Seminary, New York; Ralph Sockman, Christ Church, New York; Mark A. Dawber, co-executive secretary, Home Missions Council; Hermann N. Morse, general secretary, Board of National Missions, Presbyterian Church, U.S.A.; and others.

Theme of the Congress is "Home Missions for a Christian World." A special feature of planning for the gathering is the inclusion of a representative youth delegation, with a view to stimulating interest in mission work.



THE GIFT OF TIME

By Charles A. Wells

A new year, like youth, can seem so endless in its storehouse of time. In January we have endless time for all those things that we want to see accomplished in the year. In December it is as if some thief had stolen into our lives and made off with a large portion of our days. The thief is neglect,—procrastination. He has robbed so many lives of success and the richness of experience that had been anticipated. One of the great benefits of the Christian faith is its teaching that we are responsible to God for all things. We are stewards who have given many treasures that we are to invest and not squander. So the devout person faces the end of a year with a deep awareness; he wants to mark the passing of the year with prayer and meditation. Let the bells then ring and the fun begin,—after he has taken God into his accounting. It is no wonder that those who have made a cheap and wasteful failure of their years want to dim the New Year bells in an alcoholic fog. The question all must face at the year's end—what have we done with the light that has now been spent?

The Mennonite

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Other foundation can no man lay than that is laid which is Jesus Christ.

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China: The Gospel's Supreme Opportunity Today

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We Give Up Too Easily

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Conference Column

FROM THE CONFERENCE PRESIDENT

Nineteen hundred and fifty is a General Conference year. There will be much planning and careful preparation for this meeting of the 32nd Session of the General Conference to be at Freeman, South Dakota, August 23 to 30.

But we must bear in mind that the most important preparation is a spiritual preparation throughout the churches of the Conference. More than the giving of reports and announcing future plans, the General Conference should be a time for hearing and obeying the voice of God. More than the delightful experience of meeting friends, it should be a time for meeting God. It must not be simply a series of varied programs; it must be a high religious experience.

To make possible such abiding spiritual results, let us as churches, boards, committees, and members, everywhere make careful spiritual preparations by opening our own hearts to the infilling of the Spirit, by renewed consecration to His will, and by sincere prayer for God's continual and complete guidance in every phase of planning and preparation. The time to begin is NOW. "The effectual fervent prayer of a righteous man availeth much."—J. N. Smucker, Bluffton, Ohio.

Of Your Pen Acquaintance

WILHEMINA KUYF ("Serving Chinese Students"), Chengtu, West China, serves as missionary to students in our Conference mission.

P. J. BOEHR ("Life in a Barricaded City"), and Mrs. Boehr, Chengtu, serve as evangelists in our Conference mission.

MARIE J. REGIER ("We Give Up Too Easily") is awaiting clearance of papers to join the staff in Chengtu. Her address at present is Whitewater, Kansas.

ELISABETH GOERTZ ("We Are Wanted Here"), Chengtu, serves as a missionary nurse.

H. J. BROWN ("The Challenge of Missions for Young People"), Freeman, South Dakota, with Mrs. Brown has served some forty years as missionary in China.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

January 16-20, Oklahoma Bible Academy Bible Conference, Andrew Shelly, speaker.

January 16-27, Short course in music for pastors, choir conductors, and others interested, given by extension department of Bethel College.

January 23, Quarterly Conference of Eastern District Conference, at the Zion Church, Souderton, Pennsylvania, commemorating the 425th anniversary of the Zurich Meeting. Speakers: Wilmer Shelly, Freeman Swartz, and D. Spotts of Lancaster, Pennsylvania.

January 29 to February 5, 1950, Seventh annual observance of Youth Week.

January 30, Second semester classes begin, Bluffton College.

March 6, Bethel College spring quarter opens.

March 7, Mennonite Biblical Seminary, spring quarter opens.

March 12-17, Annual Bible Lectures, Bethel College, Dr. Melvin Cammack, speaker.

March 17-19, Eighth Annual Rural Life Conference, Bluffton, College, participated in by Friends, Brethren, and Mennonites.

April 9, 1950, Easter.

April 27-30, Middle District Conference, First Church, Wadsworth, Ohio.

May 4-7, Eastern District Conference, Hereford Church, Bally, Pennsylvania.

May 28, 1950, Pentecost.

May 28, Mennonite Biblical Seminary, Commencement, 10:00 a.m.

May 30, Bethel College, Commencement, 10:00 a.m.

June 1, Freeman Junior College, Commencement Day.

June 5, Bluffton College, Fiftieth Annual Commencement, D. Elton Trueblood, speaker.

June 22, Canadian Mennonite Bible College, Commencement, 10:00 a.m.

July 1-5, tentative dates for the Canadian District Conference Sessions, the Rosenort Church at Rosthern, Saskatchewan.

August 18-23, General Conference Minister's Retreat.

August 23-30, 1950. General Conference Sessions, Freeman, South Dakota.

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Secretaries of Boards, Committees, Conferences, and Conference Schools on both the General Conference and District Conference level, are urged to send in the dates of important activities for this column in our paper.

COVER

In this week's cover picture W. C. Voth, our Conference missionary is shown with Missionary Reinbrecht of the Lutheran Denomination whom he was asked to assist as consultant in selecting an area for an agricultural mission in South China. There is increasing cooperation, new geographical areas, and a new area of life through which to give witness to the saving gospel.

Editorials

WHEN ONE CONSIDERS the fact that the Chinese have had an irrigation system as long as the Egyptians have had theirs, and one recalls (as Pearl S. Buck wrote in the *New York Times Magazine* of October 13, 1949) the fact that the Chinese people have had "Four thousand years of political experience of every sort, including even a variety of communism, centuries ago." one is not too ready to draw up a generalization writing off China once and for all to Russian Communism and consequent inability to embrace the Gospel. Even the experience of the last fifty years would instruct us to be extremely cautious. In 1900 the Boxer uprising swept across North China with 10,000 Chinese Christians plus 189 missionaries and children of missionaries suffering martyrdom. But as before "The blood of the martyrs became the seed of the Church." Again in 1927 the Church of China staggered under the blow of intense anti-Christian and anti-foreign feeling, but came through purified and strengthened if not in numbers then surely in quality. Another blow came in the period of 1937 to 1945 when the victorious Japanese Army destroyed or commandeered churches lying in their path, causing complete disruption of the Christian communities before them. But after the war the gospel has gone forward steadily. In the past the gospel has displayed its incomparable vitality and ability to survive in China under the most intolerable conditions.

Christianity has died where it was merely preached. It has never died where it was really lived. This is the supreme challenge in China.

NOW THE CHRISTIAN CHURCH OF CHINA faces a fourth great challenge. Communism, which took root in China in 1922 under Sun-Yat-Sen at which time the party was organized and Russian advisors brought in. Once an insignificant force in China, communism has developed very rapidly during recent years. China now is a communistic state. Nevertheless, an outstanding work is being done not only in Christian hospitals and the relief of human suffering, but also in numerous and efficient Christian schools. Churches are growing in numbers as well as in spiritual strength. Missionaries have decided to stay at their posts. How they will fare is difficult to determine. What will be the policy of the Communists toward the Church? While the Church and the Communists have in common the concern for racial equality and economic improvement, they are at opposite poles on the fundamental reality or non-reality of the spiritual basis of life. Practically, youth will be educated the communist way. Churches may not be allowed to have connections with churches abroad. Congregations have been forbidden to give anything to pastors thus involving a self-supporting ministry. Missionaries may find that they are not welcome by the regime.

THE CHURCH, consequently, must become aware of certain needs that the crisis calls for. Is it possible that the Church's appeal has been weak because it has ministered in too restricted a way to the soul. Jesus ministered to the whole man. If the future of our service to China is to be effective we will need men and women (in view of the crisis, preferably single) who are filled with the Holy Spirit but also filled with wisdom that will help them make a technical contribution to a China that insists upon alleviating its great social and economic ills. Then, too, the Church must realize anew that the Kingdom of God does not rise or fall with the presence of certain political regimes. Therefore, Christians should beware lest periodically their spiritual dynamic for just such crisis be drained away by participating in wars that work in direct contradiction to missions. By no stretch of the imagination can we assume that God must have wars to fulfill His plans. A question is raised as to how much the Church should wait for quarreling governments as she seeks to send her ambassadors to the ends of God's creation. A measure of sacrifice is demanded that is hitherto unknown to us. "God forbid that I should sin in ceasing to pray for you," must become our attitude toward our fellow Christians in China. Pray for the older and more favored churches as well as those younger and weaker. Finally, there must be a renewed willingness to suffer and, if need be, lay down our lives as did our Saviour. In China, in America, our Lord Jesus Christ still seeks those who will desire to "know him in the fellowship of His sufferings."—J.J.E.

If we have not enough in our religion to drive us to share it with all the world, it is doomed here at home.—*Evangelical Visitor*

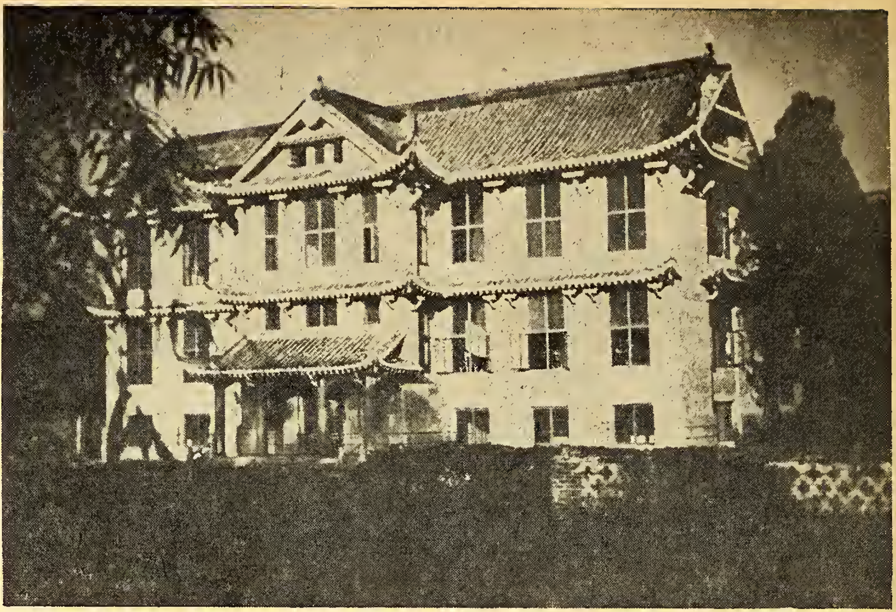
WORK GOES ON UNHINDERED ON NORTH CHINA FIELD

Mrs. Louise Schrag from Shantung Province, North China, states in a letter written in November that: "The work goes on unhindered. We treat about 100 patients a day for sores, etc. We baptized about 200 persons in the past year. The Chinese are very kind to us."

Mrs. Schrag is a missionary under the China Mennonite Mission Society whose mission field is adjacent to the General Conference mission field in North Chna, all in in Communist territory now.

Serving Chinese Students

by Wilhemina Kuyf



CAPTION: Typical of Chengtu's many colleges and universities among whose students Wilhelmina Kuyf works is the medical building of West China Union College. Shown at right.

8847

Christmas Eve, 1948, found a group of five missionaries of various groups still miles from their destination, Chengtu. Someone mentioned an inn, but there was a mission near by and we were all cared for hospitably. We remarked, as we thought of other Christmases, that there had been no room for Him in the inn, but because of His coming there was room now for us, in the far west of China.

What a joy it was to greet my co-workers on Christmas day. We were eight then. In the days that followed, the various aspects of the work came into focus, and my assignment to student work began to take on form. However, first you should hear something of our situation here.

Something of Our Situation

Szechwan means "Four Rivers" and is one of China's largest, most fertile and therefore most densely populated provinces. It is larger in area than France. The 60 million people who live here on this vast plain, 2,500 miles in extent, enjoy an altitude of 200 feet. Because of the mountain ranges which enclose it, it is a kingdom within itself and its history goes back more than three thousand years. These mountains are probably also part of the reason that our government has not yet changed. The four rivers are harnessed to provide irrigation for the countless fields of rice and sugar, vegetables, and fruits. This system is not quite so old as that of Egypt, but it is effective. One of our rare excursions out of the city took us to Kuanhsien to see the opening of the barrier which would start the water distribution in the spring.

Many Schools and Colleges

Chengtu is the capital and is a walled city of about 600,000 people. It surprised me to find some modern streets, buildings, electric lights, and in general, the appearance of a big city anywhere in the world. Naturally this applies only to certain parts. Foreign style dress is quite common, though sometimes with adaptations. There are many schools and colleges here.

Everywhere one goes, the dialect is a bit different, but our Mandarin is quite readily understood here, though we cannot always understand what the people here say. However, we are all learning. English is the "other" language for high school and college students, and they are anxious to speak it at every opportunity. We direct them to Bible classes and many enter. "My word shall not return to me void" often comes to mind.

A Parish With 150,000

After a survey of the city in 1946 when some of our missionaries came from Paokim, it was deemed wisest to settle in the west section. There have been Christian churches, schools, and hospitals in Chengtu for many years, but not many in this section. The population in this corner is 150,000, surely a large enough parish. At first, weekly services were held in the home of the missionaries but by the time I came, additional property had been rented, and there was a small chapel in constant use for church services, Sunday school, English and Bible classes, women's meetings and prayer meetings.

Babies Are Ushered In

Beside the city church, in April, God enabled us to open a gospel-preaching place in the west suburb, on a busy main street. A few days later a clinic opened there too, as well as a maternity center. Clinic is held every day but Sunday and there are nightly preaching services, but babies are ushered in whenever they arrive. They hung up a record lately when there were three born in one night. About four hours after delivery, they go home in a ricksha. The post-natal visits provide a good opportunity to invite the family to learn more of the gospel, and many doors have been opened to us this way.

Once a week the truck goes out with a number of our church folks and this forms a fine preaching platform and group. Many people are reached in this way

(Continued to page 27)

Life in a Barricaded City

by P. J. Boehr

HOW true it seems from our end what Haggai the prophets said long ago: ". . . and I will shake the heavens, and the earth and the sea, and the dry land. And I will shake all nations, and the desire of all nations shall come."

They Are Approaching From Three Sides

Here we are now (December 3, 1949) in the capital of China, which, as a radio-news had it, was just being arranged for the new provisional capital, when they were again planning on removing the capital to Taiwan (Formosa). We hear today that a vanguard of the National Government boarded plane for a new capital, and maybe within two weeks we'll be "liberated." They are approaching this new capital from three sides, one side most likely is our precious "Paochi Side."

We Have Little Fear

So we, in a very peculiar situation here in West China, are looking forward to the Happy Christmas season, when we will often read the song of the angels on Bethlehem's plains, "Glory to God in the highest, and on earth peace among men in whom He is well pleased." Never have Frieda and I been in such a situation at this season of the year. We seem to have little fear and are kept busy with Bible classes and interviews with precious hungry hearts.

A Home Has Opened

How happy we are that a home very near us has opened up to the gospel. At times three of one family, the Ch'in family, come out either to the "Number 12" (newly purchased) mission place, where we are in the midst of a two-weeks inquirers' Bible class, or to our upstairs apartment just a few doors from them. There are eight children, the youngest two being twin-boys, who now grow up in the church, praise God! One of the four Ch'in daughters seems genuinely saved and has the joy of the Lord in heart and face. It is such a delight to read chapter after chapter in our home with these hungry hearts, and they read so well, and grasp the truth so quickly. There are nine in our class at "Number 12" and a few dozen at the West Suburban class—this as it were under the war-cloud, and with a change of government before our eyes that is not friendly toward Christianity or any form of faith. Yet we hear that there are also Christians in their ranks. From some quarters we hear that missionaries have been promised to return to their mission fields in other parts of China, which also seems-to be a hopeful sign. Pray with us for the continued open door for the gospel.

Avoiding 'International Incidents'

We are in a barricaded city now, with almost every street entrance having a high pole-gate, which can be closed anytime it is deemed necessary. This may be for a few days at a time should the "turnover" be slow or the looting danger be prevalent. Hence, as we from our home address go to our recently purchased chapel and residence property at Number 12 *Ssu Dao Kai,* we must pass through three stockade gates. Going up town to the jeweler or, photographer, we must go through around a dozen such stockade gates. The streets are full of people, cars, trucks, rickshas, men- or women-drawn coal and goods, wagon, cyclists, and pedestrians.

These folks seem to hear no bell or horn but walk right in the center of the street as though they wish to be touched or harmed so they can "kick up a fuss." It is interesting to hear 'Willa' Kuyf say that she must go slowly on her bike through the streets to "avoid an international incident." Both Frieda and I are out on bikes often too, and it's the same for us. In general, we are dealing with a friendly people who seem to bear the unbearable but can be unruly too.

Not So Looting-conscious

It is feared right now that looting may take place most any night, when the ruling elements withdraw, hence the many stockades all over the city. Last night our landlord took bedding, clothing, and what, not, upstairs into his attic which is accessible

(Continued to page 26)

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At right, W. C. Voth is seen leading in a prayer after the baptism of a group of Chinese at Chengtu, West China.

At left, the first church committee at the Conference mission in Chengtu including Wilhemina Kuyf and P. J. Boehr.

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We Give up to Easily

by Marie J. Regier

UNLESS you have tried it probably you are not aware of the difficulties involved not only in doing mission work itself but merely in getting to the field. It takes much time and energy of many individuals in order to get one missionary there.

Last summer when people asked me about my plans for the future I said I hoped to get back to China if possible. With the Communists making steady headway and many missionaries and other people returning to this country I wondered whether there was any transportation at all. I was surprised to find no difficulty in getting transportation either by boat or by air, nor is it difficult to get a Chinese visa; but, it is difficult to get a Hongkong transit visa and Hongkong is the gate into China at present. Hongkong belongs to Great Britain and is full of refugees. Great Britain therefore tries to keep out as many people as possible.

By Boat or Plane?

After the Mission Board decided that they were willing to let me go and join our small force on the field, definite plans were made for my return. We considered going by freighter from New Orleans, by passenger boat from San Francisco, or by plane either from San Francisco or New York. It was finally decided that I go by plane since the Communists were making such rapid progress.

Menno Travel Service informed me that it was next to impossible to get a Hongkong transit visa in New York and suggested my getting one in Kansas City. But before I could get one I had to send information as to when and how I was going and under whose auspices. By the time I could send the necessary information, Kansas City had orders to issue no further visas. The consul suggested by-passing Hongkong. I wired this information to Menno Travel Service. Menno Travel Service thereupon bought a ticket to Calcutta via London, Brussels, Damascus. From Calcutta I was supposed to go to Ch'engtu via China airlines. But before I could even get this information the China airways were suspended. This idea had to be given up.

Everything Looked Hopeful

Then S. F. Pannabecker, a Mission Board member, tried to see what he could do in Chicago. He gave us the welcome information that the Chicago consul merely wanted an assurance that I had a place to stay while in Hongkong and a way to get out. This assurance I had, thanks to W. C. Voth who is in Hongkong. He had gotten me reservations in the Lutheran home and on the Lutheran plane, the "St. Paul." Everything looked hopeful, I merely had to fill out some blanks which I did posthaste by rushing to Newton from where I could send the information straight back to Chicago.

1167

Marie Regier

On the strength of these prospects a farewell service was arranged for me, some of the men postponing their trip to the Council of Boards meeting in Mountain Lake for several hours in order to be at the service. The tone of the service though serious was one of hope and victory. Not least did I appreciate the fact that one of our Chinese Christians, Grace Liu, now student at Bethel College sang on the occasion.

Too Hasty!

We had been too hasty, however. I had expected the final word on Tuesday but it failed to come. Neither did it come on Wednesday. I found out then that in spite of the former promise the application had to be sent to New York. Chicago could no longer grant visas. From New York the refusal came back directly, whereupon the British consul in Chicago wrote an airmail letter to Hongkong. Pannabecker also wrote to Voth to see if the latter could do anything over there to press matters. That is as far as we are at present.

To get into Ch'engtu now before the Communists do is an impossibility. If Ch'engtu has not yet fallen, it will do so any moment. (It has. Ed.) Very likely we will now have to wait until Communist China has been recognized by other nations, Great Britain and probably the United States. Perhaps when new international relations have been established it will be possible to get visas. So it still means waiting.

But God Called Us There!

In the face of so many obstacles is it still worthy trying? It seems to me sometimes we give up much more readily in the spiritual field than we do in others. The farmer continues year after year even though there are droughts and floods. He does not even move away when he knows tornadoes will come ever so often. Scientists make thousands of experiments, all of them seemingly failures, before the thing sought for is finally discovered. Biographies of Edison and Madam Currie make one realize the enormous amount of faith necessary in material realms. The apostle Paul did not give up. He went right on to Jerusalem in spite of friends' warnings when he knew that arrest and suffering awaited him there. Because of his steadfastness Paul was able to go to Rome and win souls for Christ there. I am no apostle Paul, and my strength is small and my faith often very weak. I do tremble when I think of what may be in store for those who stay on, and yet if God called us there, should we hold back? The Bible nowhere gives us to understand that God calls us only in times of peace and not in times of danger. It is up to Him to see us through.

The Doors Wide Open

Moreover, the work in China is a great work. Especially now the doors are wide open to the gospel. If you have read the letters which our missionaries have written, you know what glowing accounts they give and yet the workers are so few, the majority being women and there are no young people when there is so much work to do with young Chinese people.

Should the doors close absolutely, then even waiting must be used for the glory of God. But not until we have tried all that is humanly possible to get there are we warranted in saying that it is God's will that we stay here.

Nevertheless

Nevertheless, whatever happens, we must never forget that there is a group of missionaries still carrying on behind the "Bamboo curtain." The Chinese Christian church is going on. The Christians in our own field are still spreading the gospel. God's work has not stopped.

Let us all shoulder our cross anew and follow Him who bore his cross ahead of us and let us do it with joy that His prayer which he prayed on the eve of His crucifixion may be answered in us, "That my joy may be fulfilled in them."

Your Opportunity

TO SERVE YOUR CONFERENCE

THE New Mennonite Press Needs a Linotype Operator.

If you can qualify for this Job or any other work in the printing industry.

Write—

THE MENNONITE PRESS
NORTH NEWTON, KANSAS

A Nurse Says

We Are Wanted Here

by Elisabeth Goertz

YOU WILL want to know how we spend Christmas here in China. Last year we had a very lively time with programs and special meetings, entertaining of friends, and student parties—just like we would have at home. We had big meetings; we also had interesting visits and oh, the lovely gifts which our Chinese friends brought us. I counted eight baskets of oranges, these were the size of a peck, which made it about one bushel. I was certainly provided with lots of Vitamin C for a while.

Elisabeth Goertz

That's My Work

Now what will Christmas be like this year? Many questions arise as we look into the near future. The new regime is nearing daily. We cannot know what conditions will be like. We do not know what will happen to us then. We hear all kinds of reports from different parts of the occupied areas. In all places there is some difficulty of one kind or another but not too difficult. Meetings can be held, if not in public, then in homes. Hospital work goes on, and that's my work.

A Woman Rushed Into the Meeting

So my place is here and my work is here in the center of His will. Just a week ago we had three babies born in our clinic in one night. In the morning I was very, very tired. I just cannot work as long or hard as I used to. Today (Sunday, November 20th) we were just grouping our singers in church for a special song when a woman rushed into the meeting and told me to please come quickly to a mother about a mile away (in the country). So I did not sing in the choir. I rushed into the clinic and got our bag ready. We started out. Our Chinese nurse's helper went on a rickshaw, and I rode my bicycle. We helped the mother and at exactly 12 o'clock noon the baby was born, mother and little one both safe! This was a very poor home—our usual price is U.S. $1.25, but this family could pay only half. See how poor these people are in our district! See how we have chances to help the very needy? Such calls as these make me feel we are wanted here.

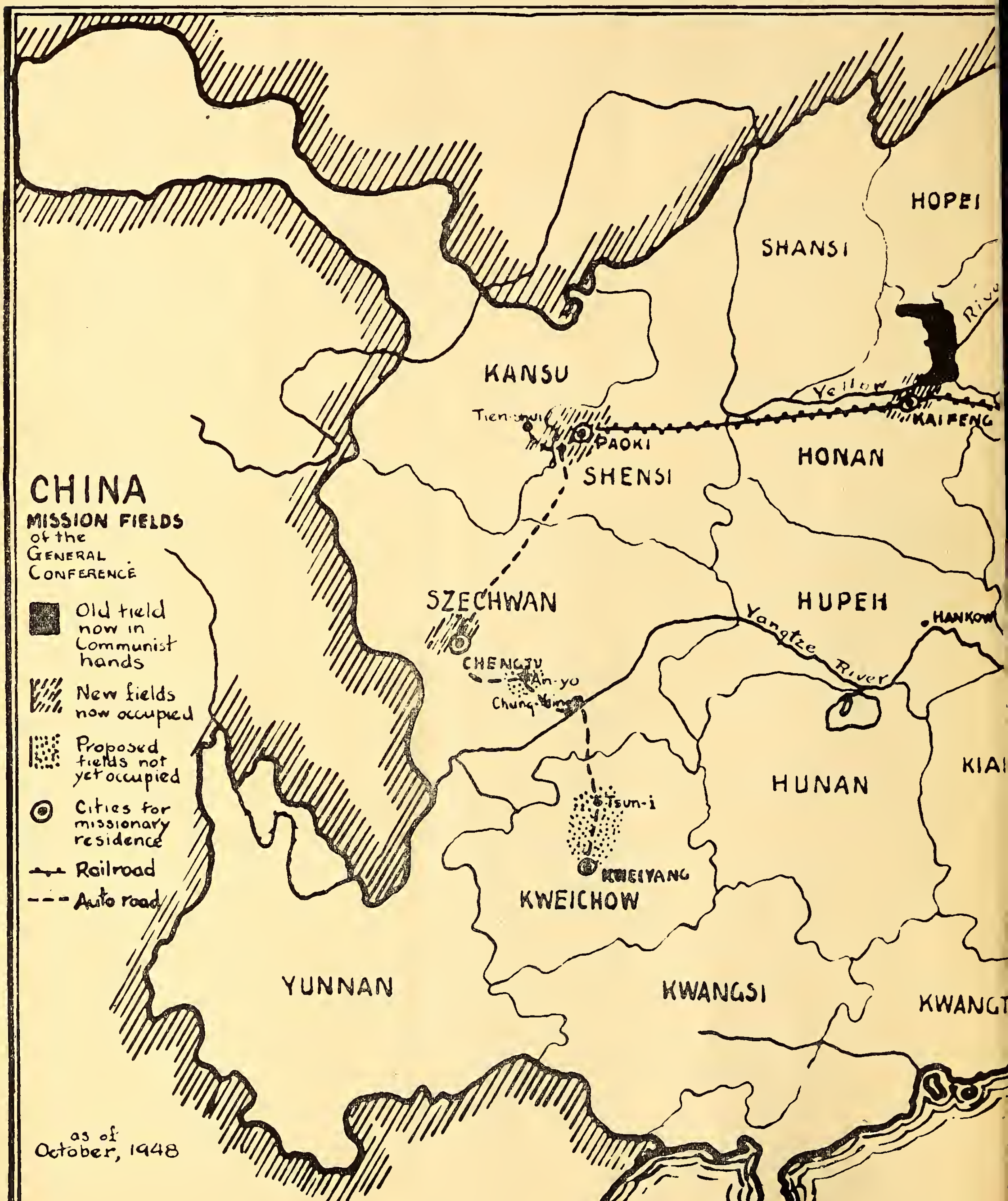
Some of the Chinese are asking us if we are leaving before the change comes. I point to heaven and tell them I pray to God and He tells me to trust Him, not to be afraid, but to stay on and serve here.

> "Stay firm—He has not failed thee,
> In all the past
> And will He go and leave thee
> To sink at last?
> Nay, He said He will hide thee
> Beneath His wing:
> And sweetly there is safety
> Thou mayest sing."
> "The Lord is thy keeper." Ps. 121:5

The Gospel must first be published among all nations

Includ

NOTE. The accompanying map as of late 1948 may be brought up to date by pointing out that the proposed field around Chengtu is now served by our missionaries. The proposed field around Kweiyang has not been entered by our missionaries. All fields except Chengtu are now in charge of native Christian leadership trained by our workers.


CHINA
MISSION FIELDS of the GENERAL CONFERENCE
▩ Old field now in Communist hands
▨ New fields now occupied
░ Proposed fields not yet occupied
◎ Cities for missionary residence
Railroad
Auto road
as of October, 1948
HOPEI
SHANSI
River
Yellow
KAIFENG
KANSU
Tien-shui
PAOKI
SHENSI
HONAN
SZECHWAN
HUPEH
HANKOW
Yangtze River
CHENGTU
An-yo
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Tsun-i
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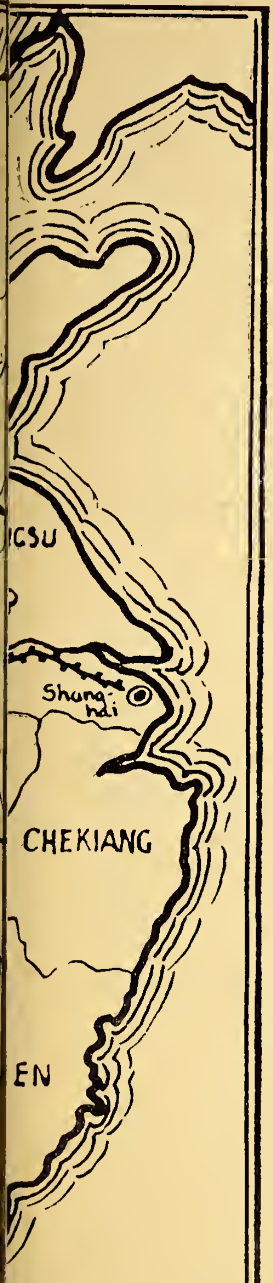
China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Below: The "St. Paul," a Lutheran plane and China's missionary "airlift" has a tire changed at Canton; This plane carried mail to our West China field. W. C. Voth is seen in the foreground.

(Lower picture) Arrow points to evangelist preaching in a market place in a South China City.

8849

8909

With M.C.C. in Occupied China

A new relief and welfare project was opened in Shanghai on October 26 where Dallas Voran and Franklin Beahm are located. The center is situated among the poorer and lower-class people of the city. Here a group of fifty boys and girls whose parents are too poor to send them to school, are given elementary reading and writing lessons, vocational skills, and character training. Nine Chinese men and women have been appointed to serve as a board of directors to comply with legal requirements. As the work becomes better established, additional boys and girls will be invited to participate. A number of Christian Chinese helpers are employed to assist in the work. It is felt that this work affords an opportunity to serve an under-privileged class of people in China, not only the individual boys and girls who are enrolled, but the entire community; and not only in a material and physical way, but also with a Christian emphasis and message.

Orphanage Continues Despite Looting

The Hengyang orphanage in China, which the M.C.C. has operated for the past number of years has gone through difficult times in recent months. Already in May, 1949, the situation became such that the 200 orphans were evacuated to a rural location, Hung Lo Miao. There the work was continued unmolested until August when the fighting again overtook them, and this time their supplies of food, clothing, medicines, etc., were looted. In spite of the trials and difficulties, they have continued and are hoping to return to the former Hengyang location soon. The Shanghai M.C.C. office is now again able to communicate with the orphange and is sending urgently needed supplies of clothing, blankets and other items. Since American personnel were not able to work in this area of China during this period, the workers in charge of the orphanage have been James and Grace Liu and Theodore Ku, Chinese Mennonites who have been very helpful in the M.C.C. program in China.

Agricultural Trainee Program Planned

A program whereby Mennonite youths from Europe may come to the United States for a period of agricultural work and observation has been approved by the Department of State. In this plan, twenty-five rural young people (men between the ages of 18 and 25) will be given opportunity to share through direct experience the rural life in Mennonite communities in the United States, learning not only the agricultural methods but also becoming acquainted with the church life of American Mennonites. These youths will be selected by our workers in Europe, then assigned to specific Mennonite farm homes where they will work for a year, just as foreign exchange students spend a year in study. Modest earnings will apply against the ocean passage expense. It is expected that values similar to those experienced in the foreign-student exchange program will also be realized in this interchange of farm youth.

LIFE IN A BARRICADED . . . Continued from p. 21

only by a ladder brought in from outside. He advises us to put some things up there too, and we may. We are not so "looting-conscious" as our Chinese friends are, nor have we two ever gone through such a crisis, althought we, too, have lost belongings before in the Hopei field during war days. We pray and hope that the turn-over will be without much or no fighting here in the city. We commend ourselves to the prayers of our loved-ones.

Even a Feeling of Adventure

We have been advised to be supplied with a few weeks' or even months' store of foodstuffs. We have canned some meat and have some extra flour on hand as well as lard, sweet potatoes, oranges, eggs, coal, and wood. We have water in the well back of the house. There may be a while when foodstuffs are not brought to the market or we are not permitted to go out for a while. There is even a feeling of adventure connected with this present strange and novel situation when we take refuge in the many very good promises of the WORD. Some fear tends to creep in too. How much Psalm 46 and Psalm 139 aer used these days and weeks, and that wonderful verse in Psalm 34:7: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." The Chinese has it that God will set guards on four sides of the people.

We are only a few blocks away from the Premier's headquarters. He is the former model-governor of Shansi Province, Yen Hsi Shan. One of our Chinese coworkers, Mr. K'ung, has been formerly a County Magistrate under Yen Hsi Shan in Shansi. His private secretary has his rooms across the street from Number 12 where our chapel is located.

We've had a good dedication service for the Number 12 Compound on *Ssu Dao Kai,* on "Fourth Street," last Sunday afternoon, November 27, 1949. The message by the Chinese Bishop Sung of the Angelican Mission was to the point and in real Szechwan language. He said among other things that we were here dedicating not merely a small chapel, but an entire yard of 25 oroms, and that we pray that the Spirit of God will fill the entire place, from the gate on to the kettle-washing place, meaning "clear to the back." They say here even for "the meeting is closed," *sha kwoa,* meaning it is over or finished. I have just asked a Chinese friend and he says it does not mean the cleansing of the kettle but *sha* has the meaning of end, and *kwoa* is the word for completed action. But it sounds so interesting when spoken at the close of meetings, as is done here, and sounds like "cleaning kettle" to us from the outside provinces.

We had a few letters from our home-folks in two months, but had to wait long for them; now we expect only a last plane out on which these letters go, but there may possibly be other planes, we hope.

Jottings

—First Church, Lehigh, Kansas: The "Young Mennonite Matrons" held their second annual benefit in November. Over three hundred dollars were raised, half of which goes to missions and half to the local church. A furnace is being installed in the parsonage. Many willing hands have donated labor. Dolls have been dressed, shirts and comforters made, and beef canned as our relief and mission projects for November and December.—M. E. Goering, Corr.

—Salem-Zion Church, Freeman, South Dakota: A program of classical sacred Christmas music was presented December 18 by a mixed choir of 40 voices under the direction of Miss Elvera Voth. Rev. Mast and Rev. Miller read appropriate Christmas messages between the choir numbers. The junior choir, directed by Reuben Goertz, sang three numbers.—Mrs. A. Schwartz, Corr.

—Hoffnungsau Church, Inman, Kansas: Two of our young men, John Martens and Abe Alvin Dyck, are in voluntary service at present. They are at Brook Lane Farm in Hagerstown, Maryland, and will serve a three months term. On December 18 the Men's Chorus, under the direction of John Gaeddert, presented the Christmas story in song. They were assisted by the junior high school class in portraying the scenes. Again the women of the three sewing circles enjoyed the baking of Christmas cookies which were sent to missionaries of the states, mountain workers, and to various local places. Some caroling was also done and the senior group made food baskets for missionaries on furlough or retired. One of the senior Sunday school classes filled fifteen baskets to help the "Big Brothers" in the surrounding towns bring a little Christmas cheer to the needy. —Mrs. Albert Ediger, Corr.

—Hebron Church, Buhler, Kansas: The children's Christmas program was held the evening of December 24. We have mid-week Bible study classes that are well attended. The three children's classes are studying the material used for the vacation Bible school. One class studies *How your Bible grew* by Roy L. Smith. The older group is studying the Sunday school lesson in advance in the German language.—Mrs. Sam Regier, Corr.

—Salem Church, Freeman, South Dakota: Five young people were baptized and received into the church on November 20. Mid-week classes are being held with our pastor, Willard Claassen, as teacher. The aim of the class is to train for more effective teachers. Seven hundred pounds of new and used clothing were sent to the M.C.C. center at Newton, and thirteen cans of lard were sent for relief also. The annual church business meeting was held on December 2.—Corr.

—Bethel Mission Church, Winnipeg, Canada: The month of December was a full one in our church with various Christmas programs each Sunday. These were a Vesper Service by the Bible College, December 4; a cantata, "The World's Redeemer," by the church choir, December 11; a musical Christmas program by the community choir in the afternoon and the Sunday school program in the evening, December 18; the regular church services, December 25. Watch Night services were observed on the 30th and the Universal Week of Prayer during the first week of the new year. Various organizations were in charge of each evening's program.—Corr.

—Garden Township Church, Halstead, Kansas: Victor Graber was installed as our pastor on December 18, with Waldo Harder from Elbing officiating. The parsonage at Hesston is now completed and the Graber family is residing there. Carl Tanis of the Sudan Interior Mission showed pictures of Africa on the evenings of December 11, 12, and 13. The annual business meeting of the church was held on December 29. A representative of the Northern Bible Society was with us on January 8.—Mrs. Ferd Neufeld, Corr.

—Bergtal Church, Pawnee Rock, Kansas: Three members were received into the church on November 27 and Holy Communion was observed. John E. Kaufman attended the annual meeting of the Board of the General Conference at Mountain Lake, Minnesota, being a member of the Unity Committee and requested to attend the Home Mission Board session. The Kaufmans showed colored slides of a part of their work in South America, that of Brazil, on the evening of December 4. The Christian Endeavor rendered a musical Christmas program, "The Angels' Song," on December 11. Also an election of officers was held. On December 18 a short dedication service of the parsonage was held at 3 o'clock.—Mrs. John K. Friesen, Corr.

Into the Beyond

SAM RAULET, Bloomfield, Iowa, born on February 4, 1876, a member of the Pulaski Church, Iowa, and died November 12, 1949.

MRS. HENRY HABEGGER, Bluffton, Ohio, born on March 20, 1874, a member of the First Church, Bluffton, and died December 23, 1949.

SERVING CHINESE STUDENTS . . . from page 20

with tracts and the spoken gospel message, as well as with picture and song.

At Prayer and Truck Meetings

We have been much encouraged and know that our labor is not in vain in the Lord when we see the people who have been added to the church. They are faithful in witnessing, both at the weekly testimony meetings, and at prayer and truck meetings. It comes to me as it did in Hopei, that here in this country we can see the Book of Acts coming to life as people turn from darkness to His marvelous light. The educated people, for the most part, do not hold on to the old Buddhist and Taoist forms, but the worship of ancestors is still very strong, and nowhere else have I seen so much burning of ceremonial paper and candles. Only one per cent of the people in China are Christian, but here in Chengtu it is less than that. It puts a great responsibility on all of us, Chinese and foreign, who love the Lord, to heed His command and go out and preach in His name.

As Full of Questions and Doubts . . .

My work has been especially with students and means teaching some English, and having Bible classes in English and Chinese in our own place and going out into different schools with the good news of the gospel. Much of this work is seed-sowing, and these students are as full of questions and doubts as students anywhere. It is a joy that some of them took part in our instruction classes (we start another one on November 28) and at the end gave clear testimony that they were saved. Some of them are enthusiastic helpers in the work of our little church, and some,

(Continued to page 31)

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference, Editor, Esko Lowen, Topeka, Indiana

Agape - Something that Lives

The story of a Youth Center among the Waldensians of Italy

When Italian Protestant youth leaders were discussing a possible name for the new center they were planning to build in the mountains, one suggested that they name it after Waldo, the founder of the Waldensians, the leading Italian Protestant Church.

That name would have meant much to these young people because Waldo, a merchant of Lyon, France, initiated in 1177 a movement in western France and northern Italy of simple living in the spirt of the Sermon on the Mount. These laymen called themselves the "poor in spirit," for they lived in "apostolic poverty" and went about preaching repentance and the need for return to the Bible as the sole rule of belief and action.

Another youth suggested they call the camp "Arnaud" in honor of the preacher-general who led the Waldensians in defensive battle during the bitter persecutions when Roman Catholic armies came to wipe out this heretical group. This name, too, would have significance, for the youth center would be located in the mountains where the Waldensians hid during persecution and where a large portion of the few Italian Protestants still live today.

The discussion of youth leaders at Florence, Italy, occurring two years ago, became more lively when Pastor Tullio Vinay, leader of the whole Italian Protestant youth movement, rose to the floor and said, "No, these men are dead, but the love of Christ lives always. Let us call it *Agape*—the New Testament Greek word for love."

The idea was discussed thoroughly and the other leaders became quite interested. Vinay went on to explain that *agape* in the New Testament implied genuine community and sharing and that the early Christians called their communion meals—*Agape*. This love feast served as a bond of fellowship and a means of support to the needy.

"We need to recapture that sense of community for our time," said Pastor Vinay. "If the church of today does not discover the community life of the early Christians, it cannot evangelize in the modern world."

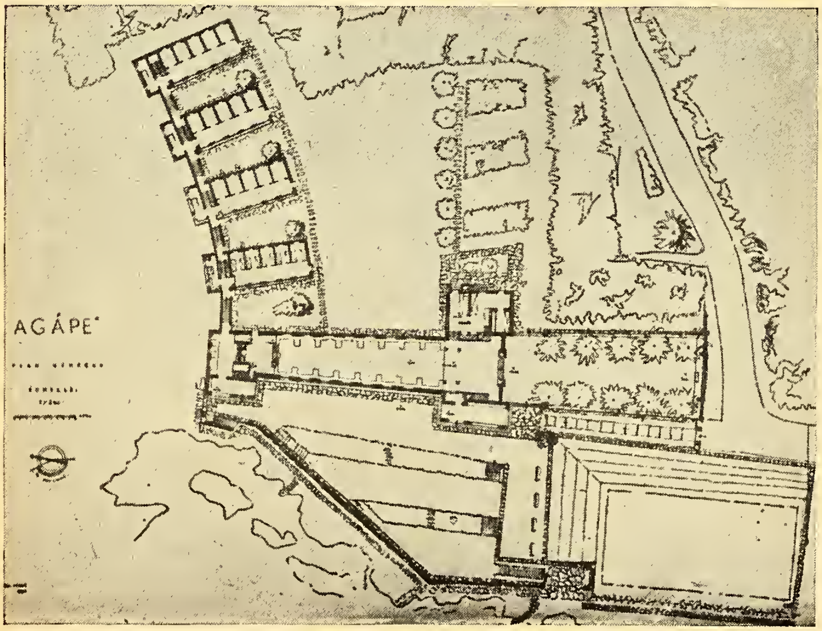
This challenge to youth to develop a center where love and sharing were realized caught fire. In the two summers that have passed since then, *agape* (love) has already been visible in the early work of constructing the buildings. Italian youth have joined together in sacrifice for its creation. And last summer's development of an international work-camp in which youth of American and many European nations joined shows that *Agape* is becoming a center for community and deeper understanding among youth of many different nations and denominations. It has also been the object of modern sharing in material goods, combining the self-help of Italian Protestants with aid from many churches abroad.

Agape is becoming an inspiration and challenge to Christian youth everywhere.

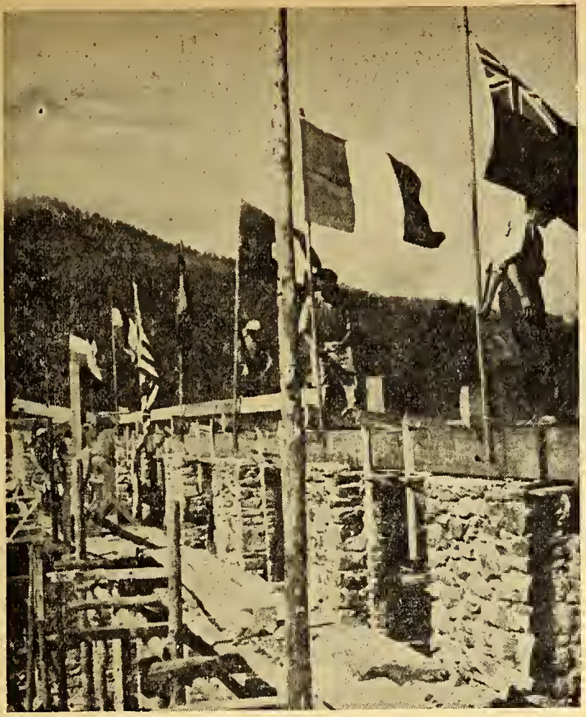
Its first value, of course, has been for Italian youth. It has offered new hope for some of the disillusioned Italian youth and their parents for whom Agape offers a concrete message and appeal to constructive action.

One Italian youth leader, Georgio Girardet, explained the situation of the Italian youth among which they must work. These youth were brought up under a fascist system, he said. They were taught not to listen to their parents, but rather to the State.

Many youth were jolted from their cock-sureness by the war, which was most confusing to their sense of values. Some fought with the Germans and later with the Allies. Many were prisoners abroad. The



Plan for Agape. The long building in the center is the main building. The other four buildings will be dormitories.



Working on the foundation of Agape. Flags of many nations are flying above the unfinished building.

youth at home in Italy knew the difficulties of war—the hunger and the suffering.

"They saw too much," Georgio said. "They saw big things fall. They also saw the baseness of humanity."

A number of youth went into the mountains and took part in the resistance movement against the Germans. After the war they were the heroes of the moment. They had big hopes that something better would come for their country.

But they are disappointed. People are speaking of another war. The promised reforms in their country have not been made. Even the support of democratic America has been naively put behind the conservative powers in Italy, this Italian youth leader said.

Youth are struggling for a new world. Youth at the age of sixteen speak of anguish—the anguish of Job. They are inclined to live for each moment, to have no established values, to doubt everything but themselves.

In that kind of situation Agape has offered something real to disillusioned youth. They wouldn't be won by talk about Christianity but they could be won by action. Here at Agape was a chance to work for something worthwhile. It was not just ideas. Youth have come out of their solitude, despair and blind search for pleasure to enjoy a new high level of fellowship. The spirit of community has caught them.

As a result they have devoted themselves wholeheartedly to the realization of the Agape Youth Center by raising money and donating thousands of hours of voluntary labor in construction work.

Youth have spoken to Protestant churches all over the country to raise money. They have given all kinds of musical and dramatic programs and bazaars for Agape.

At one place where a youth explained Agape, an old man stood up afterwards and said, "Now I know what Agape means for my children and grandchildren." He opened his billfold and emptied all that he had on the table—3,500 *lire*. (Equivalent at uar to about $4.40.)

At another place, a peasant arose after the talk and said, "I'll give a sausage for Agape." Another said he would give a sack of grain, and collect grain from other peasants.

In one family, the mother gave English lessons to raise money for the cause. The boy sold his bicycle and turned over the money for Agape, and the father bought gasoline for the project.

In the work itself, youth gave thousands of hours of voluntary labor, digging rocks out of the mountains, carrying them on their backs. But they liked it. There was a spirit and a purpose there. Youth of Methodist, Baptist and other Protestant churches have joined the Waldensians in this new venture.

Peasants in Praly, the nearby village, were skeptical about this fantastic project in the beginning but near the end of the first summer they were convinced that it was O.K. During the past summer, the people from the village cut sixty trees from their woods and gave them to Agape.

It was only after the Italians had themselves sacrificed to the utmost that Rev. Tullio Vinay asked for help from abroad. And during the past summer this aid came in a variety of forms from many sources.

Flour and other food supplies from Church World Service and the Mennonite Service Committee contributed to the kitchen. Presbyterians sent $10,000 through Church World Service and the World Council of Churches. Swedish churches sent $1,250; Canadian churches $2,000; and Swiss churches in Canton Vaud sent 15,000 Swiss francs (nearly $4,000). When the Swiss gift arrived, someone commented that this

Dorothy Copeland, an American, and two Waldensian girls. "God is love" appears above the doorway.

is a return gift for what the Waldensians gave the Swiss many years ago. The Waldensian farmers had sold the wool from their sheep and used the money gained in that one year to finance the printing of the Bible in French for France and French-speaking Switzerland.

Agape has given a new purpose and sense of fellowship to youth and has provided an opportunity for sharing by Christians in different parts of the ecumenical family.

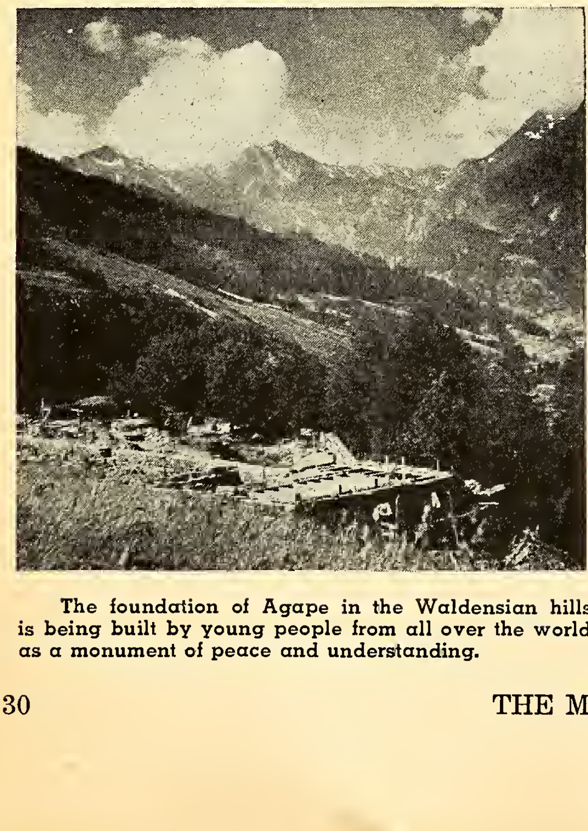
But most exciting from the point of view of American youth is the fact that this center of Christian community was the site of one of the international workcamps sponsored last summer by the Youth Department of the World Council of Churches, and that future ones will be held there.

Last summer over 400 youth from nine countries worked at Agape. They came from Holland, Austria, Italy, United States, England, France, Denmark, Switzerland, Hungary and Spain.

They slept in a former school in nearby farmhouses. In the morning they washed up and brushed their teeth at the public village water fountain. After breakfast and devotions they went off to work. Some dug and hauled stones, some wheeled cement for the professional masons, some prepared meals, and a regular crew was kept busy on the lift or elevator which hauled sand and supplies up the mountain from Praly to Agape. There is as yet no road. The self-propelling lift operates by the weight of a huge box of water going down the cable and pulling the partly filled box of sand up the mountain. So important was the lift that a special night shift had to keep going to provide supplies for the day.

QUI SI FA
AGAPE
O SI MUORE

An Italian and an American boy unload stone. On the stone are the words: "We will make Agape or die."



The foundation of Agape in the Waldensian hills is being built by young people from all over the world as a monument of peace and understanding.

It wasn't always easy for the Italians to talk with Americans and other nationalities, but each found he could go a long way with gestures and the maximum use of the few words he knew of another language.

In cases where they understood each other, the young people discussed while they worked. Sometimes French or German was the common language, college youth and working youth associated and worked together on the same level.

Following the evening meal Pastor Vinay would lead in devotions. Even the professional workers, who were mostly Roman Catholic, stayed willingly for the Bible reading and prayer. They joined whole-heartedly in the whole life of the camp. With the Protestant youth last summer there were also several Italian Catholic youth and a Jewish student from America.

A visitor to the camp usually joined in the work. Bishop Stephen Neile of the World Council of Churches spent his vacation there working with the youth.

There was not much time for play, but singing was quite popular. One could hear the sound of melodious Italian voices resounding from the bedrooms at night.

On Sundays the youth worshipped in the local Waldensian church. This historic building is the only one that survived one of the raids in the early persecutions when most churches were burned. It was saved from burning in the last war by the heroic efforts of the pastor's wife who carried enough water to strategic places to keep the fire from spreading to the church.

In this beautiful Waldensian valley so replete with fascinating history, youth of the world can work together in a common cause and learn from one another. Pastor Vinay has offered the center for special use for conferences for the Youth department of the World Council of Churches during a certain period in the year—when the buildings are completed. Youth can there search together the meaning of community.

Even the structure of the building will express the

(to next page)

The Challenge of Missions for Young People

by H. J. Brown

You and I were touched by the power of the gospel and were brought out of sin, darkness, and misery, into a happy and glorious life of light and joy, through Jesus Christ our Lord. India has 350 million souls, China 450 million, Japan 70 million, Africa 140 million, then add South America and the islands of the sea. They all are God's creation, but lost in sin and superstition. They grope in sin and darkness seeking after God. Not knowing Him, they fall down before idols and thus worship wood and stone. Some greatly torture their bodies, hoping thus for a way out of sin, misery, and final death. Formerly we were no better than they. In His grace and mercy Jesus saved us. However Jesus also died for these hundreds of millions of lost people. In His sight they are just as precious. But "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?"

The Great Opportunities

From Japan comes the call for more Bibles and New Testaments as never before. Notwithstanding the many national workers, there is a call for many additional missionaries. The Chinese people never before so heartily turned to Christ and asked for the "Jesus Way" of life. Young and old come to Him in faith. Students by the hundreds in colleges and in universities accept Jesus Christ as their personal Saviour. In an orphanage school of grade-and high-school students, out of 230 students 135 repented and were saved during one week of evangelism. India in her new freedom is more than ever seeking the freedom of the soul from the bondage of fearful superstition, misery, sin, and eternal torture of the evil one. From Africa come renewed calls showing the heart and soul yearnings for the true life, that is only found in Christ the Saviour.

The Way To Apply Ourselves

In case you hear Christ calling you, reply: "Here am I, send me!" Mission work in the full sense is hard and difficult. It requires sacrificing. However it also brings great joy and rich rewards. There is no bed of ease on the mission field. Christ demands the strong and the best: but with a specific call, "Go," should we venture out. Then and then only can we claim the promise of Christ Himself: "And lo I am with you alway, even unto the end of the world."

But what about those of us, who do not have this definite call, and whose circumstances here at home do not permit going out to the foreign mission field? The answer is simple and very clear: Stay home, work, and pray! Without this backing on the home base, the mission work abroad cannot succeed. We must all share the burden of the missionary. There are many ways of raising funds too. Tithing is only one way. God's acre on our farm, God's hens and God's cows are all practical. I have heard of God's pigs too; but they have less appeal to me. Stirling Avenue Mennonite Church of Kitchener, Ontario has young people's group, that sow and plant for God's work, which they support with fervent prayers.

Surely we have a great work to do in foreign mission. We need to find our place and then buckle down and do it with all the strength in us, with our hearts, for the salvation of teeming millions, and the glory and honor of God in Christ Jesus our Lord.

AGAPE—SOMETHING THAT . . . . Cont'd from p. 30

basic idea. The main building, the exterior of which was finished last summer, is to have a dining hall where people sit in small groups and yet are part of the whole, symbolizing the desire to give an individual a chance for self-expression in a small group and at the same time to make him a part of the whole without being lost in the mass. At the head of the room is to be the communion table and also the cross to show that the head and source of real community is Christ. Through the large window at the end of the hall there will be a splendid view of God's creation in that scenic mountain area.

Encouragement of individuality without being anti-social, and the development of a sense of community without being lost in the mass—these are the keys to living in the modern world that Agape presents.

The search for the communal love of the New Testament may well be the goal for Christian youth in every land.—Courtesy of "Youth" Evangelical and Reformed paper

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SERVING CHINESE . . . Cont'd from page 27

students at the West China Union College, are visibly "growing in grace, and in the knowledge of the Lord Jesus." That they bring other members of their families, is another proof of the reality of their new birth.

Communications Always Open

Chengtu now has only one small line of air communication with the outside. My last letter from home was dated October 1. How fortunate that we can commit each other to God, knowing that communications with Him are always open. There is definite tension, but we have peace of heart. We have food, fuel and clothing and the consciousness that we are in the place God has for us.

You could try sending an airmail to me, in care of Rev. Wm. C. Voth, Lutheran World Federation, 33 Granville Road, Kowloon, Hongkong, and he will forward it if he can. Whether you hear from us or not, keep on praying that God may have His way in the lives of many here, and that we may be spiritually adequate. Paul wasn't backward about asking for prayer, and we need it too.

Beyond Our Own

CHINA. Tibet, the world's highest country, once again finds its classic isolation threatened.

The reason is simple. Tibet legally is a dependency of China, which is coming under Communist control and shows signs of becoming an ally of Soviet Russia. — *Christian Science Monitor*

SEATTLE, WASHINGTON.—A former bronco-buster and one-time body-guard to General Douglas MacArthur in Japan will soon return to that country as a missionary for the Free Methodist Church.

He is Edward Skudler, now a student at Pacific College here. Skudler grew up on a Nebraska ranch and won many rodeo prizes. —*Covenant Weekly*

An American plane flew to Hiroshima last August but unlike another which brought death and destruction to the Japanese city, it carried a promise of life. Its cargo 60 grams of precious streptomycin was sent by Church World Service to a little girl dying of tuberculosis.—*Federal Council Bulletin*

Please enclose this label when writing.

SEOUL, KOREA. Dr. Frank C. Laubach of New York, world missionary-at-large, has set about the task of teaching some of Korea's 10,000 illiterates and near-illiterates to read and write.

He claims it is the 193rd language in which he has attacked illiteracy.

Dr. Laubach came at the invitation of the Korean Government and missionaries of a number of denominations. In his first five days' work he taught eight Korean women over 60 to read simple tales aloud before a class of students.

The Laubach method is very simple, using ingeniously-drawn pictures. The illiterate looks at a picture, says what it represents, and finds that the picture, or some part of it is drawn to look like the Korean symbol for the sound he has just uttered. Dr. Laubach said an illiterate needs to look at a picture only once to learn the sound he should read for that shape again.

INDIA. The World Pacifist Meeting which continued through the month of December took place at Tagore's school, Santiniketan, in India.

PARIS. In a move that was hailed with satisfaction by pacifist leaders throughout the world, Garry Davis, young American wartime bomber pilot who last year renounced his American citizenship to become a world citizen announced that he had become a pacifist.—*F.O.R.*

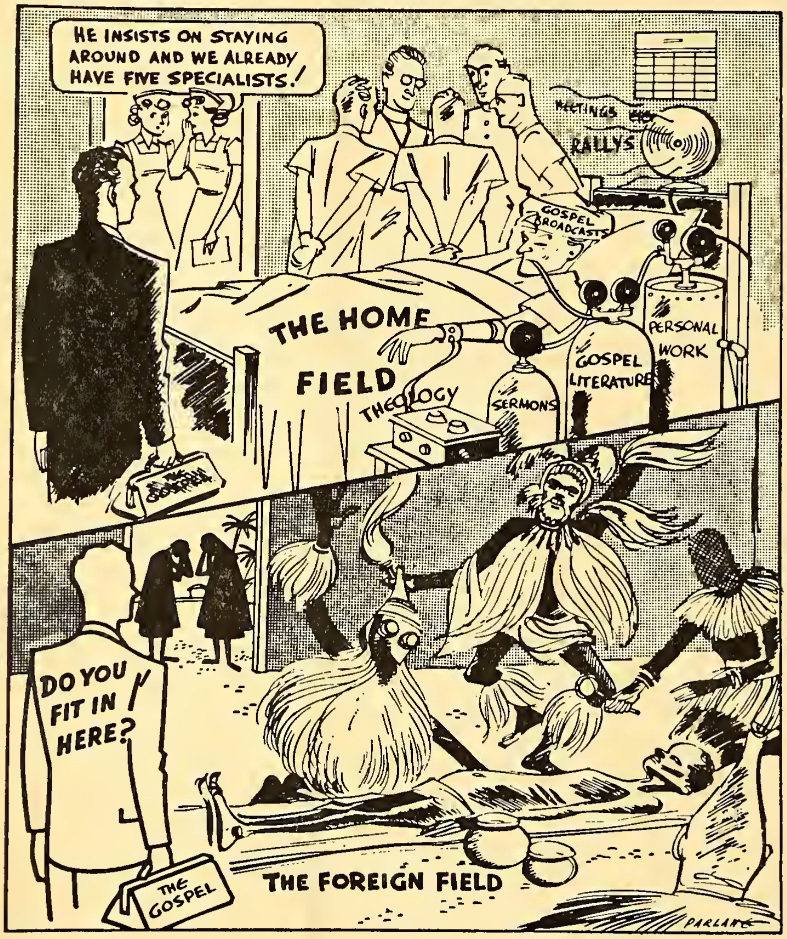
CHICAGO. Recognition of the Accrediting Association of Bible Institutes and Bible Colleges by the United States Department of Higher Education and the Veteran's Administration was announced at the organization's third annual convention at Moody Bible Institute, Chicago, in October. Acceptance of the organization comes in the first full year of its operation, according to Terrelle B. Crum, secretary-treasurer.

Delegates from the fifty schools in the United States and Canada attended the convention. Dr. Thomas Mosely, president of the Missionary Training Institute of Nyack, N. Y., was elected president of the group. —*Moody Monthly*

AMSTERDAM—The birth of a sovereign Indonesian state, which Queen Juliana termed "one of the most deeply moving events of the age," was heralded here on Dec. 27 with the soft scratch of pens on six ponderously worded documents.

It took only 35 minutes of speeches and formalities in the marble-walled Hall of Citizens of the Royal Palace here to end a 340-year Dutch reign over the vast arc of islands and bring into being a nation of 75,000,000 people.—*Christian Science Monitor*

ROCK ISLAND, ILLINOIS — Bishop Stephen C. Neill, associate general secretary of the World Council of Churches, gave the keynote addresses to the 600 future ministers at the Second Triennial Inter-seminary Conference held at Augustana College. Bishop Neill is one of the leading evangelists in the Church of England. Bringing together leaders in secular and religious fields, the Inter-seminary Conference stressed evangelism and Christian responsibility in the life of Seminary students.



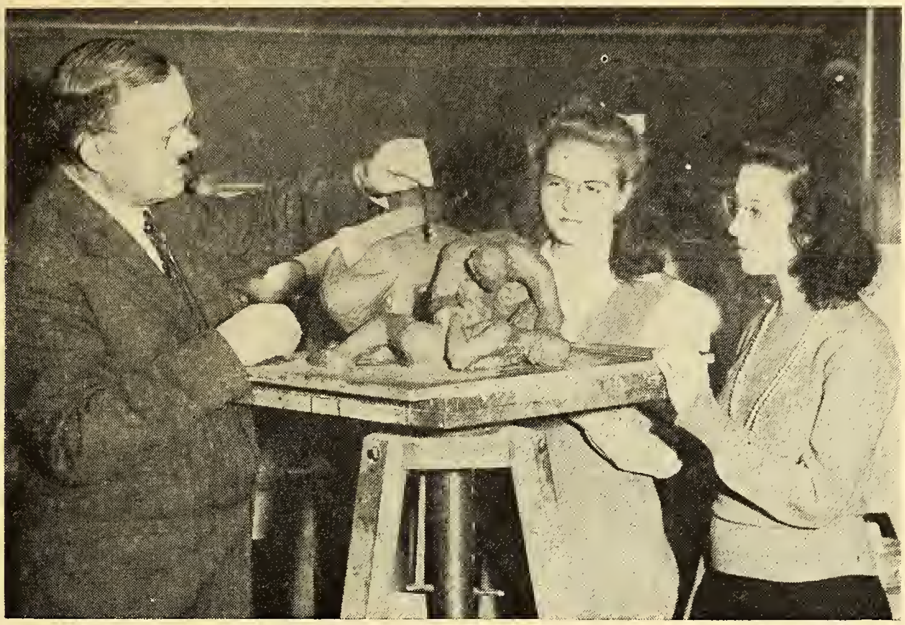
Courtesy, Sudan Interior Mission 8911

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 65 — January 17, 1950 — Number 3

MENNONITE



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Behold, as the eyes of the servants look unto
the hand of their master,
As the eyes of a maid unto the hand of her mistress
So our eyes look unto Jehovah our God . . .
Psalm 123:2. (A.R.V.)

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by Youth Editor

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by Martha Burkhalter

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COVER

Our Youth Week cover shows John P. Klassen, art instructor at Bluffton College, demonstrating for two students. The subject at which he is working looks like it might be a reproduction of the incident of the Good Samaritan.

The Mennonite

Acting Editor, Jacob J. Enz.

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Of Your Pen Acquaintance

ESKO LOEWEN ("Y.P.U. Makes Plans"), Topeka, Indiana, is editor of MENNONITE YOUTH, the weekly youth section of THE MENNONITE and Pastor of the Topeka Church.

MARTHA BURKHALTER ("In India: Native Leadership Increases"), Janjgir, India, serves in the Mission Bible school.

HENRY SOMAYA ("A Native Pastor's Message"), India, is described by our missionaries as an earnest Christian evangelist. Earlier he had extensive contact with our mission. At present he is connected with work in another area of India.

WALTER H. TEMPLE ("Mennoite Men"), Allentown, Pennsylvania, is chairman of the General Conference Laymen's Organization and reports in this issue of the his recent participation in the Advisory Council meeting of the American Bible Society.

Announcements

WESTERN DISTRICT LOAN LIBRARY

The Education Committee of the Western District Conference announces the appointment of Mrs. P. S. Goertz as librarian for the Loan Library. Plans are in process to continue the Western District Conference Loan Library service and to add new books to all departments.

Representatives of our churches and interested individuals are invited to come in to check out material and make their needs known. The library is located in the Mennonite Historical Library in the Science Hall on the Bethel College campus. The librarian will be on duty four mornings a week, Tuesday to Friday inclusive. Watch for further notices of new materials added to the library.

MISSION BRIEF

One of our Conference missionaries to Colombia, Miss Mary Becker was united in marriage to Hector Valencia on January 1, 1950 at the Union Church, Balboa, Canal Zone. Their address after January 20 will be Colegio Americano, Galle 45 con Carrera 22, Bogota, Colombia, S. A. Mrs. Valencia prior to her marriage resigned as worker for our mission in order to join her husband in missionary work under the Presbyterian Church. Let us pray that the Lord may abundantly bless their work.

ORDINATION

HUGH HOSTETLER, senior at Union Seminary of New York was ordained at the Bethel College Church, Sunday morning January 15, 1950.

Hugh is the son of the pastor of Bethel College Church, Lester Hostetler. He expects to work in New York's East Harlem Parish after graduation this spring.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

January 16-20, Oklahoma Bible Academy Bible Conference, Andrew Shelly, speaker.

January 16-27, Short course in music for pastors, choir conductors, and others interested, given by extension department of Bethel College.

January 23, Quarterly Conference of Eastern District Conference, at the Zion Church, Souderton, Pennsylvania, commemorating the 425th anniversary of the Zurich Meeting. Speakers: Wilmer Shelly, Freeman Swartz, and D. Spotts of Lancaster, Pennsylvania.

January 29 to February 5, 1950, Seventh annual observance of Youth Week.

January 30, Second semester classes begin, Bluffton College.

February 12, Race Relations Sunday.

February 19-26, Brotherhood Week.

February 22, Ash Wednesday.

February 24, World Day of Prayer.

February 26, First Sunday in Lent.

Feb. 27 to Mar. 11, Short-term Bible Course, Bethel College.

March 6, Bethel College spring quarter opens.

March 7, Mennonite Biblical Seminary, spring quarter opens.

March 12-17, Annual Bible Lectures, Bethel College, Dr. Melvin Cammack, speaker.

March 17-19, Eighth Annual Rural Life Conference, Bluffton, College, participated in by Friends, Brethren, and Mennonites.

April 2, Palm Sunday.

April 2 to 9, General Conference Week of Witnessing.

April 7, Good Friday.

April 9, 1950, Easter.

April 27-30, Middle District Conference, First Church, Wadsworth, Ohio.

May 4-7, Eastern District Conference, Hereford Church, Bally, Pennsylvania.

May 28, 1950, Pentecost.

May 28, Mennonite Biblical Seminary, Commencement, 10:00 a.m.

May 30, Bethel College, Commencement, 10:00 a.m.

June 1, Freeman Junior College, Commencement Day.

June 5, Bluffton College, Fiftieth Annual Commencement, D. Elton Trueblood, speaker.

June 22, Canadian Mennonite Bible College, Commencement, 10:00 a.m.

July 1-5, tentative dates for the Canadian District Conference Sessions, the Rosenort Church at Rosthern, Saskatchewan.

August 18-23, General Conference Minister's Retreat.

August 23-30, 1950. General Conference Sessions, Freeman, South Dakota.

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Secretaries of Boards, Committees, Conferences, and Conference Schools on both the General Conference and District Conference level, are urged to send in the dates of important activities for this column in our paper.

Editorials

IT WAS LENIN, one of the fathers of Russia's godless regime who said, in referring to the condition of the success of the movement he was fostering, "This cannot be realized on the giving of spare evenings; it demands the whole of life." Lenin knew human nature and geared his objectives accordingly. In many areas the church has yet to learn this lesson. How often do we sit back satisfied when young people come to church twice on Sunday—or even once. If we would follow the same young people through the week, in many cases we would find that they are wholly dedicated and their lives quite solidly built around something else—basketball, the "gang," or the girl- or boy-friend. In each case the particular association practically dictates the whole schedule and conduct of the individual—even how much time to spend at church. People both young and old inevitably gravitate toward something or someone to which they can give their wholehearted devotion, and too often it is not the church. Young people do not respect the church because the church doesn't act like the church ought to. The church itself is too largely composed of people who have built their lives around something that is quite outside the church. If church members and ministers would reveal by their own lives the tremendous satisfaction, the incomparable blessedness, that comes from a life centered in and ordered by God as revealed in the Lord Jesus Christ we would make a real beginning in enlisting our youth. The world cannot help looking up when it sees individuals or groups inwardly integrated by an all-consuming passion; people are made that way. But how great our blindness when we no longer realize that we were made that way in order that God alone may be that all-consuming passion! How great our blindness when we try to attract youth to a way of life that demands everything, by individual lives and organizations that are split up into dozens of 'little' loyalties with their conflicting codes of conduct that veritably betray the whole-souled demands of the the gospel.

Blessed is that church which does not let the children outgrow it.—THE AMERICAN FRIEND.

A MAJOR SHIFT HAS TAKEN place in our conference program in the last year or so. In contributions as well as budget proposals the shift is in the decreasing Relief concern. The budget for Relief has been slashed over $100,000 as compared with last year. Foreign Missions is once more presenting the highest budget. While it is probably true that we are "reconverting" too rapidly, it nevertheless remains true that the Church's spiritual ministry must predominate in the long run. On the otherhand, drawing a sharp line between Relief and Missions may be disastrous for it has become abundantly plain to us that Relief workers often have a unique opportunity to witness while our missionaries often find it necessary to administer material help. Furthermore, should this shift reflect the temptation to return to the status quo—that is preaching a gospel that does not come to grips with all man's sins as we have done too long—then it is a promise of disaster. This may be corroborated in the decrease in giving to the Peace Committee. (In percentage of budget received in 1949 among the major boards and committees, the Emergency Relief Board and the Peace Committee were at the bottom!) As the war recedes in the historical perspective we have the temptation of pushing the war victims and the issues of war to the periphery of our attention. If that process continues it makes little difference how much we step up missions; we will still be building up a structure that will come down with a resounding crash under the judgments of God. Let us not forget that the various concerns, as expressed through the organization of the Conference into boards and committees, are vitally interrelated and interdependent. When one suffers, then all suffer. If we don't keep unconditional love at the heart of the gospel we preach the world over, precious souls will be sent into a Christless eternity by hatred before we have an opportunity to reach them with the gospel.—J.J.E.

THE FOLLOWING LINES, written by J. G. Lucas, appeared in the *New York World-Telegram*. "War is ugliness; war is death; war is destruction; war is heartbreak and sorrow." He, however, goes on to say that he doesn't hate war for it also has another side to it. "You can't forget that in war you found the only Christian brotherhood you ever knew. You don't forget that in war you found complete selflessness. You don't forget learning in war that a man could love the other fellow more than himself, if only for a minute, an hour, a day. You don't forget that in war you saw men who loved life give their lives for you."

The failure of this young man to find a brotherhood and the challenge of a self-giving life before the war and after the war indicates a failure on the part of the Church. The brotherhood in Christ ought to give greater joy than a brotherhood in war. The Christian warfare is as vital, demanding, and challenging as the carnal warfare. The call for sacrifice, self-giving, love of others to set men free from the bondage of ignorance, poverty, and spiritual blindness hold a challenge to love and selflessness greater than the challenge of striking down an 'enemy.' Yet this young man writes that he has not known this brotherhood, love of others, and self-giving since the war.

Voluntary Service is the first attempt to give men and women an opportunity to, in a measure, experience this type of living. That it offers a satisfying experience is seen in the number who continue beyond their period of commitment and the number who return for a second and third term of service. Let us, therefore, support it and encourage young people to enter.—Orlo Kaufman in *Camp Landon Notes*.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Young People's Union Council Makes Plans

by Esko Loewen, Youth Editor

TWENTY-four representatives of the youth of the General Conference gathered at Mountain Lake, Minnesota from November 26 to 29 for the annual Council meeting. These annual meetings are very stimulating because to them come representatives from each of the districts of the Conference as well as representatives from the colleges. During their days together, they put in hours of study, discussion, thought, prayer and fellowship out of which come the plans for the year ahead.

The annual meeting held at Mountain Lake stands out as one of the most significant Council meetings of recent years.

Meeting Held in a Church Community

First of all, this was the first Council meeting held in recent years in a church community. Previously, these meetings were always held on college campuses or at the Seminary in Chicago. These meetings were always valuable and stimulating, but there proved to be quite a difference between them and one held in the center of one of our church communities. Also, this was the first time that the sessions lasted almost four days. Previously only two days were held open for this purpose. The extra time and the opportunity to worship on Sunday with folk of the community all added to the worth of the meetings.

The people of the Mountain Lake community proved to be very fine hosts. As delegates arrived, they were met at the train and chauffered to the church where cards were already made out assigning them to a home. They were promptly taken to the house where they were to be guests and made acquainted with their host and hostess. At mealtime there would always be someone at the church ready to take guests to their homes for fellowship and a meal. This made it possible to get more generally acquainted in the community and to leave Mountain Lake feeling personally acquainted. Everyone of the delegates greatly appreciated this.

Face New Prospects and New Plans

The Council faced new prospects and plans at this meeting and came away supporting a new program to be followed by the Young People's Union. First, the Executive Committee reported to the Council what the Y.P.U. had done during the past year. The president, Kenneth Bauman, spent a month in Canada visiting churches, camps, and schools and brought back a report of his experiences. He came back convinced that Y.P.U. officers need to plan to make such trips and keep before the churches the work of the young people. He was enthusiastic about his experiences in Canada. Likewise, Myrtle Wasser, secretary-treasurer, visited retreats in the States. She was at Camp Mack in Indiana, Men-O-Lan in Pennsylvania, and at the new camp in Kansas.

Myrtle also reported on her week spent at Little Eden camp in northern Michigan. This is an (Old) Mennonite camp at which the Mennonite Youth Fellowship, the (Old) Mennonite Young Peoples organization, held a work-shop for a week to which Myrtle went. Her report was very inspiring so far as the work and aims of the M.Y.F. are concerned as well as the means which they are using to gain their aims. Her report opened the subject of the future development of the Y.P.U.

Evaluate the Y.P.U.

In an evaluation discussion, it was brought out that to date the Y.P.U. is primarily a project sponsoring organization. It is weak in providing for local needs and in making contact with local groups. To more adequately serve local groups was the great concern of the Y.P.U. at this Council Meeting.

It is true that the Y.P.U. has this fall started issuing program materials and plans to continue this service. This helps in providing for local groups and fills a gap which has long existed. It is not enough, however, to simply print program materials. So, further plans were made.

A Three-fold Fellowship Emphasis

After long discussion, the Council favored a three-fold fellowship emphasis by which local organizations can function and by which the Y.P.U. as such may function. These three areas would include (1) Christian Faith and Life. In this area goes worship, Bible study, prayer and devotion, and doctrine. If a local group had this division, officers in charge of Christian Faith and Life would be responsible for carrying out the program in this area. (2) Christian Fellowship. The social and recreational activities of the local group would be in this department. Friendliness and goodwill to other groups to other races, and to new members would be in the sphere of Christian Fellowship. The officers in charge of this department would be responsible for this side of the local group's activity. (3) Christian Service. Missions, relief, service projects, stewardship, visitation, and evangelism would be the responsibility of the officers in charge of Christian Service. (To next page.)

Representatives Attending Y.P.U. Council Meeting

Eastern District: Clayton Detweiler and Leon Detweiler of Perkasie, Pennsylvania

Middle District: Stuart Lehman, Berne, Indiana

Central District: Joe Sommer, Chenoa, Illinois and Vernon Miller, Lexington, Illinois

Western District: Henry Claassen, North Newton, Kansas and Edwin Schrag, Moundridge, Kansas

Northern District: Grace Miller, Marion, South Dakota

Pacific District: Kermit Dirks, Winton, California and Elmer Isaak, Aberdeen, Idaho

British Columbia: Gerhard Peters, Sardis, British Columbia

Saskatchewan: Henry Friesen, Rosthern, Sask.

Bluffton College: Stanley Bohn, Pandora, Ohio

Bethel College: Leo Miller, Freeman, South Dakota

Freeman College: Alice Kaufman, Marion, South Dakota.

Canadian Mennonite Bible College: Katherine Klippenstein, Winnipeg, Manitoba

Y.P.U. Officers: Kenneth Bauman, Bluffton, Ohio; Myrtle Wasser, Roundhead, Ohio; Verney Unruh, Pulaski, Iowa

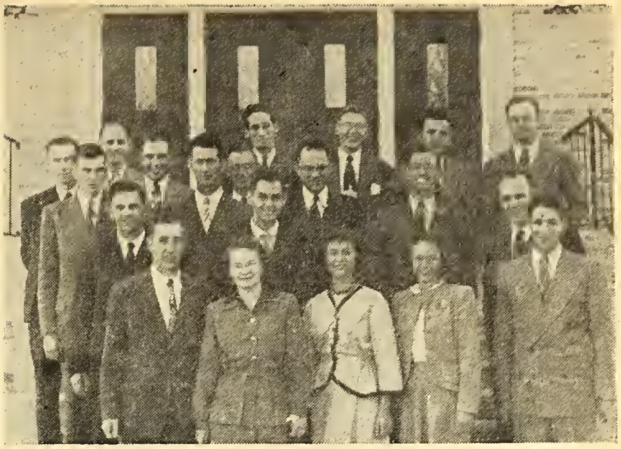
Voluntary Service: Erna Friesen, Henderson, Nebraska

Advisory Committee: Elmer Ediger, Akron, Pennsylvania, Erland Waltner, North Newton, Kansas

Board of Education: Ronald von Riesen, Chicago, Illinois

Editor of MENNONITE YOUTH: Esko Loewen, Topeka, Indiana

President of (Old) Mennonite Youth Fellowship: Gerald Studer, Goshen, Indiana



Young People's Union Council in front of Bethel Church, Mountain Lake, Minnesota.

YOUNG PEOPLE'S PLANS . . . . Continued from p. 36

This three-fold division, it is felt, covers the full scope of youth activity, their social and recreational life, their worship and study, their work and service. For this reason, the organization of this program was felt to be of special significance.

A pamphlet describing this emphasis is being published. Future program materials will give emphasis to such organization.

A retreat for young people which will be a workshop dealing with work with youth in the local church is planned for next August. It is to be just before General Conference at Freeman, South Dakota and will be held in the Minnesota-South Dakota area.

The following specific recommendation and business is the action taken at the Council meeting.

Recommendations

1. We recommend that each local church work toward having an organization which is particularly provided for the youth, approximately between the ages of 12 and 30. At the same time we recommend a continued emphasis upon the family-night program.

2. We urge new or existing youth groups to set aside some time to examine how they might become more of a "fellowship." rather than just a meeting group. To be a "fellowship" means young people having a responsibility for knitting together all of the young people of the church, all of the youth activities of the church. To be knit together as a fellowship means that the young people of the church become a genuine circle of friends. It means a close working together in worship, study, service and recreation. We believe that only if the church has such a fellowship among its young people can Christian influence be stronger than the secular, worldly influences present in many of our surroundings.

3. Specifically, we recommend three areas of emphasis for a balanced youth program in the local congregation: (a) Christian Faith and Life; (b) Christian Fellowship; (c) Christian Service. These could form the basis for committees in the local church and in the Y.P.U. executive committee or they could serve as a basis for evaluating the existing programs.

4. To help the local groups to evaluate their program and to set new goals toward such a fellowship, we urge the publication of a leaflet with this objective. This should be sent to all the churches with enough for each young person.

5. In answer to requests for helps in organizing local youth fellowships, we recommend that the Y.P.U. Executive Committee issue a manual of suggestions in the line with the above.

6. For new groups who want to work toward such a fellowship we recommend the name, Youth Fellowship.

7. We urge the district officers of the Y.P.U. to consider ways of promoting stronger or new local youth societies and fellowships.

8. We encourage the Y.P.U. Executive Committee to help prepare program materials which can be used by (1) such fellowships of youth and, (2) in meetings at C.E. or 'family nights' planned for the church as a whole.

9. We recommend that the Y.P.U. General Assembly of 1950 set aside approximately half of its time to discuss and present ways of strengthening

(Continued on next page)

Comments by the Editor--
"Youth Sunday"

FIRE Prevention Week,' 'Conservation Week,' 'Children's Day,' 'Mother's Day,' and hundreds of other special days compose our calendar. Someone who would want to have fun should make up a calendar listing as many of the special days, weeks, and months as he can. And among them would be the first in February — "Youth Sunday."

The special days, weeks, and months in a way clutter up our calendar, true, but at the same time they serve a function. Who would want a calendar without Christmas and Easter? The traditions gathered around these days make of them something very special and valuable. And how about Pentecost and Thanksgiving and Harvest Home and New Year's day?

Without special days set aside, we fail to remember special things we should remember. Mother's day has a value as does Children's day. And if these have a value, would our calendar be too cluttered if we included a Youth day?

In many churches, an effective ministry is carried out in behalf of the children and the middle aged. The youth and young people and the old people sometimes are among the more neglected groups. Take youth, for instance. Up to high school age, the Sunday school's activities keep the interest of the children. There is always something more to experience in the next class, the next year.

Then with the oncoming of adolescence and high school, the church's program begins to lose its attraction and there is a lull until marriage and children renew old ties with the church.

A special youth Sunday should help to call to mind the church's relationship to youth. For morning worship, a talented youth may assist; the special choral music could be provided by youth. In the evening, a luncheon and an evening program centering on youth could be given. Make it special. Make the youth count for something in the life of the church.—E.L.

Y.P.U. Calendar Published

AN artistic and beautiful Prayer Calendar to be hung on the wall has been printed by the Young People's Union and copies have been mailed out to all the churches. Over 10,000 copies of the calendar have been printed. The purpose of the calendar is to set before youth the work of the church and enlist their prayers for the work of the church. Each month has a special theme. For instance January emphasizes the family; Febuary is youth month, March is Conference Publications month; April is Home Missions month; May is Institutions month remembering particularly hospitals and homes for the aged; June is Voluntary Service month, July is Retreat month; August is Conference month; September is Education month; October is Foreign Missions month; November is Relief and M.C.C. month; and, December brings to mind the home church.

By having the calendar on the wall and glancing at it frequently the work of the church will frequently be remembered in prayer and thought during each day of the year.

YOUNG PEOPLE'S PLANS . . . **Continued from p. 37**

the local youth program and that each congregation send at least one young person (under 30 years of age) who would serve as the Y.P.U. delegate and perhaps as a church delegate.

10. A Y.P.U. Retreat shall be held in connection with the 1950 General Conference in the Freeman, S. D., area. This retreat shall be a workshop to give help to the work of the Youth Fellowship in local churches.

11. We recommend that the presidents of the districts assume the responsibility for seeing that some person in the district compile an accurate mailing list of the local churches to be revised annually.

12. We recommend that the Y.P.U. Council suggest the purchase of a file for program materials for the local groups through the form of a recommendation to the local groups. Recommendation is to be prepared by Y.P.U. Executive Committee.

13. Missionary Education Fund: We recommend that (1) we continue the support of Iris Melecio and Jake Friesen; (2) that we investigate with Jake the place of his medical training; (3) that we arrange for a Paraguayan to study at Canadian Mennonite Bible College; (4) that we investigate further the case of Herman Tan Hao An.

14. We recommend that $500 be set aside for another calendar next year, with final decision regarding this to be left up to the Executive Committee.

15. We recommend that $500 be set aside for program materials.

Missionary Education		$1600
General Fund		
Program Materials	$500	
Calendar	500	
Youth Section	500	
Traveling expenses, postage, etc.	700	2200
		$3800

17. Recommended that the Executive Committee contact the Foreign Mission Board and agree on a project to be suggested to the districts.

18. Recommended that the matter of the Y.P.U. fiscal year be left to the discretion of the Executive Committee.

19. Recommended that we endorse and promote the United Evangelistic Advance.

20. Recommended that we give thanks to the Mountain Lake community for their generous hospitality and cooperation.

Christmas Bundles Distributed in Europe

Very recently the workers in Europe have been busy distributing Christmas Bundles, to help needy children. This year it was possible to have nearly all the bundles arrive at the destinations by Christmas time. Of one distribution, Norma Jost writes: "Our only regret is that you could not share the giving of this year's Christmas Bundles. It was like a drama—human, living, and filled with practical Christian love. In Frankfurt the bundles were given to refugee children who live in the bunkers or air-raid shelters. Many were from the East, others were people who had been living in cellars or in the ruins of the city and were forced to move when the rubble caved in . . . The children have come in—about forty of them—mothers with tiny babies, then the little children, and behind them the older boys and girls. In the soft light they look much like other children, perhaps a bit more pale, not as well dressed . . . One of the M.C.C. workers tells the children about the gifts they are about to receive, that children across the sea have sent them. The children wait patiently for their names to be called until all forty have passed the table . . . They run to find their parents or down the dark hallway to their rooms . . . Over and over they exclaim how wonderful these things are."

Reports from the various units indicate that there has been increased activity in clothing distributions as the season of colder weather has come. All reports emphasize the fact that there definitely continues to be a need for clothing, bedding, shoes and other items, particularly among those classes of people who are economically at a disadvantage, such as widows with families, convalescants, war prisoners, refugees, students, old people, orphans, etc.

Some food is also dispensed, although in most places the "hunger months," the period of most acute food need, occurs later in the winter. Those leading the relief program abroad confirm repeatedly that every gift of food clothing, money or other materials, can be effectively used in alleviating genuine need "In the Name of Christ."

Another Service Group Enrolled

The sixth Voluntary Service orientation class began on Nov. 18 and continued for one month. Those enrolled: Charles Allison, Kansas City, Kansas; Helen Fehr, Blumenhof, Saskatchewan; Herbert Hess, Litiz, Pennsylanvia; Maynard Miller, Springs, Pennsylvania; Vernon, Nisley, Hutchinson, Kansas; Calvin Redekop, Mountain Lake, Minnesota; Richard Yoder, Midland, Michigan. It was just one year ago that the first group of one-year volunteers were accepted for the special program of training and service.

Sample copies of a new Voluntary Service folder have been sent to pastors of Mennonite congregations. Additional copies are available upon request from the Akron office.

An Opening for Volunteers

Three young men continue to serve at the National Training School for Boys, Washington, D.C., helping to rehabilitate the lives of juvenile federal offenders with whom they work. There will be openings in this work for other qualified volunteers, as the terms of some of the present members expire on March 1.

A 1950 calendar describing the youth program at Ronneburg, Germany (where a V.S. group worked in the summer of 1948) is available for twenty-five cents. Former service unit members and exchange students will be especially interested. Direct orders to the M.C.C., Akron, Penna.

Your Opportunity

TO SERVE YOUR CONFERENCE

THE New Mennonite Press Needs a Linotype Operator.

If you can qualify for this job or any other work in the printing industry

Write—

THE MENNONITE PRESS
NORTH NEWTON, KANSAS

Handbook to the Mennonite Hymnary

"A Mighty Fortress is Our God" is a great hymn widely known and widely used. It is translated in about 200 languages. It was used as the conference hymn of the Fourth Mennonite World Conference. It has been used in many great gatherings of the Church the world over. In 1925 when Christians from all parts of the world gathered at Stockholm, "A Mighty Fortress" was used as the Conference hymn, each singing in his own tongue.

The thrilling story, briefly put, behind each hymn in the *Hymnary,* can be read in the *Handbook to the Hymnary.*

Total number sold	959
Y.P.U. Commissions	$289.10
Local Societies' Commissions	530.88
Total earned	$819.18

From the Heart to the Heart

Possession -- Then Profession

WHAT we believe is tremendously important. The Word of God is full of passages anchored to words like "trust," "believe," and "faith." But the Bible makes it equally plain that, having trusted Christ, and received salvation in Him, we should permit the Spirit of God to work out in us the tremendous things which we have believed.

Seen in this light, *orthopraxy,* which has to do with the *practice* of right doctrine, is virtually as important as *orthodoxy,* which has to do with right *thinking* or belief.

Deluding Ourselves

Such is the burden of James' message when he says, "Be ye doers of the word, and not hearers only," concluding, as the American Standard Version translates it, "not deluding your own selves." Surely we are deceived if we think it is enough simply to *speak* orthodox beliefs. God says that if we profess right doctrine but fail to live it, we are deluding ourselves.

It is possible to hold in your hands the whole treasure of righteous instruction without ever making it your own. Indeed, it was such a condition which blighted the spiritual life of the Old Testament Hebrews. As Paul later wrote in Romans 2:13: "Not the hearers of the law are just before God, but the doers of the law shall be justified." Although the Jews had possession of the commandments of God, with freedom to read and memorize the scrolls of the law, they were not justified merely by having the law; they were justified only by keeping it.

Today believers have the knowledge of the gospel of grace, but it is not enough for us merely to possess the New Testament *revelation.* We must bear evidence of having experienced New Testament *regeneration.* There must be a life as well as a word. This is God's absolute requisite.

God Wants Heart Observance

It is easy for us to sing our praises to God. It is comparatively easy for us to stand and make a pronouncement of our orthodoxy in some creedal form, But God wants more than lip acknowledgement. He wants heart observance. Remember the words of Isaiah is quoted by Jesus in Matthew 15:8: "This people draweth nigh unto me with their mouth and honoreth me with their lips; but their heart is far from me. But in vain do they worship me." Note those final words: "in *vain* do they worship me."

If there is some controversy between us and God, if there is some area of life that we know God wants to be different than it is, our worship is useless. Though we sing with the voice of the archangel, though we speak with the eloquence of an Apollos, it will be to no purpose.

No words could be more sober or terrible than those of Jesus when He said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but the that *doeth* the will of my Father which is in heaven." Jesus says that in that solemn hour, in spite of the "many wonderful works" they have done in His name, He will be forced to say, "I never knew you."

Among the men who will say "Lord, Lord" will be many who have had a great profession. They will have even done some things that, to their own satisfaction, at least, proved their relationship to the Lord; but still He will have to reply, "I never knew you."

The Devil Can Counterfeit

Let us not be deceived. It is not just what we say; it is not even entirely what we do, because the devil can counterfeit the work of God in certain of its details. The question each of us must ask himself is, Is my heart right toward Him?

As Christian people begin the work of the year in churches, in schools and in many other worthwhile lines of service we will do well to search our own hearts to make sure that with us it is not profession, but possession. As individuals and groups, let us first make sure that we are surrendered wholly and completely to Christ, that our lives have been touched with coals from the altar of God. As we do this—as we put possession first—profession will surely follow.

—*Moody Monthly*

The Eighteenth Amendment is said to have closed 177,000 saloons and the Twenty-first Amendment is said to have opened 436,000. That is how we have made progress.—*Workers Exchange,* Pacific District Conference.

Wound But Once

"The clock of life is wound but once,
And no man has the power
To tell just when the hands will stop,
At late or early hour.

NOW is the only time you own,
Work, pray, give with a will.
Place no faith in tomorrow—for
The clock may then be still."

—*Bethel Beacon,*
Bethel Church, Winnipeg.

From the Mission Front

In India: Native Leadership Increases

by Martha Burkhalter

WE praise God for the privilege of preaching and teaching unmolested, the precious Word of God here in India. Our evangelists and Bible women have just come back from a month's evangelistic tour in some villages, a distance away from here. They report eager listeners, some of whom remained almost constantly with them, expressing a desire to accept Christ as their Saviour. The workers sold many Hindi hymn books, portions of Gospels, stories of the conversion of Christians, and gave out tracts, which people took gladly.

The Underpaid Servants

In a village eight miles south from there is a group of eight or ten who have expressed a desire to become Christians and to accept baptism. They are *Ghassiyas* or low-castes and not very precious in the sight of men, but how precious in the sight of God! "Whosoever believeth in Him should not perish," includes them. Those in America who have given the drama "The Conversion of Garib," will be glad to know that these people are Garib's relatives. This caste always lives on the edge of the village, never in the midst of the high castes. They are the under-paid servants of the village and never own land. Garib and his family of boys have proved what Christ can do in changed lives. They have become leaders in our church.

> Although there are some things in our church here at Janjgir which sometimes cause us sorrow such as jealousies for positions . . . yet we can say that the general attitude (of the natives) for taking more responsibility and an eagerness to stand on their own feet is evident.

Organization Under Native Leadership Continues

A *Seva Samaj* (sevice committee) has recently been organized in our church here in Janjgir. Philip Lader, our new pastor is the leader. Dharmoo, a crippled boy and Garib's nephew is the secretary. They hold nightly prayer meetings in the different homes. They visit the sick and pray with them; they comfort the sorrowing where death has entered. Through their efforts a number of *Chamars* (the leather caste) have recently expressed a desire to become Christians. We have not had any conversions among the Chamars for a long time. So we are very glad for this revival among them. Philip Lader's father Sukhi Bhai, was a Chamar and was the first convert from among them here in Janjgir. Most of our early converts were Chamars. Although they are a low-caste and considered outcastes by the Brahmins, they are a proud people and very hard to win. Those who become Christians are often severely persecuted by their caste fellows. The village across the road from the mission compound is composed mostly of Chamars. We sometimes get discouraged that we have been able to win so few among them to Christ. We are praying earnestly that this awakening among them may bring many into the Church of Christ.

Although there are some things in our church here at Janjgir which sometimes cause us sorrow such as jealousies and quarreling for positions, or disrespect for higher authority and sometimes adultery, yet we can say that the general attitude of the natives for taking more responsibility and an eagerness to stand on their own feet is evident.

An Evangelistic Committee

An evangelistic committee has been chosen recently by the church council to work in cooperation with the evangelistic missionary in charge of the district. This is a step forward and shows a growth in spiritual life. It is what the Indian government prefers to see—a self-propogating church rather than more evangelistic missionaries from abroad. At least that is the way one official expressed it to the National Christian Council. This is also the goal and

(Continued to page 46)

The Janjgir Bible School group at two different periods shows growth. The group at left is most recent. at right, the group stands before Janjgir Church

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From the Mission Front

A Native Indian Pastor's Message

by Henry Somaya

> "The righteous shall flourish like the palm tree."
> —Psalm 92:12

WHO is righteous? He who by faith has accepted the cleansing of the precious blood of Jesus Christ. His desire is upward, his expectation is from God alone. We make the mistake of thinking that when we have enough and more to eat, when we are well clothed and housed, then our need of God and of the church is not urgent.

Friends, let us not make this mistake; some day God through His Spirit may whisper in our ears, "Fool!" Settle today the issue that will include you forever among the righteous.

Then you will desire to show forth the fruits of righteousness in your life. "The righteous shall flourish like the palm tree."

You have often seen a palm tree. What are its characteristics? The palm tree is upright, stately and taller than other trees. It is deeply rooted. So is the righteous man; rooted and grounded in Jesus Christ, he grows always reaching upward.

Its One Purpose

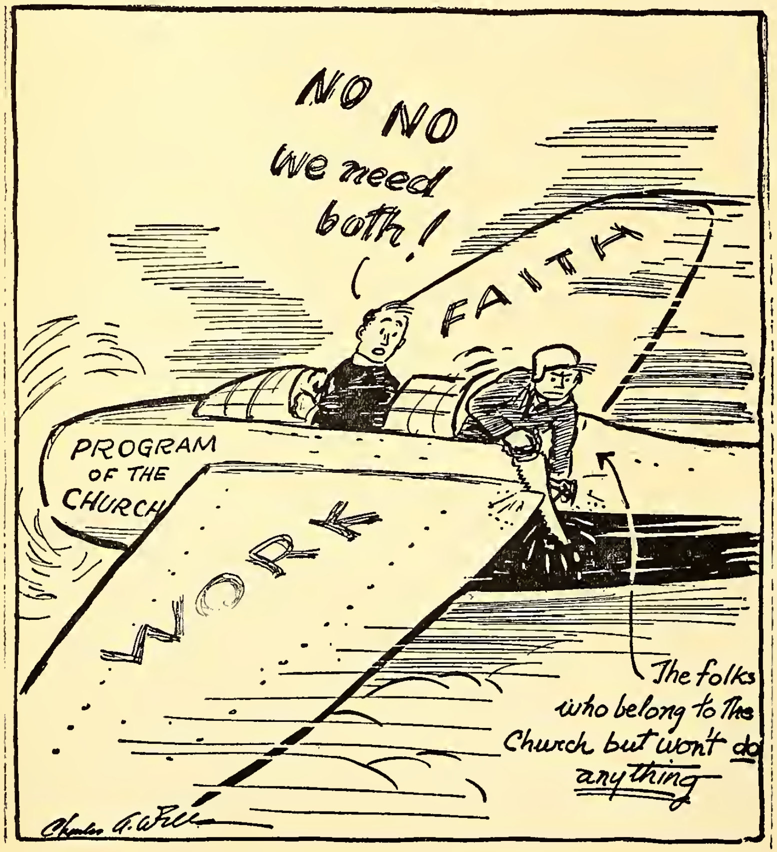
The palm tree has no branches. Its one purpose to stretch upward is unhindered. The righteous man allows no conflicting interests or proud achievements to divert his trust from God, fame, education, riches, comfort, good reputation—all good in themselves nevertheless will not divide his attention from being primarily on his God.

The palm has no knots. A righteous man is delivered from quirks and snarls of character that cause dissension and incompatability. His integrated life is not marred.

The palm tree emits a sweet refreshing sap. The wayfarer is restored as he drinks the fresh juice. The righteous man's life is as a sweet smelling savour. The quality of his living makes for peace and understanding.

Highly Useful

The palm is highly useful. From its fronds people make mats. In the Orient one of the most needed and used articles, people sit on these mats to do their work; on them they rest at night. To shield their homes from rain or wind they are commonly used. What a true picture of the unassuming humble service of the righteous. Jesus Christ towers as a princely palm, and God's promise to the righteous is that he shall flourish as a palm tree.—A message delivered at Bethel Church, Jagdeesphur, India, summarized and translated by Helen E. Nickel.


NO NO
We need both!
FAITH
PROGRAM OF THE CHURCH
WORK
The folks who belong to The Church but won't do anything

SIMPLY NO SUBSTITUTE

by Charles A. Wells

Great faith cannot make a church strong unless people in the church are willing to put their faith into action. A parish leader with great faith might say, "We will raise two hundred thousand dollars to build a new edifice that men may worship here in greater beauty and comfort." People may give the money, the building be erected, and yet if they do not also give themselves in loving service, the great new building is soon half empty and without spiritual force. There is simply no substitute for giving ourselves, that the church might minister as Jesus ministered, to the youth, to the lonely, to the impoverished and spiritually needy. Writing a check for the parish budget, attending worship on pretty Sundays is not enough. A church cannot be great without great tasks and those tasks cannot be accomplished without many who will work as well as pray.

The Washington Scene

REVIEW AND PROSPECT

The general character of federal legislation pertaining to United States foreign relations has much to do with the future peace, or lack of it, in the world as a whole. The first session of the eighty-first Congress took some significant steps in international affairs, which may or may not lead to peace.

Treaties Ratified

Two international treaties were ratified during this session of Congress: (1) the North Atlantic Treaty by which twelve nations agreed to consider an armed attack on one as an attack upon all, and (2) the International Wheat Agreement by which the signers agreed to buy and sell, within the next four years, 450 million bushels of wheat each year with a fixed price range. The maximum of this range is $1.80 per bushel while the minimum is $1.50 the first year and decreases to $1.20 the fourth year. About half of our wheat export will likely be sold under this agreement.

Treaty Not Ratified

A very important international treaty has not been ratified by our Senate. It is the United Nations Convention on Genocide which would outlaw mass murder such as practiced by the Nazis and others in the past. The form of the treaty was approved by the United Nation's Assembly and is now before each member nation for ratification. As was done in the case of other proposed treaties, Congressional hearings will be held to weigh the merits of the Convention, likely in January.

Relief and Aid Laws Passed

Congress passed a number of laws giving aid to various peoples around the world. Sixteen million dollars was authorized to aid Palestinian refugees, made homeless by the division of that unhappy land between Arabs and Jews. Another law continued, until June 30, 1950, at least, the United States support of the United Nations International Children's Emergency Fund (UNICEF). Much of the work of UNICEF has been in Palestine. Still a third law authorized the use of funds paid by Finland on her World War I debt for exchange of students and educational materials. A fourth law made available four million dollars for Chinese students stranded in this country.

Economic and Military Aid

Over five billion dollars were appropriated for aid to Marshall Plan countries; forty-five million dollars were voted for the Greek-Turkish Arms-Aid program, while almost a billion dollars were appropriated to the Army for occupation costs, including much relief, in occupied countries. An additional billion and a third dollars were authorized for military aid to help the Atlantic Pact signatories, as well as Greece, Turkey, Iran, Korea, the Philippines, and China. The law giving this latter authority is known as the Mutual Defense Assistance Act of 1949.

Reciprocal Trade

The Reciprocal Trade Agreements Act was extended for another three years. Many observers feel the policy

(Continued to page 46)

MENNONITE MEN FOR CHRIST MEN

JAPAN is the largest literate non-Christian country speaking one language in which the foundations for Christianity need to be laid. In order to provide a portion of the Scripture for one half of the people of Japan, it would be necessary to make 30,000,000 pieces of literature available," Eric M. North, General Secretary in charge of work abroad for the American Bible Society, stated while reporting to the Advisory Council of that organization on his recent visit to Japan.

Where it is possible to have a suitable type of printing done abroad in lands such as Germany and Japan, the Society provides the material and pays the labor charges. In this way it is possible to assist them economically as well as to make available a supply of the scriptures

South America

W. Stanley Rycroft, Executive Secretary of the Committee on Co-operation in Latin America presented the situation existing in those countries and emphasized the importance of furnishing the Bible and portions to the people. He called attention to the fact that the conditions existing in some sections are very similar to those existing in Russia prior to the revolution.

The Blind

The making available of the Bible and portions of Scripture to the blind abroad as well as in America, is being carried on in increased volume. The Bible in Braille consists of twenty volumns, occupying over five feet of shelf space, and it costs as much as $8.00 a volume to prepare. The copies are made available at less than cost to those who are in need of this type of literature.

For those who cannot read Braille, the Society has recorded the Bible on 169 talking-book records in order that they may hear the message.

Supported by 47 Denominations

The Society has the active support of 47 denominational groups and representatives meet annually to discuss plans for spreading the work of God. It is a wonderful and yet a humbling experience to see the spirit of love, sincerity, and co-operation which is so manifested in these meetings which were held in New York, November 29 and 30.

The Mennonite Quota

The Mennonites have been asked to contribute approximately $15,000 through the churches as their share in carrying out the program. The laymen of the General Conference have the privilege of raising our share, which should be done as quickly as possible and forwarded to the General Conference Headquarters designated for the Laymens Fund, American Bible Society.—Walter H. Temple.

German and Austrian Women Active in Self-help Program

AKRON, PENNSYLVANIA — A report from the Sewing Room at Neustadt, Germany indicates that this aspect of the relief project is serving a useful purpose. During the eighteen months of operation, 630 women have spent a total of 33,020 hours in sewing, or about 54 hours each. During November and December they made warm underclothing for a hundred people, and a hundred coats for girls between six and ten. For the Weiler Children's Home they have knitted a sweater for each child for Christmas. The shoemaker has repaired nearly two thousand pairs of shoes. Neustadt is only one of the centers maintaining sewing room facilities. Similar work is done at Heilbronn Kaiserslautern, Berlin, and Vienna.

New Frankfurt Center to Open

Preparing the new relief center at Frankfurt, Germany for occupancy has recently been the work of David Block and Voluntary Service workers, Melvin Headrick and Paul Suderman. The building has been somewhat damaged during the war and has been vacant for some time, making it necessary to refinish all of the rooms. The ordinary labor is done by these M.C.C. workers while German electricians, plumbers, etc., do their part. When completed, the building will serve as another of the centers in Europe from which a service of rehabilitation goes forth.

To Study Refugee Hard Core

One of the central concerns in the present refugee migration program is the "Hard Core," or group of people from the Russian Mennonite refugees who are not able to migrate to any country because of physical disability or age; or in some cases a family cannot migrate because one member is disqualified. It has not been determined definitely where these people may be cared for permanently. The problem is being taken up with the International Refugee Organization, which has a similar problem in the Hard Core of refugees from various other religious groups and nationalities.

News from Espelkamp, Germany

The men of this reconstruction unit decided to spend Thanksgiving Day in their regular work, so that the refugees might move into their homes sooner. In the evening they invited some German friends to share in a special meeting of singing and prayer.

The readiness of the young men to undertake any of the various building operations stands in sharp contrast to the German custom of having professional specialists for each detail in construction. However in spite of the different practice in building, the work of the Mennonite builders, and particularly their Christian emphasis, is deeply appreciated by the people.

"SHOWER OF SHEETS"

One of the very much-needed items for relief is bedding, particularly sheets. How restful and soothing to the tired body are clean white sheets or warm sheet blankets! But many of our European friends have neither. Thus our workers emphasize the need for sheets for distribution to needy families, as well as in M.C.C. children's homes, community centers, refugees camps and other places.

As an expression of gratitude for our manifold blessings, it is suggested that each member of our church may want to give a special New Year gift of a sheet, blanket or equivalent in muslin. Such a "shower of sheets" would fill a real need.

Plans Laid for Palestine Program

The needs existing in the Palestine Arab refugee camps in Syria have led to plans for opening a service project there. Shipments of clothing, food and blankets are in process of being made up and two workers will be transferred from Europe. Titus Lehman, who has been serving in the Palestine area under the organized program of the American Friends Service Committee, will be available to direct the M.C.C. work after his connection with that organization terminates in January.

Ground Breaking for Reedley Hospital

The building program at Kings View Homes, the M.C.C. mental hospital in California, was initiated on November 20 with the Ground-Breaking services. Participating in this occasion were P. C. Hiebert, Chairman of the M.C.C.; Frank F. Tallman, Director of the California State Department of Mental Hygiene; Arthur Jost, manager of the M.C.C. office in California; and others. The interest shown toward this developing project has been very encouraging.

Eight young men, constituting a Voluntary Service unit, are now engaged in work relating to the construction program there. At present they are excavating for the disposal system, and assisting in the stock-piling of the needed building supplies.

PERSONNEL NOTES

Martin Schrag, Vera Good and Esther Book returned from Java on Dec. 26. Arthur and Miriam (Weaver) Shoup returned from the Philippines on Dec. 16.

Glen Graber of Wayland, Iowa left on Jan. 3 for Formosa for a second term of relief service in the Far East. Sailing for Europe on Jan. 6 were Menno Gaeddert of Reedley, California, Magdalene Friesen of Butterfield, Minnesota, and Sarah Hiebert of Hillsboro, Kansas, the latter two having served relief terms previously. Sailing on the same ship was Calvin Redekopp of Mountain Lake, Minnesota, for Voluntary Service in Europe.

Kay Crager of Morton, Illinois left on Dec. 15 to serve as laboratory technician in the Philippines.

Jottings

—St. John Church, Pandora, Ohio: A ten-day Bible Conference was held in our church from November 27 through December 8. H. P. Fast, Orienta, Oklahoma, spoke on the theme, "God's Plan of Redemption." Rev. Fast has presented this series in many parts of the country, using a chart for illustration purposes.

—Friedensfeld Church, Turpin, Oklahoma: On December 11 nine new members were added to the church, two by baptism and seven by the right hand of fellowship, making a total of twenty-one new members in the last eighteen months. In the evening of December 4, Solomon Mouttet of the Go Ye Mission showed pictures of the mission field and gave a challenging message. A mission offering taken at Christmas amounted to $113.11. After the program twenty-nine young people went caroling. The work of child evangelism was presented by Miss De Normandie and Miss Fisher from Topeka, Kansas.—Corr.

—Faith Church, Greensburg, Kansas: Holy Communion was observed in our church on December 4. P. T. Neufeld from the Bethel Church, Inman, Kansas, had charge of the services and presented the topic "Behold the Lamb of God." In the evening he spoke on "The Light of the World." On December 18, for our evening services, Miss Viola Duerksen, Inman, Kansas, showed pictures and spoke of her work and experiences in Paraguay. Corr.

—Bethany Church, Quakertown, Pennsylvania: We were very fortunate in procuring Wilmer B. Denglinger of Paradise, Pennsylvania, for our supply pastor from October 16 to January 1. After enjoying his well prepared and inspiring sermons and the Christian fellowship of both Mr. and Mrs. Denglinger, the Bethany-Flatland charge voted for him to be our minister as of January 1, which he accepted. "The Little Shepherd," our Christmas pageant, included the bringing in of the White Gift of $235.00 to be used for benevolence. January 5 our Missionary Society met and each lady brought something for a miscellaneous shower for Mrs. Denglinger. We are using "Which Way Japan" for our study book this year.—Mrs. Ed. K. Stoneback, Corr.

—A Correction: In the correspondence from the Alexanderwohl Church, Goessel, Kansas, the Thanksgiving offering was given as $5,925.84 and it should have read $5,825.84.—Katie Wedel, Corr.

—Menno Church, Lind, Washington: Universal Prayer Week was observed January 1 to 6 with services each evening. The Christmas Cantata was given on December 23. On December 28 the Young People's Union sponsored a banquet in the Templin's Grill at Ritzville, Washington. P. Unruh of Colfax was the guest speaker for the evening. His message was entitled "Signs," taken from Isaiah 7:14 and Luke 2:12. The small home which was built by the men of the church for Mrs. Elizabeth Entz was completed so that she could move in on December 24.—Mrs. C. C. Claassen, Corr.

—St. John Church, Pandora, Ohio: The Tri-County Evangelistic Campaign began here in our church on Monday evening, January 16. Edgar Bundy, world traveler, lecturer, and evangelist, who spent over six years in Alaska as a member of the U.S. Intelligence Department, was the speaker. The Singing Basingers (Iners) were in charge of the music and the children's work,—Josephine Moser, Corr.

—First Church, Upland, California: The Bethel College Quartet with their director, David Suderman, were in our church January 10. The Menno-Knights, during the holidays season, took 285 quarts of fruit to the Polio Crippled Children's Home at Casa Colina Chino, California. Rev. and Mrs. M. A. Niswander celebrated their fiftieth wedding anniversary January 8.—Metta Niswander, Corr.

—Wayland Church, Wayland, Iowa: All the Sunday school classes brought a White Gift at our Christmas program, totaling $471.00; three new members were received into church; in the evening the children gave a program. On Christmas Eve we joined with others to sing Christmas carols around the town's Christmas tree. On New Year's Eve we observed a heart-searching service between the hours of 11:00 and 12:00 p. m. On New Year's Day we observed Communion during the worship hour, and in the evening the Ambassador Male Quartet with Robert Ramseyer as speaker, all from Bluffton College, rendered an interesting program to an appreciative audience that filled the church to capacity.—Anna E. Mullett, Corr.

—Topeka Church, Topeka, Indiana: The children of the Sunday school gave their Christmas program Sunday morning, December 18. A White Gift service was given on the evening of December 22, with the church choir and a special speaking choir presenting

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HOFFNUNGSAU CHURCH, INMAN, KANSAS
DEDICATION, JANUARY 22, 1950

The Hoffnungsau Mennonite Church has set Sunday, January 22 as the date for the dedication of the new church building. The plans are to have the dedication services in the afternoon, beginning at 2 o'clock. two messages will be brought prior to the act of dedication: D. C. Wedel will speak on the topic: "The Outreach of the Church," and A. J. Dyck on the topic: "The Inner Life of the Congreation." This will be followed by the litany of dedication read by the congregation, and the dedicatory prayer. Music will be furnished by the choir and the Men's Chorus of the church.

The evening program will begin at 7:30. Erland Waltner will bring the messages in the evening. Musical numbers will be rendered by the Men's Choruses and the Quartets of our church.

The morning service is being planned largely for the local congregation. At noon a fellowship meal will be served.—Albert Gaeddert, pastor.

8850

the Christmas pantomine, "Let Every Town be Bethlehem." After the service a group of about 25 went caroling at fifteen different places in Ligonier and Topeka after which they enjoyed a chile feed at the parsonage. Saturday evening. December 31, a watch night party and service for the young people was held at the parsonage. Sunday evening, January 1, Esko Loewen, our Pastor, led in a discussion on the Book of Acts.— Opal King, Corr.

—First Church, Halstead, Kansas: The annual Christmas Eve program was presented by the children of the Sunday school classes. "Unto You is Born a Savior" was the message given by Pastor Loris Habegger on Christmas morning. A fellowship was enjoyed by the members of the congregation on the last evening of the old year. Films were shown after which recreation and refreshments were enjoyed by all as they waited for the new year. Mr. and Mrs. Edward Geist, Mr. and Mrs. John Heidebrecht, Mr. and Mrs. Walter Martens, Mr. and Mrs. Jacob Pauls, and Kenneth Stucky were accepted as new members of the congregation on New Year's day after which the Lord's Supper was observed. The message of the morning was "Move Off the Turntable."—Betty Franz, Corr.

—Bethel Church, Mountain Lake, Minnesota The Council of Boards and the Young People's Union of the General Conference met in our church in November Walter Gering of Moundridge, Kansas, has accepted the call to serve our church beginning June 1. A. W. Friesen, formerly of Henderson, Nebraska, and who recently returned from Paraguay, has come to be our supply pastor until our new pastor comes. New Year's day a reception was held in our church for the Friesens, welcoming them to our community. Magdalene Friesen left on January 2, going back to Berlin, Germany, to again help in relief work there. On January 8 Erna Fast, who recently returned from Germany, will bring a message and show pictures on her work among students in Germany.—Mrs. George Eitzen, Corr.

—Bergtal Church, Pawnee Rock, Kansas: The Sunday school presented the Christmas program including the White Gift plan on the evening of December 24. The offering received went to South American needs. On the morning of December 25 the choir presented the Christmas cantata entitled "The Child of Bethlehem." Our annual business meeting was held Tuesday, December 27, at which the One-Hundred-Percent Plan of THE MENNONITE was adopted. The pastor, J. E. Kaufman, and Mrs. Kaufman had a get-acquainted social for all the unmarried young people of the church at the parsonage on the evening of December 27. A fellowship birthday dinner and program in honor of our Elder Emeritus J. B. Schmidt was held on December 29. An informal evening service was conducted on the last day of the year, December 31.— Mrs. John K. Friesen, Corr.

—West Zion, Moundridge, Kansas: On Christmas Eve the children of the Sunday school presented a program of songs and recitations. On Christmas night the choirs of the church gave a Christmas cantata. The group was directed by Weldon Rupp. The annual church meeting was held Sunday afternoon, January 8. Sunday evening, January 8, Signe and Elvira Larson of Lindsborg, Kansas, presented a program of hymns and an illustrated sacred lecture. This was sponsored by the Christian Endeavor Society.—Mrs. L. L. Lehmberg, Corr.

—First Church, Pretty Prairie, Kansas: A special service was conducted Sunday morning to ordain the new deacon, Irvin Krehbiel, and install church and Sunday school officers and teachers. In our annual business meeting, Howard G. Nyce was reelected for a five year term as pastor of our church. Erna Fast of Mountain Lake, Minnesota, who has served two years in M.C.C. relief in Germany, will speak in our church Friday evening, January 20. A Christmas greeting and letter was received from Darrell Albright, member of this church, who is in Voluntary Service work in South America. He stated that even though this was his first Christmas away from home and enjoying 90-degree temperature, ice-tea and watermelons, he still had something in common with us because of the celebration of the birth of our Lord and Saviour Jesus Christ.—Corr.

NATIVE LEADERSHIP . . . Continued from page 41

aim of all missionaries.

However we at present are still hoping for many more evangelistic missionaries to come out to India. There are still 'the regions beyond' to win for Christ. For 250 miles to the north of Korba there are no churches. The evangelistic missionaries must go there to blaze the trail. We hope and pray that the Waltners may soon be able to return. (They leave on January 26. Ed.)

We were glad to have Miss Aganetha Fast visit us and tell us about our work in China. We were also happy to have Dr. Talbot and Dr. Bauman of Los Angeles visit our Bible School. Dr. Yoder, a former president of Goshen College was also a welcome visitor recently.

A Personal Note

I am still teaching Epistles of the New Testament and Church History in our Bible School. This is my greatest joy—to help train young men and women to win India for Christ.

I wish to thank all who have sent Christmas greetings, Christmas gifts and who have sent prayers to the throne of grace for us. May God bless each giver to missions.

WASHINGTON SCENE . . . Continued from page 43.

involved in this Act is basic in a program of world peace.

Considered at Next Session

Legislation on Truman's "Point Four," an International Trade Organization, contributions to international organizations such as the World Health Organization, a loan to the Food and Agriculture Organization building fund, World Organization, and other items will be considered at the next session.

Into the Beyond

.... MRS. BARBARA (ROTH) GRABER, Henry County, Iowa, born December 5, 1875, a member of the Wayland Church, Wayland, Iowa, and died November 30, 1949.

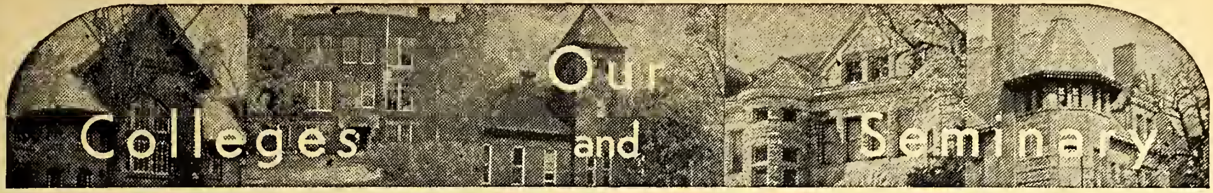
MRS. GIDEON (ANNA) BURKHOLDER, Bluffton, Ohio, born February 6, 1865, a member of the Ebenezer Church, Bluffton, and died December 21, 1949.

MRS. MARY R. REGIER, Moundridge, Kansas, born August 29, 1876, a member of the Hebron Church, Buhler, Kansas, and died December 25, 1949.

MENNO S. BURKHOLDER, Bluffton, Ohio, farmer, born May 31, 1874, a member of the Ebenezer Church, Bluffton, and died December 27, 1949.

MRS. SUSAN (KREHBIEL) RINGELMAN, Reedley, California, born August 10, 1867 at Summerfield, Illinois, a member of the First Church, Geary, Oklahoma, and died December 25, 1949.

MRS. HERMINA (KRAFT) HAURY, Newton, Kansas, born October 24, 1882, a member of Bethel College Church, North Newton, Kansas, and dided December 31, 1949.



GERMAN MENNONITE LEADER AT BLUFFTON

Ernst Crous will teach in Bluffton from the beginning of the second semester until the spring quarter opens at Bethel. He and his wife were brought to America by the Council of Mennonite and Affiliated Colleges. He is vice-chairman of the German Mennonite Conference and was the German Mennonite delegate to the World Conference at Amsterdam. He and Mrs. Crous will be available for public lectures in the Ohio areas during the time that he is at Bluffton. He taught at Goshen College during the first semester.

The decision of J. N. Smucker to resign from the pastorate of the First Mennonite Church is not only a loss to the church, but also to the college. Students were inspired by his sermons and enjoyed contacts with him.

Miss Erma Stearns, Bluffton College graduate in the class of 1919, will have charge of the library until the close of the academic year. She has been teaching at Upper Sandusky, Ohio, since her graduation from college.

The music department presented a student recital in Ramseyer Chapel Wednesday evening, January 11.

President Ramseyer attended a meeting of the Council of Mennonite and Affiliated Colleges in Cincinnati during the week of January 9, and also the meeting of the Association of American Colleges.

The Student Christian Association is sponsoring the opening of a kitchen in each dormitory to be used by the students for social purposes and for preparation of meals for the ill.

CANADIAN MENNONITE BIBLE COLLEGE

The second semester began on Tuesday, January 3. The beginning of the winter term was marked by an increased enrollment of 16 students. The new students represent the following provinces: Manitoba, 10; Saskatchewan, 5; and Ontario, 1. On Friday evening, January 6, a reception-social was held during which they were introduced.

A new course has been introduced into the College curriculum. A number of students have worked in mental hospitals under Vountary Service and a need for a study in abnormal psychology was expressed. This course in abnormal psychology is being taught for the first time this semester. It has been introduced with the aim in mind to give all those who are particularly interested in such work, a better background in this field of study.

BETHEL COLLEGE ANNUAL BIBLE WEEK AND MINISTERS CONFERENCE MARCH 12 to 17, MEMORIAL HALL

The annual Bethel College Bible Week, with Melvin M. Cammack of the National College for Christian Workers, Kansas City, Missouri, as the speaker, promises to be interesting and stimulating. The week will open Sunday night, March 12 and continue through Friday, March 17.

Cammack will speak during afternoons and evenings. He has had many years of service as pastor of churches, as instructor in Christian worker and missionary schools, and as a youth leader. He is a member of the Board of Ministerial Training and Qualifications, and chairman of the nominations committee of the Kansas Methodist Conference. He has had extensive theological training, including graduate work at Cambridge University, England.

At last year's meeting, the Western District Ministers Conference encouraged its program committee and the College to cooperate in arranging for a three-day study conference in the spring. In response to this recommendation Tuesday, Wednesday, and Thursday of Bible Week this year have again been set aside for this purpose. Dr. Cammack will present a series of expository studies on Galatians to the Ministers Conference during these days.

The Bible Week program will include an afternoon series of lectures on "The Problem of Mental Health and Illness and the Church."

Robert W. Tully, director of physcial education and recreation, attended a Recreation Laboratory meeting of the Church of the Brethren for the Eastern Region. Tully, who is a minister of the above denomination, served as a recreation source-leader during the days of the meeting, December 27th to 31st. Mr. Tully is chairman of the interracial committee of the ministerial alliance of Newton.

"One Foot in Heaven" is the title of the play which will be presented by the Junior Class of Bethel College, February 10 and 11. The play is based on the well known book of the same title written by Hartzell Spence.

BETHEL COLLEGE WILL OFFER A SHORT-TERM COURSE entitled "Bible Teaching In Church," February 27 to March 11. Methods and materials for teaching in the Sunday School and Vacation Bible Schools. Credit may be earned in the Evangelical Teacher Training Program. This course is of interest to those teaching children's classes as well as those teaching adults.

Beyond Our Own

Mennonite Biblical Seminary Library 1-51
4614 Woodlawn Ave
Chicago 15 Illinois

Please enclose this label when writing.

OMAHA, NEBRASKA.—An Inter-Mennonite Prophetic Conference is planned for July 25-28, 1950, to be held at the Grace Bible Institute.

The Army on Armistice Day launched its campaign for draft extension, although the Military Establishment was as late as mid-November still debating the wisdom of asking Congress for renewal.—*Conscription News*

The Board of Foreign Missions of the Presbyterian Church in the U.S.A. has been encouraged by information from China that Communist authorities have given previously evacuated Presbyterian missionary families permission to return to their posts. Permission has been granted to missionaries to return to Peiping and Nanking.—*Watchman-Examiner*

ITALY.—The children of 45,000 Protestants and 40,000 Jews in Italy are forced to receive instruction in the Roman Catholic religion as part of their studies in the public schools. —*Watchman-Examiner*

Educational institutions appointing Negroes to their faculties for the first time in recent weeks are Wellesley College, Brown University, and Harvard Medical School.—*Gospel Messenger*

Most Chinese die before they are thirty years old, Dr. Leo Eloesser reported to the executive board of the International Children's Emergency Fund. This board had sent him to China a year ago. Communicable diseases and infant mortality are the causes for this low life expectancy. The remedy is to teach preventive measures, Dr. Oloesser said.—*Gospel Messenger*

NEW YORK—"One Great Hour of Sharing"—concerted appeal of the major denominations for relief, reconstruction and interchurch aid—which will be held on Sunday March 12, 1950 will have as its symbol a church steeple with the clock-hands pointing to eleven. The Scripture verse will be "Bear ye one another's burdens, and so fulfill the law of Christ." — Galatians 6:2. — *Federal Council Bulletin*

CALIFORNIA.—The president of the University of California told the 43,000 students of that institution in a letter that they must observe the commonly accepted standards of "morality, behavior, and good taste."

A new set of rules drafted for "all fraternities, sororities and living groups" on the university's eight campuses banned liquor, un-chaperoned parties, and specified that "mixed gatherings of men and women shall be restricted to public rooms on main floors." One rule said, "No intoxicating liquor shall be served by such groups at any function, regardless of where it is held."

Liquor has been banned at these gatherings but the rule was loosely enforced so long as the gatherings were "discreet," it is reported.—*The Clipsheet*

CONFERENCE STEWARDSHIP THERMOMETER

At the beginning of this new year we thank all of you who have during 1949 made contributions for conference work and we invite you to take a look at the following information which shows the receipts for the various boards and committees:

Board of Committee	Budget	Receipts to 12-31-49	Per cent of Budget Received
Emergency Relief	$293,250	$129,189	44
Foreign Missions	260,000	230,801	89
Home Missions	60,800	51,823	85
Biblical Seminary	56,000	55,254	99
Peace Committee	35,000	6,525	19
Board of Education	17,250	14,022	80
Board of Publication	10,666	7,629	72
General Treasury	10,350*	7,561	73
Young Peoples Union	4,000	3,583	90
Womens Missionary Association	2,825**	1,764	60
Board of Mutual Aid	1,125†	1,384	123
Laymens Bible Fund	1,000	67‡	7
Doctrine and Conduct Committee	500	741	148
	$752,760	$510,343	68

We can easily see that the Relief Board was unable to support relief work as it had planned. The Foreign Mission Board "got by" till December 31. As this article goes to press, the first quarter's share of the budget and salaries has already been paid. We must, during each quarter, receive enough for the next quarter's needs. Will our people remember that this board needs our full support in prayers and gifts?

The Home Mission Board members are "scratching their heads" while they are nearing the bottom of their funds. Some of the other boards find themselves in a similar situation.

All board members feel charged with the responsibility placed upon them by the conference. However, even in the face of continuing urgent needs in all areas of the work, practically all boards cut their budgets for the year 1950 (See the December 13 issue of THE MENNONITE for details).

With God's help we can meet the needs during the coming year. We are, one and all, responsible for our conference work. May we all work together; "seeing we have received this ministry, as we have received mercy, we faint not." (II Cor. 4:1).

A. Theodore Mueller
Office Manager

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* Includes $6,000 for Ministers Aid Fund; the balance for expenses of the General Conference Executive Committee, the Historical Committee, the Pension and Ministers Aid Committee, the Church Unity Committee and the Ministers Placement Committee.

** This data represents the expense budget only. The Missionary News and Notes prints details of contributions.

† This represents the expense budget only.

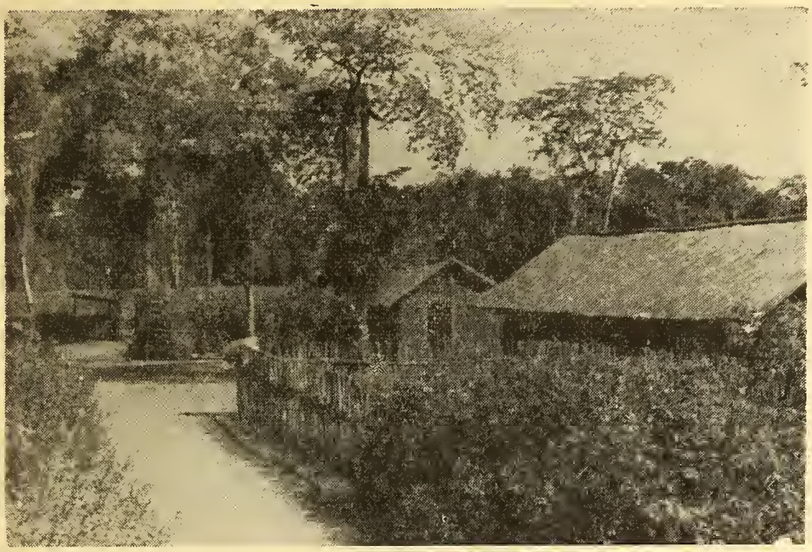
‡ These receipts represent contributions specifically "earmarked" for this fund. Laymen and Fellowship organizations of various churches have been active and have contributed to other areas of our conference work.

The Mennonite

MENNONITE BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

olume 65 — January 24, 1950 — Number 4



South America: "Land of Beginning Again" for European Refugees.

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COVER

A very well-planned and neatly kept yard and home of an immigrant family in Village Number 2 of the Volendam Colony in Paraguay.

The Mennonite

Acting Editor, Jacob J. Enz.

Associate Editors: Lester Hostetler, Don E. Smucker, W. F. Unruh, David C. Wedel. Contributing Editors: Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannabecker, Paul Roth, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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Conference Column

We come thanking the Lord for leading the Young People in their recent Council Meeting. We must now turn our faces to the task of preparing for the Young People's Retreat and General Assembly at General Conference in Freeman, South Dakota. But before we go too far, let us be assured of God's presence with us.

It was while Moses was leading the children of Israel into the Promised Land that the Lord refused to go with the people. For the people had sinned and thus were disobedient to God. Moses, however, did not barge ahead with his plans for further progress but was first assured of God's presence when he prayed, "If thy presence go not with me, carry us not up hence."

May this prayer be offered by every young person. First, in behalf of himself; and second, in behalf of our youth work. For "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

Sincerely in Him,
Kenneth Bauman, President
General Conference Young
Peoples Union

OFFICIAL ANNOUNCEMENT

J. N. Smucker, president of the General Conference and pastor of the First Church, Bluffton, Ohio, has accepted the call of the Board of Publication to serve as editor of THE MENNONITE. He has announced his resignation as pastor of the Bluffton congregation as of June 1, 1950.

Of Your Pen Acquaintance

A. J. NEUENSCHWANDER ("Serving Our Brethren South of the Equator"), Wadsworth, Ohio, has recently visited our South American brethren; he is secretary of the Home Mission Board and pastor of First Church, Wadsworth.

C. P. LOHRENZ ("They Gave Until It Hurt"), Asuncion, Paraguay, serves on the M.C.C. staff in South America.

PAUL PEACHEY ("This Year—The Spiritual Equivalent"), Basel, Switzerland, serves M.C.C. in Europe.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

January 29 to February 5, 1950, Seventh annual observance of Youth Week.

January 30, Second semester classes begin, Bluffton College.

February 12, Race Relations Sunday.

February 19-26, Brotherhood Week.

February 22, Ash Wednesday.

February 24, World Day of Prayer.

February 26, First Sunday in Lent.

Feb. 27 to Mar. 11, Short-term Bible Course, Bethel College.

March 6, Bethel College spring quarter opens.

March 7, Mennonite Biblical Seminary, spring quarter opens.

March 12-17, Annual Bible Lectures, Bethel College, Melvin Cammack, speaker.

March 17-19, Eighth Annual Rural Life Conference, Bluffton, College, participated in by Friends, Brethren, and Mennonites.

March 19-24. Annual Bible Week at Freeman Junior College, Jesse H. Ziegler, Bethany Biblical Seminary, Chicago, Illinois, speaker.

April 2, Palm Sunday.

April 2 to 9, General Conference Week of Witnessing.

April 7, Good Friday.

April 9, 1950, Easter.

April 27-30, Middle District Conference, First Church, Wadsworth, Ohio.

May 4-7, Eastern District Conference, Hereford Church, Bally, Pennsylvania.

May 28, 1950, Pentecost.

May 28, Mennonite Biblical Seminary Commencement, Conrad Bergendoff, president, Augustana College and Theological Seminary, Rock Island, Illinois, speaker.

May 30, Bethel College, Commencement, 10:00 a.m.

June 1, Freeman Junior College, Commencement Day.

June 5, Bluffton College, Fiftieth Annual Commencement, D. Elton Trueblood, speaker.

June 22, Canadian Mennonite Bible College, Commencement, 10:00 a.m.

July 1-5, tentative dates for the Canadian District Conference Sessions, the Rosenort Church at Rosthern, Saskatchewan.

August 18-23, General Conference Minister's Retreat.

August 23-30, 1950. General Conference Sessions, Freeman, South Dakota.

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Secretaries of Boards, Committees, Conferences, and Conference Schools on both the General Conference and District Conference level, are urged to send in the dates of important activities for this column in our paper.

WALTER GERING ("Follow Thou Me"), Moundridge, Kansas, has recently accepted a call to the pastorate of the Bethel Church, Mountain Lake, Minnesota. He is pastor of the Eden Church and member of the Business Committee of the General Conference.

HELEN KORNELSON ("He Took up the Challenge"), Jagdeeshpur, via Raipur, C. P., India, serves as Conference missionary.

Editorials

M.C.C. STANDS AT THE FORK IN THE ROAD. The article in this issue entitled "This Year—the Spiritual Equivalent" points this up. The situation which M.C.C. faces is much like that of missions in pre-war Japan which called forth the following comment by John R. Mott: "If we do not do more we have done too much already." While the need for material aid continues as repeated appeals indicate, Peachey points out that the economic recovery of Germany has far surpassed the urgent spiritual recovery. For this reason our European representatives are deeply concerned about entering the doors that have been opened in the hearts of needy Europeans by deeds of mercy which have saved their bodies—entering those doors with the message of mercy that will save their souls. A European pastor has said, "You have *shown* us; now you must *tell* us." Is it too much to say that all of our relief work has prepared us for *this very hour?* And now, what happens in the churches? The bottom seems to be dropping out of our relief giving. One even hears of ministers who openly discourage relief-giving. If we do this how will we dare to face the judgment seat of Christ when he will say to us, "I was naked and ye clothed me not; I was hungry and ye fed me not." We have a tremendous evangelistic responsibility in Europe. That responsibility we all acknowledge. The question that remains is how that obligation will be met. Withdrawing a program that has literally prepared the soil for the gospel and sending representatives of a host of Mennonite conferences or even interdenominational groups who are in no position to follow through with a unified message on the ground work that has been laid—can that be the leading of the Holy Spirit in this situation? We decide on this question as much in our prayer closets and during relief offerings as do our conference representatives on the Mennonite Central Committee. In any case let us ponder well the fact that we have given our gifts to Europe "in the Name of Christ." The name of Christ stands for undiminishing concern for the last, the least, and the lost. Let us not betray our Saviour by withdrawing now.

> We must be conscious of evil and the necessity of an uncompromising alignment with the Christian spirit and ethic. We must speak up against sin. I believe that more often our fault is on the side of being too quiet and passive. —Irvin Horst, (See MENNONITE YOUTH page 62.)

MANY CRITICS OF THE CHURCH stand at a distance and deplore the waste of emotional energy that goes on during its services on Sunday and week nights. Yet if one would investigate the lives of such critics, one would probably find that they are enthusiastic members of veterans' organizations, lodges, or service clubs all of which have their own "services" and sometimes much more elaborate rituals than the church. Man is so created that if he is normal, he inherently seeks some kind of association with others which inevitably expresses itself emotionally and ritually. But in this area as in every other area there is a basic group loyalty that judges every other group loyalty. That is loyalty to the Church of Jesus Christ. The Church is the Body of Christ. Every human being is intended to be a member of that body. When an individual joins all sorts of organizations to the neglect of the Church, he not only mis-directs what is highest in himself but also endangers all group living which is only possible through a love for others—one of the fundamental ideals around which the Church is built and which stands or falls with the Church.

TODAY'S MORNING PAPER (January 17) carries the news of the conversion of a movie actress, Colleen Townsend, who plans to quit the movies, and, as the newspaper put it, "dedicate her life to Christianity." It was further stated that she intends to enter theological school in fall in preparation for working with orphans. Whoever is responsible for this invasion of Hollywood with the Gospel of Christ is to be commended wholeheartedly. The saving gospel is intended for the 'ups-and-ins' as well as the down-and-outers. Furthermore, is not this the real solution in cleaning up the offerings of filmdom? One could almost wish that people like Miss Townsend would stay on the inside and unite with other like-minded people, and pray and work for a wholesale moral housecleaning in Hollywood by way of the sound conversion of the people who produce the pictures.—J.J.E.

John Wesley, the founder of Methodism, lived in an age of hard drinking, when almost no one recognized the evils of drink. He was a pioneer of the temperance reform. In 1773 he said: "It is amazing that the preparing or selling of this poison should be permitted in any civilized state. Is it wise to barter men's lives for money? What remedy is there for this sore evil . . . .? By prohibiting forever, by making a full end of that bane of health, that destroyer of strength, of life, and virtue, distilling."

Out of a population of 160,000,000 in Africa, there are 800 different languages. This is one of the reasons why the missionaries there have a difficult task.

HOW TO USE TOBACCO

The *Christian Advocate* says that some time ago a tobacco company sent packages of cigarettes to some high school boys with this explanation: "We are sending you a package of our finest cigarettes. We hope you will use them to your satisfaction and want more."

One of the boys used the cigarettes, and wrote back: "I received the package of cigarettes, and used them to my satisfaction. I steeped them in a quart of water, and sprayed our bug-infected rosebushes. Every bug died. These cigarettes are sure a good poison. I want more next spring if any bugs survive."

—*Covenant Weekly*

From the Heart to the Heart

Follow Thou Me

by Walter Gering

THIS is the challenge which comes to all of us: "Follow THOU me." Peter must learn a fundamental lesson ere he goes out into the service for his Lord. Already he had learned but he must learn once more. He must learn the lesson of personal responsibility irrespective of the faithfulness or lack of faithfulness on the part of others.

How natural it was for him to speak as he did. We are all inclined to respond in that way. He had just been told of the task which was to be his in days to come. At his side stood John, the beloved disciple of the Lord; not a word was spoken to him concerning his tasks. Even before he realized what he was saying Peter burst out with the words: "Lord, and what shall this man do? If I am to feed thy sheep even at the cost of death, what shall this man do?"

How perfectly human that was. How often the spirit of that response to a divine commission has manifested itself within the ranks of even modern disciples of our Lord. We have committed ourselves to Him and we want to do our part for Him. But we want to be sure that those about us will be doing their share also; they too should shoulder a part of the responsibility. If not, why should we bear the brunt of the battle for His cause?

How simple, yet how heart searching was the reply of the Lord. "What is that to thee? Follow THOU me." Therein lies the lesson for Peter— for us all. Faithfulness on our part is not to be measured in terms of the degree of faithfulness on the part of others. Service for Him is a personal responsibility for which we and we alone must give an account. Though the disciples should prove faithless and even deny him, Peter must be true to Him and His cause. He must toil until the close of day and on into the night.

Today there comes a similar challenge to those of us who have yielded our lives unto the Lord. In these days of moral corruption many are giving themselves to the lusts of the world and the flesh, swept along by the mighty tide of the present hour. There are those who have yielded themselves to the ways of the world; to dishonest, practices, greed, pride, selfishness. There are those who have been overcome by bitterness, hatred and cruel cry of extermination and revenge. Others have denied the faith of their fathers purchased at a tremendous price and handed down as a priceless heritage. To us comes the same challenge as of old: What is that to thee—what if others on your side are faithless and unworthy of the name of Christ—what is that to thee? Follow THOU me.—Reprinted from *The Coop Messenger*, Moundridge, Kansas.

Clasped hands win more victories than clenched fists.

Twenty-five Years

A Minister in Two Continents

by A. J. Neuenschwander

ON FEBRUARY 12, 1925, David Koop, was ordained as minister of the gospel, in Russia. From the turmoil in Russia during the aftermath of World War I until they were settled in their home near Curitiba, the Koops experienced many anxious moments. Yet the Lord guided Brother Koop and his wife and they gladly give Him all the praise and honour.

During the pioneering days in Brazil the minister had to work hard for the daily bread of the growing family like everyone else. While the writer was a guest in the home last May, the 85th birthday of his mother who lives with her son, was observed.

Although Koop did not have the advantage of much special training, the Lord granted to him leadership ability. Ever since the organization of the General Conference Mennonites in Brazil, he has served as chairman of the conference and also served on the planning committee for the All-Mennonite South American conferences which are made up of the ministers and deacons.

In the summer of 1948 he and Jacob Isaak represented the General Conference Mennonites in Brazil and Paraguay at the Fourth World-Mennonite Conference, held in Goshen, Indiana and Newton, Kansas. Before returning to their homeland, the two leaders visited many Mennonite communities in Canada and the United States.

Koop serves as elder of a congregation that has two places of worship, one in a suburb of Curitiba, and the other one about 8 miles out in the country. The congregation cooperated with the Mennonite Brethren congregation in erecting the church buildings and the two groups have joint worship services three Sundays per month. On the fourth Sunday each group has separate services. Brother Koop uses the expository method in preaching with a definite evangelistic emphasis and regards it as a great privilege to be permitted to expound the "unsearchable riches of Christ."

May the Lord grant many more years to them both as they serve Him.

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David and Marja Koop, Curitiba, Brazil. Koop has served as chairman of the General Conference Mennonites in Brazil.

From the Home Mission Front

Serving Our Brethren South of the Equator

by A. J. Neuenschwander

AT our last Home Mission Board meeting held in Mountain Lake, Minnesota, November 29 to December 1, 1949, the needs of our brethren in South America were carefully considered. Every member of the Board was present and the following assisted in the study of the problems: A. W. Friesen, John E. Kaufman, H. J. Andres, and William T. Snyder, of M.C.C. All these men had been in South America.

Secure Deed in Uruguay

Mr. Snyder gave us the good news that finally the deed for the land purchased by M.C.C. in Rio Negro, Uruguay, was to be delivered early in December. *El Ambo*, as the tract is known, will offer homes for many of our Mennonites in that country.

It was decided to have 1,600 copies of *Der Bote* sent again this year to those that had received this German paper last year. Two thousand copies of the 1950 *Jahrbuch* were ordered. Local ministers are to assist in the distribution.

The needs in Brazil had been met last year with the erection and dedication of the Mennonite church at Witmarsum, Santa Catarina. Support for workers is to continue as last year.

In Paraguay—Need More Acute

In Paraguay the needs are more acute, largely because of the influx of recent refugees. This means a need of more room in the schools and also more room for the worshippers. We sing:

I love thy kingdom, Lord,
The House of Thine abode,
The Church our blest Redeemer saved
With His own precious blood.

Our South American brethren have the same love and devotion that we have. We rejoice that in Philadelphia, Friesland, Chaco, our General Conference people are building a church of their own, after being there about 19 years. Until now they have always used the school house or some hall or worshipped with the Mennonite Brethren in their church, which was built about five years ago. At the present time there are so many worshippers that Sunday morning union services are impossible. For this reason the new building was a necessity.

The Friesland Colony, on the east side of the Parana River, is about 16 years old and thus far has not had a church building, but they also used the school building for worship purposes. This group felt the need of building a church and so have made plans and are sawing the wood for the structure.

Aid had been given earlier for the Philadelphia church, but more was needed. The sum of $4,300 was sent the other day for these two projects. The larger part was as gifts and the smaller part as loans.

Bible School and School Support

The Union Bible School, Philadelphia, and the four central schools, one for each Colony—Friesland, Fernheim, Volendam, and Neuland—received $750 for the coming year. Religious instruction is given in the central schools in addition to the academic subjects.

There are so many orphans in Paraguay because one or the other of the parents was *verschleppt* (lost) in Russia. Four hundred dollars was sent to the Executive Committee of Paraguay for them to distribute to the neediest ones. Members of the Executive Committee are: Ernst Harder, chairman, Hans Epp, A. A. Harder, Jacob Isaac, and Hans Rempel.

Perhaps some congregations and Sunday school classes, brotherhoods, or C. E. societies might wish to make contributions for these causes. When sending gifts to General Conference Headquarters, 722 Main Street, Newton, Kansas, designate South American Building Fund or Memorial Orphan Fund.

The prayer appeal for these fields is that they might keep their faith and devotion to the Lord clear and strong, and also pray for their material well being.

An immigrant family in Paraguay picking their first harvest of beans. (Right) The School children of Fernheim, Paraguay, displaying the school bags received as a result of one of the special M.C.C. children's projects.

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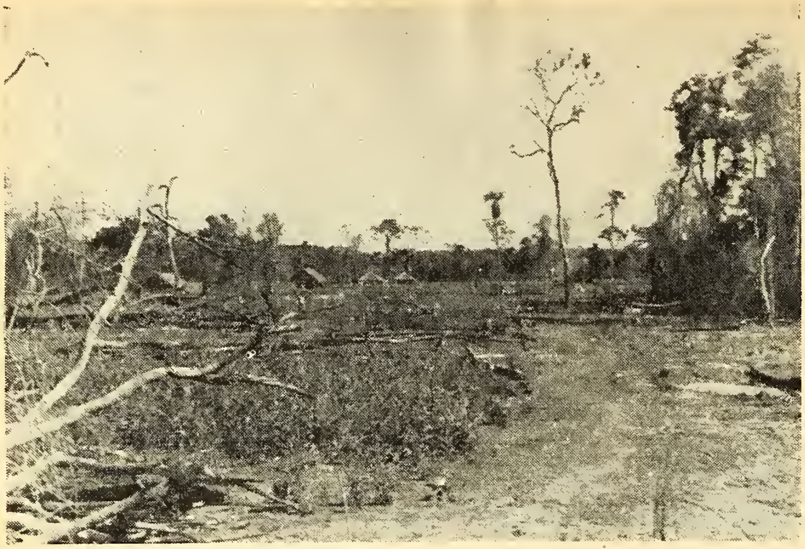

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A new village being established by a group of immigrants having arrived in the Volendam Colony, Paraguay, in November, 1948.

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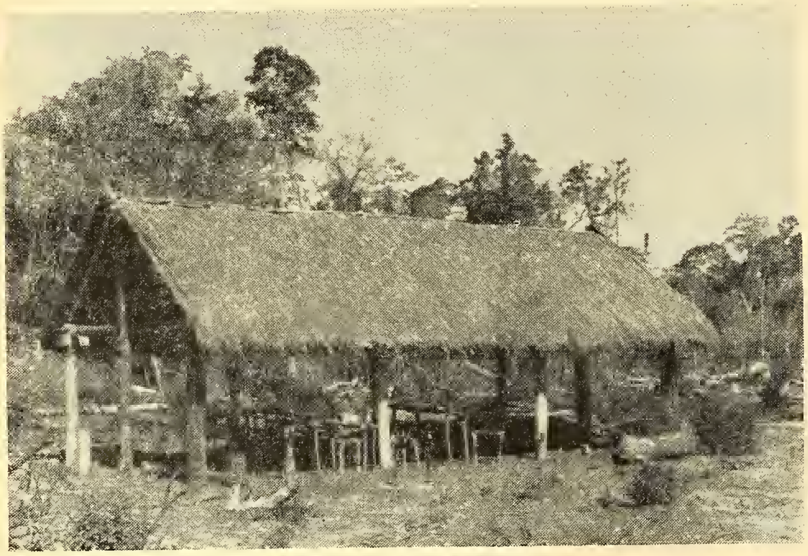

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A school building already in use three months after this new village of settlers was established in the Volendam Colony, Paraguay.

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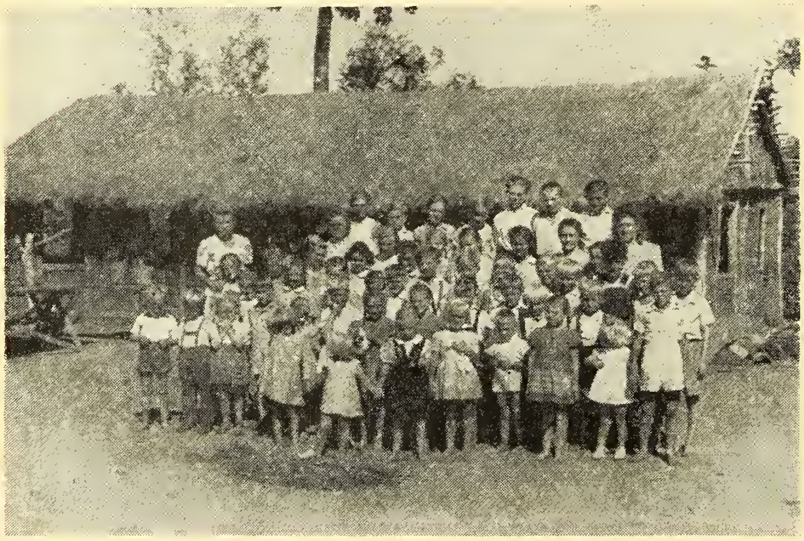

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A group of Sunday school children together with their teachers in front of the temporary church building in Village No. 5, Paraguay.

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The main street of Philadelphia, Paraguay, showing the administrative headquarters, the new co-op building, the machine shop, and small industries, oil press, and cotton gin buildings.

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The two completed wings of the Centralschule in Philadelphia, Paraguay.

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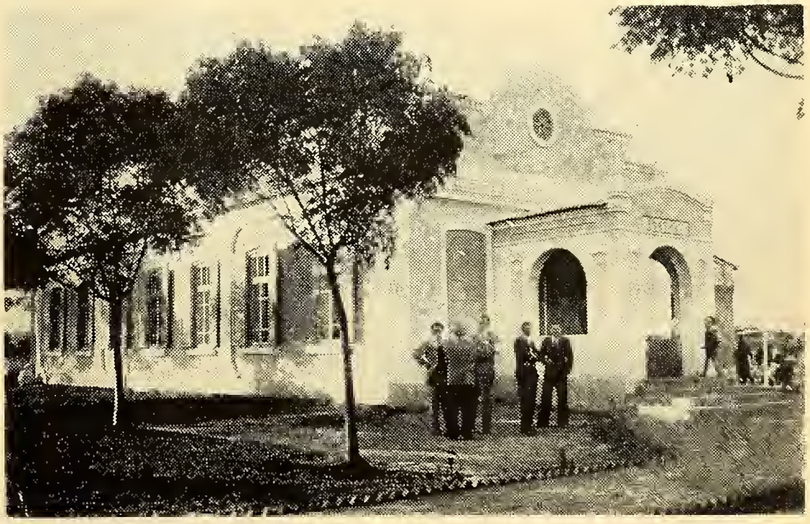

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Karlsruhe Mennonite Church, Karlsruhe, Fernheim, Chaco, Paraguay, used by and built cooperatively by General Conference and Mennonite Brethren.

Progress

When Poor People Gave Till It Hurt

by C. P. Lohrenz

AFTER having seen most of the *dorfs* (villages) in Fernheim one again sees the difference between old and new colonists when one goes to Neuland Colony, the new colony still further inland which was started by the refugees.

The Chaco settler does not have to clear the huge forests that the Volendam settlers contend with. He also has a very cheap source of labor in the native Indian, which the colonies on the east side of the river do not have. However, these people struggle with grasshoppers, ants, drought, and above all the extreme isolation from the rest of the civilized world.

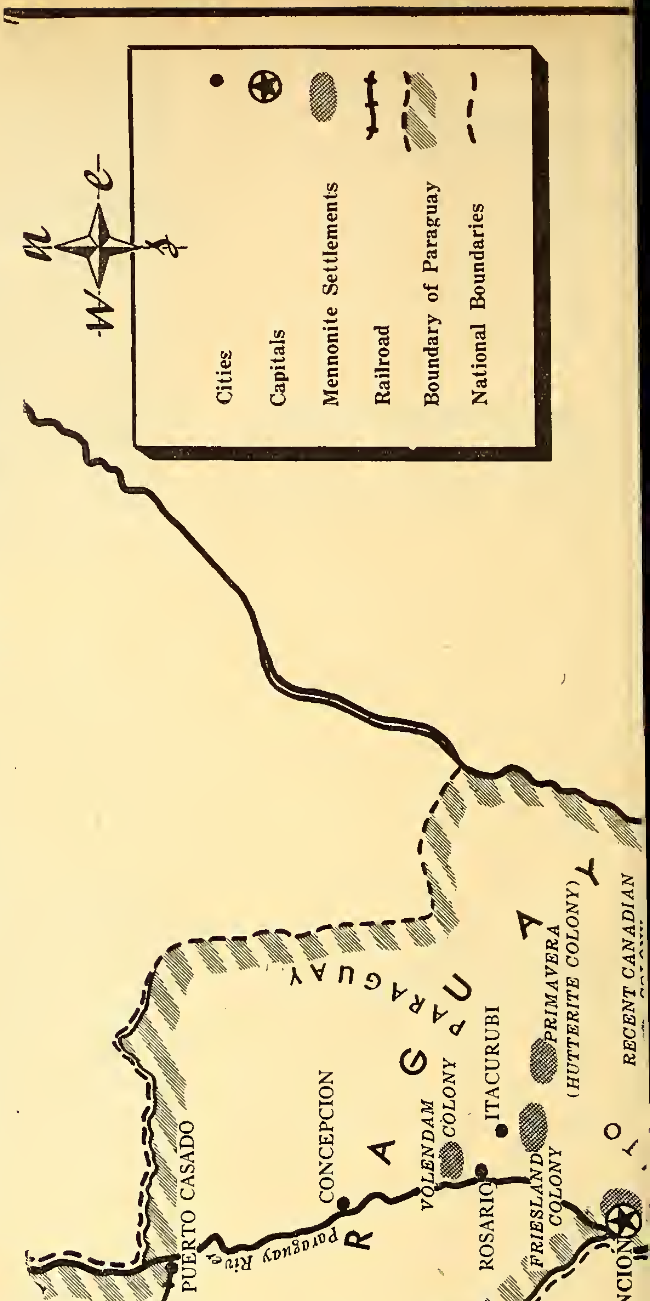
Much has been done to transfer the Chaco into a livable place. Last year was very difficult for the old colonists as well as on the new settlers. For ten months they had no rain and planting was late. When finally they got a stand the grasshoppers appeared and cleared most everything to the ground.

The new refugees were a tremendous drain on the old-timers. In giving them the hand of brotherly assistance the old settlers shared and gave until it hurt. Proportionately they probably did as much, or more, in the resettlement program than the North American Mennonites. Their giving has received little publicity and it is often felt that we from the North have settled the new refugees with our generous giving. Without the aid of the old colonists our financial outlay would have been much larger.

Poverty Among Old-timers Too

One sees poverty among the old timers as well as among the refugees. A Brazilian Mennonite who visited in Paraguay repeatedly said that two years ago before the coming of the new settlers, he had judged the economic status of the Fernheimers as follows: twenty-five per cent of them lived in favorable conditions. They had such home comforts as chairs with backs on them, furniture and the other equipment to make a home homey, and enough to eat well. Another twenty-five per cent had the necessities of life with few comforts, and that the remaining fifty per cent of the people definitely did not have enough to make life enjoyable.

The great distance from the markets, the complete isolation from the outside world, and the adverse climatic conditions causes one to wonder when all will ever be able to live on a satisfactory standard. It will certainly always be difficult. One thing is certain, this type of life develops in the people a ruggedness, an individuality, and a fierce loyalty to their colony that only a pioneering life can develop. One is mellowed as one shares the conviction of many colonists that the Lord has had a hand in bringing them to the Chaco. The Lord must certainly have a plan and there must be a future for these people.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ITACURUBI
VOLENDAM COLONY
CONCEPCION
PUERTO CASADO
Paraguay River
ROSARIO
FRIESLAND COLONY
ASUNCION
MENNO COLONY
NEULAND COLONY
FERNHEIM COLONY
CHACO
GRAN
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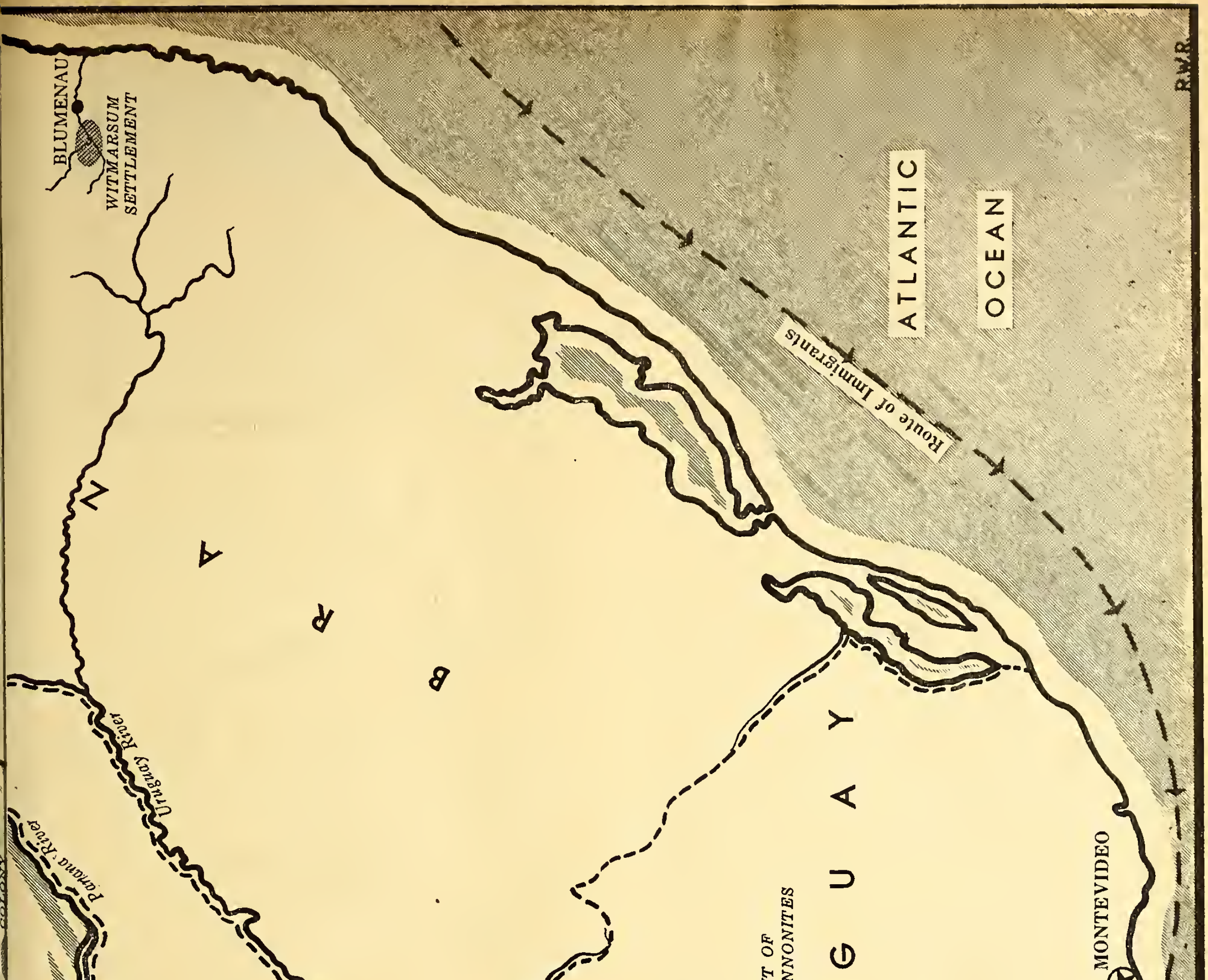
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OCEAN
Route of Immigrants
BRAZ
Uruguay River
Parana River
URUGUAY
SETTLEMENT OF PRUSSIAN MENNONITES
MONTEVIDEO
PAYSANDU
Rio de la Plata
BUENOS AIRES
SCATTERED FAMILIES
ARGENTINA
R.W.R.

Courtesy *Mennonite Life*

e Settlements in South America

Our
Colleges and Seminary

ERNA FAST KEYNOTES BETHEL RELIEF DRIVE

Miss Erna Fast, a Bethel graduate and overseas M.C.C. worker, spoke in chapel in connection with the opening of the relief drive of Bethel College. Miss Fast, who is scheduled to do work with German leaders in a state teachers college in Germany, told the students about German youth. In evaluating the state of the young people of Germany today, she said, one must consider the following points: the thorough indoctrination of the young by the Nazis, the horrors of the war, the collapse of Germany in the war, and the adverse effect of the occupation forces on the Germans.

The annual relief drive of Bethel Family (students and staff) began with the chapel meeting during which Miss Fast spoke. A booth had been set up in the hall of the main building where contributions were received. On the side of this on a little platform sat Wolfgang Fieguth, a German exchange student who polished shoes all day receiving contributions to the relief drive in return. In a few hours the school bells rang twice indicating that $200 had been collected already. The objective is $1,000. This amount is to pay for the maintaining of the Bethel College Christian worker in a German state teacher college. Last year the Bethel family raised $1,350 for the support of relief work in Mainz University.

SEMINARY OCTET REPORTS

"And when they arrived, they gathered the church together and declared all that God had done with them . . ." Acts 14:27.

With this text Marvin Dirks opened the special prayer meeting in which the Seminary octet presented testimonies concerning their recent holiday trip through Kansas, Oklahoma, and Illinois, principally however in Oklahoma. Among the suggestions made to their fellow students by the octet members were the following: We must really learn to know and to love the people who make up our local congregations. We must avoid all spiritual pride because the Lord has permitted us to have a full education. While studying rigorously we must truly keep the faith. There are many problems of evangelism among people of a German speaking background as they seek to reach out in the larger English speaking communities. There is much common ground among our Mennonite people despite certain doctrinal conflicts. We must become humble, simple, God-fearing witnesses as we preach and teach and live the gospel of Jesus Christ.

Another very important item of news is the announcement by John T. Neufeld, business manager of the school, that we concluded the year 1949 with $55,250 of gifts. This was only $750 short of the budget of $56,000 set for this year. We express our appreciation to faithful stewards in our churches and for the promises of the Lord which have been confirmed through these good people.

The first vesper service for the year 1950 was held Sunday, January 15. The octet, which presented sixteen programs during their recent trip, had charge of the service. Members of this group are Mr. and Mrs. Levi Koehn, Erna Friesen, Bertha Fast, Elaine Waltner, Rudolph Marten, Paul Boschman, and O'Ray Graber

BLUFFTON TO PREPARE ELEMENTARY TEACHERS

Preliminary plans have been completed to begin preparation of elementary school teachers in the fall of 1950. Bluffton College has restricted its work in teacher training to the secondary-school field, for the last twenty-five years, with the exception of art and music. Due to the demand for elementary teachers and the demand for that type of training by our students, it was decided to again enter that field. A competent teacher has been employed and tentative approval has been given by the state authorities. While intended as a four year program, so long as the current teacher shortage exists certification can be secured on a shorter program.

The Ottawa and Rockford Presbyterian congregations have been supplied in recent weeks by Bluffton College faculty members.

President Ramseyer visited the Apostolic Church, Trenton, Ohio recently, speaking at the morning service.

The building fund has now reached a total of $203,000.00.

Two plays are to be given during the second semester by the speech department. "Antigone" is to be given February 23, 24; "Macbeth" is to be given during the commencement week activities.

FREEMAN JUNIOR COLLEGE

Louis L. Linscheid, instructor in industrial arts, was the chapel speaker on Wednesday. He spoke on the place of industrial arts in our schools. He traced the history of industrial arts, its relation to general education, and its practical uses for our rural communities.

Two college debate teams are participating in the Invitational Speech Tournament to be held at Sioux Falls College at Sioux Falls, South Dakota. Twenty-five schools will take part in the meet.

President E. J. Miller was in Kansas conducting special meetings in the Eden Church the first week in January. The Harold Gross family also spent a week in Kansas.

The January meeting of the Board of Directors was held on January 10.

Jottings

—**First Church, Wadsworth, Ohio**: The new year started with watch night services from nine to twelve on December 31, communion on January 1, and a new Bible study class on January 5. The congregational business meeting was held on the evening of January 9 with reports from various treasurers and an interesting report from Pastor Neuenschwander as to his activities since coming to our church. The election of offcers and delegates to the Middle District Conference followed.—George McBride, Corr.

—**Grace Church, Pandora, Ohio:** On December 18 a union choir of eighty voices from the churches of the community presented Handel's "Messiah" under the direction of Earl Lehman of Bluffton to a large audience at the St. Johns Church. An impressive worship service was led by our pastor, E. J. Bohn, on Christmas morning consisting of scripture passages interspersed with carols and several numbers of special music and a Christmas meditation. In the evening the children and some of our young people of the Sunday school gave an interesting program after which the various classes presented their white gift offering which amounted to $551.24. On New Year's night our young people who were home from college presented a New Year's candle light service, "Darkness and Light." On January 5 the Women's Missionary Society had an all day of sewing at the church with a program in the afternoon on "The Church in the Community."—Susan Steiner, Corr.

—**Fairfield Church, Fairfield, Pennsylvania:** Our congregation held its annual business meeting Sunday afternoon, January 8. The following officers were elected for the year. Chairman, H. Y. Musselman; Assistant Chairman, K. D. Bream; Trustee, B. E.; Benner; Secretary, Mrs. Ira Dunmire; Assistant Secretary, Ira Dunmire; Organist, Mrs. Cora Martin; Assistant Organist, H. Y. Musselman; Chorister, A. W. Roth; Sunday school Superintendent, J. R. Cogley; Secretary of Friendly Society, Mrs. Lloyd Benner; Assistant Secretary of Friendly Society, Mrs. H. Y. Musselman; Corresponding Secretary, Henry Burkhard.—Henry Burkhard, Corr.

—**First Church, Fredonia, Kansas:** Thanksgiving services were held November 18 to 20 with W. F. Unruh of North Newton, Kansas, in charge. His services and visits in the homes were much appreciated. On December 15 Clarence Seibel and Mary Kowlowsky were united in marriage at Ebenfeld Mennonite Brethren Church, Hillsboro, Kansas. Our Christmas program was well attended on Christmas night. The program was based on eight scenes of the Christmas story in flannelgraph. All day services were held on January 1 with basket lunch and presentation of gifts to Mr. and Mrs. Clarence Seibel, followed with the annual church election. Plans for a new church lawn were made.—Mrs. Sam. Harms, Corr.

—**Bethel Church, Inman, Kansas**: The 75th anniversary of the founding of our church was celebrated Sunday, January 8. In the morning services our thoughts were directed to the past. D. Friesen gave a thanksgiving message. Missionary John Thiessen told of our wonderful heritage for which many have been persecuted. In the afternoon our pastor, P. T. Neufeld, gave the history of our church. "The Spiritual Life of Our Church" was Missionary Thiessen's topic for the afternoon. In the evening John Enns spoke on the topic, "What the Church Means to Me." Then J. H. Ediger directed our thoughts to the future of our church. Musical numbers were given throughout the day by various groups, including a song by the thirteen who came from Russia. On January 9 our church canned 1,568 cans of meat for relief.—Corr.

—**Bethel Church, Perkasie, Pennsylvania:** Our church received five young people by baptism and confession of faith after a period of instruction at the fall communion. One adult was received by the right hand of fellowship. Our young people, led by our pastor, Ward W. Shelly, conducted services at the county jail and Tylersport Chapel during the fall. The usual week of services for World Week of Prayer was observed in our town by one service in each church with the six pastors exchanging pulpits. A fine spirit of Christian fellowship prevailed. The Christmas season was enjoyed in our churches, and unusually mild weather prevailed at that time.—Fannie E. Landis, Corr.

—**First Church, Aberdeen, Idaho:** On Christmas Day we had infant consecration before the regular services. In the evening the thirty-five voice choir sang a beautiful Christmas cantata. Sunday, January 1, was another full and blessed day. In the morning our newly elected deacon, John D. Becker, was installed and the new public address system and belfry amplifier were dedicated. In the evening we had rather impressive communion services together with the many students from the various schools who were home for the Christmas vacation. The fifteen minutes of chimes, Hammond organ music, or other sacred music over the belfry amplifier seems an appropiate call to worship.—Corr.

—**Salem Church, Dalton, Ohio**: The annual congregational business meeting was held on January 3. The Women's Missionary Society held an all-day quilting in the church basement January 4 with thirty members present. Among the items of business was the decision to support Barbara Dalton, a native girl of India, who is now married and has two children. Her husband is pursuing some Bible studies. In many years past this girl was supported by our junior Sunday school. A girls' radio quintet from Winesburg, Ohio, gave a gospel program in song, reading, and testimony on January 8 in our church.—Mrs. Ivan. Badertscher, Corr.

—**Zion Church, Donnellson, Iowa:** Eight new members were received into the church by baptism Sunday, December 18. At the Christmas morning service we observed holy communion. On Sunday morning, January 1, we were privileged to have the Men's Gospel Team Quartet from Bluffton College with Robert Ramseyer as speaker and their advisor, Howard Raid, with us for an inspiring service. Our church had union services this past week in observance of Universal Week of Prayer. The general theme of the week was "Witnessing for Christ and His Church." Mr. and Mrs. J. G. Krehbiel recently observed their 57th wedding anniversary.—Mrs. Milton Krebill, Corr.

—**First Church of Christian, Moundridge, Kansas:** After almost 46 years of service as pastor of our church, P. P. Wedel tendered his resignation at the Sunday morning services on January 1 to take effect on July 1, 1950. He also announced to the congregation that after retirement Mrs. Wedel and he will continue their residence at Moundridge and will help along in the Lord's work as opportunity, time, and health will permit, and that he does not intend to accept another pastorate. The junior choir rendered music at the Sunday school Christmas program and at the Christmas morning services. Communion services were observed on Christmas Day. Evangelistic services will be held each evening from February 5 to 10. Erland Waltner will be the speaker.—Mrs. Willis Voran, Corr.

—**First Church, Reedley, California**: We are happy to have the men's quartet from Bethel College present a program Sunday evening, January 8. Some of the men of the Voluntary Service Unit at the Kingsview Home attend our church services regularly and were in charge of one evening service duirng Prayer Week. —Mrs. R. Harder, Corr.

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

M. C. C. Voluntary Service Directory

Brook Lane Farm, R.F.D. 5, Hagerstown, Maryland
Ada Frey — Archbold, Ohio
Melvin and Anne Harms — Paxton, Nebraska
Charles Rickert — Bluffton, Ohio
Martha Stoltzfus — Elverson, Pennsylvania

Canada

Brandon, Manitoba, Provincial Hospital:
Emma Bergen — Aberdeen, Saskatchewan
Erna Duerksen — Abbotsford, B. C.

Bethesda Hospital, Vineland, Ontario:
Henry Sawatzky — Vineland, Ontario

Espelkamp, Germany — M.C.C. Espelkamp Hedricksdorf, Post Rahden, Kreis Lübbecke Nord-Rhein Westfalen, British Zone
Paul Esau — Whitewater, Kansas
Galen Flickner — Moundridge, Kansas
James Good — Nampa, Idaho
Melvin Headrick — LaJunta, Colorado
Henry E. Jantzen — Plymouth, Nebraska
Henry Schrock — Curtiss, Wissconsin
Cal Redekop — Mountain, Lake Minnesota
Paul Suderman — Hillsboro, Kansas
Alvin Voth — Springstein, Manitoba

Frederick Home for the Aged — Frederick, Pennsylvania
Mr. and Mrs. Claude Beachy — Grantsville, Maryland

M.C.C. Headquarters — Akron, Pennsylvania
Marvin D. Bartel — Halstead, Kansas
Lester Dintaman — Vestaburg, Michigan
Angie Maniaci — Elkhart, Indiana
Vernon Schroeder — Canton, Kansas
Wilbur Wiens — Inman, Kansas

Paraguay — Comite Central Mennonita, Casilla de Correo No. 166, Asuncion, Paraguay
Darrel Albright — Pretty Prairie, Kansas
Robert Snyder — LaJunta, Colorado

Mexico — Apartado 164, Cuauhtemoc, Chihuahua, Mexico
Willard Albrecht — Middlebury, Indiana
John and Neta Enns — Rabbit Lake, Saskatechewan
Helen Fehr — Kenora, Ontario
Ruth Friesen — Hillsboro, Kansas
Peter Klassen — Rabbit Lake, Saskatchewan
Marie Lohrenz — Mountain Lake, Minnesota
Eleanor Mathies — Cottam, Ontario
Alfrieda Regier — Moundridge, Kansas
Elizabeth Regier — Burrton, Kansas
Harold Voth — Newton, Kansas
Kay Wiens — Leamington, Ontario

Reedley, California — Box 168
Lawrence Harder — Mountain Lake, Minnesota

Gulfport, Mississippi — Box 241, Camp Landon
Charles Allison — Kansas City, Kansas
Dorcas Alwine — Johnstown, Pennsylvania
Elizabeth and John Bender — Kalona, Iowa
Norma Gerber — Wooster, Ohio
John Hershberger, Kalona, Iowa
Irene Hertzler — Morgantown, Pennsylvania
Herbert Hess — Lititz, Pennsylvania
Orlo and Edna Kaufman — Moundridge, Kansas
Laura Metzler — North Lima, Ohio
LeRoy Nisley — Goshen, Indiana
Lorne Ruegg — Ridgeway, Ontario
Neale Sider — Perry Station, Ontario
Lois Yoder — West Liberty, Ohio
Pete Yoder — Shipshewana, Indiana
Richard Yoder — Midland, Michigan

Washington, D. C.

Housing Association: c/o NSB, 941 Massachusetts Avenue, N. W.
Carl Derksen — Mountain Lake, Minnesota

Industrial Home School Annex: 5200 Loughboro Road, N. W.
Anne Funk — Elm Creek, Manitoba
Merlin and Delores Harms — Madrid, Nebraka
Helene Neufeld — Niverville, Manitoba

National Training School for Boys: Box 59, Washington 18, D. C.
Menno Gaeddert — Reedley, California
Gerald Hershberger — Walnut Creek, Ohio
Allen Dale Kaufman — Galva, Kansas
Harvey Wall — Hillsboro, Kansas

Topeka State Hospital, Topeka, Kansas
Roland Ediger — Buhler, Kansas
Roy Esh — Belleville, Pennsylvania
Margaretha Fehderau — Sao Paulo, Brazil
Warren Fuller — Mountain Lake, Minnesota
Raymond Harnly — Manheim, Pennsylvania
Mabel Hersh — Lancaster, Pennsylvania
Lee Jr. Hershberger — Elkhart, Indiana
Willard Hooge — Windom, Minnesota
Ralph and Evelyn Lehman — North Newton, Kansas
Kenneth Miller — Shipshewana, Indiana
Mayard Miller — Springs, Pennsylvania
Vernon Nisly — Partridge, Kansas
Edward Stutzman — Berlin, Ohio
Robert Swartz — Spring City, Pennsylvania
Esther Wiens — Inman, Kansas

Comments by the Editor—"Voluntary Service and Missions"

ONE sometimes hears the comment that there is a conflict between Voluntary Service and Missions. By stressing Voluntary Service, you do so at the expense of Missions. Although, in a way this may seem true, there is very real reason to believe that such need not be the case.

There are several reasons for this. Before one comes to a conclusion, those reasons need to be considered.

First of all, the Mission program of our church has not had a more difficult time in obtaining personnel than they did a decade ago. Although there is need for more talent in the field, we have not heard that recruitment has become more difficult since Voluntary Service has called upon the talents of the youth of the church.

Second, to a certain point, Missions and Voluntary Service move along the same path together. Any mission, to gain entrance into the hearts of men, must be a service-performing agency. Therefore, health, education, and economic improvement all are part of a mission program. It is in these realms that Voluntary Service performs its task. They, too, seek to improve the status of people thus making real the testimony of the gospel to minister to both physical and spiritual needs.

Third, the testimony coming back from Voluntary Service units indicates that tomorrow's church leadership may well be in training in such units today. Youth who didn't have a care in the world and hardly a serious thought, after a trip to Europe and a season of work with European youth in service units, come home with a new realization of their own responsibilty and a sudden insight into the reality of the gospel as the answer to men's needs. The same experience is that of workers in hospitals, American slums, missions, and the many other places where service units have labored. Voluntary Service deeply affects the lives of youth participating in it.

Finally, Voluntary Service makes starkly real the things that have been spoken from the pulpit and printed in the pages of our Sunday school leaflets and church literature all these years. Suddenly youth have the opportunity of seeing the gospel work in dramatic situations of real life. All these years we have gone along with the Master agreeing to the truth of what He says. Now, in a slum, in a mental hospital, on a mission field, in the tragedy of Europe, youth are put with the opportunity of putting to work Christ's redeeming and forgiving love. No longer is the work of the gospel insulated by good people, a family, a comfortable church, a collection plate through which we do our work in far-flung places. Now, with a bunch of dirty urchins who occupy themselves with thoughts of how better to lie and steal, youth are put to work. Can they demonstrate God's will to a cantankerous lot of mental patients befuddled, dirty, irresponsible, and made as they are? Can youth prove to slum kids who don't know what human love is and who have spent their days being kicked around, that the Christian gospel is for them and can redeem them even in their squalor and sin? Can youth who haven't known a day of crazed fear in their life and don't know what hunger or cold or poverty is, bring comfort to youth in Europe who for a long decade have known nothing else than this?

Voluntary Service puts youth where the whole gospel of Christ can become a living reality right before their eyes. For youth who have experienced that, the work and ministry of the church becomes of supreme importance. Missions, then, should benefit from this new movement in our midst. E.L.

From the Mission Front

He Took Up The Challenge

by Helen Kornelson

LET ME tell you of a talented young man of our church. He is a fine Christian lad, consecrated and devoted to the Lord Jesus Christ. His parents used to belong to very low caste. The parents both became Christians, and their whole family of six children had the happy privilege of growing up in a Christian home and receiving a Christian training. This second youngest is very sensitive of nature and oh, so devoted to and concerned about his invalid mother. He is very talented, and also very conscientious in whatever he does. In two years he had worked himself into a Grade-A *Pundit* (language teacher), whereas it takes most people five to seven years. He did it mostly through strenuous labor. He was an excellent teacher and taught most thoroughly. Yet he was not altogether happy in this work. He felt very keenly that the Lord wanted to use him in a more needy field. All of last winter he earnestly sought the Lord's will. The verse of special comfort to him was II Chronicles 20:15: " . . . the battle is not yours, but the Lord's."

One morning he surprised me by telling me he was giving up his present work of teaching and was planning to enter a medical college. He is there now, and is most happy. He definitely feels that this is the Lord's will for him. Although we are sorry to have lost him as a *Pundit,* we are nevertheless happy for him. Our present need here is more medical help, and we thank God that this young man is taking up the challenging task to serve in the best capacity possible.

Pray for him that he may remain steadfast and immovable, always abounding in the work of the Lord. He needs our prayers. Pray also for more such consecrated young people. The Indian church needs them. The world over needs them. Let us together serve the Lord as best we can. Satan will try to discourage us, but let us remember "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."—*The Y. P. Messenger.*

Voluntary Service Means Witnessing

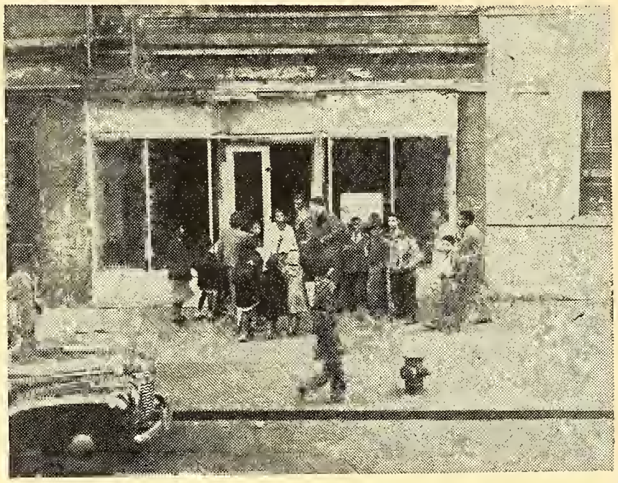
by Irvin Horst

Dear VSer's:

NOW that I have had the opportunity to visit a number of the units, to speak with you and see you at your work, and after some prodding from the home office, I have consented to pass on a few of the ideas which came to me. I did have a few "meditations" after I left the units, in spite of the hot weather and the careening buses.

Subtract an Ocean Trip

1. *The Similarity of V. S. to Relief Service.* I did not visit a single unit where I was not reminded of many similarities to our Mennonite relief services as I saw them in Holland, Germany, and France. Subtract the trip across the ocean and a foreign culture and you have in V.S. basically what you have on the relief field: the abnormal, the crisis situation, innocent victims of circumstance, victims of violent evil. Even much of the overt routine is the same. I saw the girls at the Washington Industrial-Home School Annex putting children to bed, and that was the last thing I saw our workers do when I left Holland. Of course, there is still a greater similarity between the motivation and spirit of V. S. and that of relief. The conviction that the spiritual is basic, the implicit faith in the way of love, the refusal to discriminate, the endeavor to be sympathic and understanding—all this is the creed of Mennonite service whether it be V. S. or relief.


Religious News Service Photo No. 8460

A Voluntary Service team had experience in the above East-Harlem storefront church in New York City last summer.

Islands of Christian Stability

2. *The Paradox of Witnessing.* I was personally inspired during my visits to see how our V.S. units are islands of Christian stability, character, and witness—and natural they are about it. I suspect that the same thing is happening in V.S. that took place on many of our Mennonite relief fields: the quiet, faithful devotion to good works has a great and effective witness that sometimes almost startles us. Possibly this happens because in loving service we sublimate our own selfish wills and God is able to use us effectively; more effectively than when we stand up and preach and have it all figured out how God can save the world. Not that we shouldn't preach, some of you have had occasion to speak about your faith, but I am convinced that the unobtrusive, sincere manner in which we serve in V.S. is one of the effective ways to give a Christian witness.

A Compulsion to Witness

But this is only one side of our concern about witnessing. We must also have some kind of awareness, a compulsion to witness for Christ. We must be conscious of evil and the necessity of an uncompromising alignment with the Christian spirit and ethic. We must speak up against sin. I believe that more often our fault is on the side of being too quiet and passive. We also need to be aggressive in experimenting with techniques of kindness with patients and in registering in a postive way a protest against insensitiveness and ethical indifference often on the part of attendants and staff.

Both Quiet and 'Loud'

One of the secrets of successful witnessing in V. S., it seems to me, then, is an understanding of this seeming paradox—of being both quiet and 'loud,' both humble and courageous, both doing and speaking. That is, we don't make the witness an end in itself; we submerge ourselves in good works so that God may use us in His own way and time as instruments of His peace and love. But let us speak when the Spirit moves. Possibly Mennonites have a distinctive manner of witnessing, which is very effective and which we need to discover.

3. *Relationships with Attendants and Staff.* I was greatly interested to observe how that in most cases our V.S. units have the respect and support of the project administration right to the very top. This is a good sign and certainly necessary for a successful period of service. However, I caught myself being pretty naive about this whole matter. Sometimes we are inclined to take over their ideas and follow their 'line.' Some of your administrators are earnest Christians and all of them need to be respected, but just because they are important does not mean that they are always senstive to sin. It is so easy to accept them as 'nice' people. When one gets around in the world, however, one soon discovers that "the people who are labeled *nice* are the ones most capable of crucifying the Divine Truth and the Eternal Love." Don't get me wrong—there is always a place for Christian

(Continued on next page)

Relief Program Into New Phase

This Year — The Spiritual Equivalent

by Paul Peachey

TWO days ago for the first time I showed the colored slides of M.C.C. meat processing to a German audience without eliciting hungry gasps. Recently Norman Collisson, retiring chief of the E. C. A. mission to Germany, stated in a farewell article that Marshall Plan aid has now entered "second phase," the first having supplied "the average man with the essentials of life." Yes, the dramatic and heroic days for the relief worker are ended. But Collisson continued, "the more delicate and certainly the much more difficult objectives lie ahead." What is true in economic realm is even more true in the religious. A retiring O.M.G.U.S. (Occupation Military Government of the United States) official who had been concerned with the youth reorientation program stated that anyone now recognizes that economic recovery in Germany has far surpassed the moral and spiritual.

This does not mean that serious physical needs no longer exist such a housing shortage, refugees, and low-income groups, but it does mean that in the year ahead we will be striving hard to hammer out the spiritual equivalent of *broetchen* in Hamburg, shoe heels in Heibronn, brick walls in Espelkamp, and vaccines in Naples. A Protestant pastor recently remarked, "You have *shown* us; now you must say it." Our symbol and motto have continually proclaimed that "man does not live by bread alone" but working in an organization whose commission and aims are relief and not directly evangelism may have tended to erect a partition in our thinking between two thus arbitrarily separated areas in Christian service and witness. No, in Christ's own ministry these two areas were simultaneous and identical and though the way cannot now be foreseen either from the organizational end or from the field technique at the other end, ours is the task to find the way. If we have had an effective and valid ministry to supply bread to starving people so that they can regain strength to go forward with the real purpose of life, then certainly the Christian essence that validated this ministry has an even greater relevancy in helping people to again achieve lives with real meaning and purpose.

Because of the very nature of the case, technique will vary from plare to place and will have to be worked out as we proceed but everywhere the spiritual demand upon us as workers will become greater than ever. We cannot impart unless we possess. Jesus said as he stood before the searching soul of Nicodemus, "We speak that we do know and testify that we have seen."

"Oh, lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O fill me, with Thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show."

Voluntary Service Means . . . . **Continued from page 62**

tactfulness, but the Christian is always dead set against evil—even in high places. Sometime I would like to hear a discussion on Chrstian diplomacy versus Christian forthrightness.

Inter-Mennonite Contacts

4. *Group Living.* Many of you have excellent living quarters in terms of group activities and fellowship. This ought to be one of the most valuable experiences of the summer. Many of us who have been in C.P.S. and relief service treasure the inter-Mennonite family contacts. We feel that such fellowship has not deprived us of anything but that rather we have all gained. Sometimes this can be a cause of tension. We Mennonites, it seems, have not learned how to disagree without letting our emotions produce feelings of resentment and hate. A person who has convictions is steadfast, sharing, but also humble.

5. *Spiritual resources.* We are living in an age when "the spirit is lost in the activism of externals." We depend on our own concepts and abilities, but human resources are very shallow indeed even if they are nominally Christian. So much of so-called Christianity means little to the world because it has no real, vital content. We have the form—organization, activity, etc.—but the content relates to our own individual experience with God and our consecration and renewal in order that we be filled with the Spirit and that the will of God may be done through us. Reading the Word of God, prayer, meditation, are so often not only the resources of our spiritual life but also the measure of our effectiveness. (Remember, God's "effectiveness" may be different from our own idea or those of others.) We cannot bring peace and love unless there is great divine peace and love in our own lives. How little we realize the possibilities of personal fellowship with God! Francis of Assisi was so filled with the love of God that even the animals and birds felt its influence. Some of you have related how the most warped and 'animal' of patients have responded to love. "God will have us perfectly subject unto Him, that, being inflamed with His love, we may transcend the narrow limits of human reason."

Not by word of mouth full often
Is the world convinced of truth
But the deed of loving service
From the heart brings fullest proof.

Yours sincerely, Irvin B. Horst

(From a letter written to the members of M.C.C. Voluntary Service.)

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Beyond Our Own

WEST VIRGINIA—A Baptist clergyman in Kanawha County, West Virginia, has asked the members of his church to have their property taxes increased. Pointing out that his own personal property had been assessed at $500, he told the congregation that the books in his personal library alone were worth more than that. He had his own evaluation raised to about $3,000. His point is that tax levies are so low the local government has inadequate funds to operate schools. In the interest of citizenship he thinks church members should be willing to render unto Caesar what Caesar needs.—*Gospel Herald*

The (atom) bomb is described by the Armed Forces Chemical Journal as about the size of a softball. Its weight is given at about thirty pounds. Present production is not far from a bomb a week. One of the top United States atomic scientists, J. Robert Oppenheimer, estimates that all-out production could provide as many as 1,000 bombs in two years. Cost per bomb now is around $1,000,000.—*U. S. News and World Report*

Mrs. James M. Evans, secretary of World Missions of the United Council of Church Women, calls attention to the fact that the Council will observe its World Day of Prayer (observed annually on the first Friday in Lent) on Friday, February 24th, 1950, a date which comes in Brotherhood Week this year.

Councils of Church Women throughout the country have been active in the observance of Brotherhood Week each year and are again being urged by their leaders to participate in this observance.

NEW YORK CITY. How can Protestantism interest the golf-minded, auto-loving city dweller as well as the over-crowded penny pinched slum dweller?

These are a few of the problems which will be tackled by more than 400 church and mission leaders at the National Convocation on the City Church to be held at Columbus, Ohio, January 23 to 24, according to the Rev. Dr. Ross W. Sanderson, acting executive secretary of the Joint Commission on the Urban Church.

HILLSBORO, KANSAS. Anniversary services, on the occasion of the founding of the Mennonite Brethren Church in Russia in 1860 were held at the M.B. Church in Hillsboro and at Tabor College.

MISSION BRIEFS

NEWS FLASH FROM CHINA

From Chengtu, West China, where our missionaries are carrying on their work behind the 'bamboo curtain' comes the good news in the form of a wire as of January 13, 1950: "ALL WELL, HAPPY, WORK AS USUAL, PROGRESSING, CONTINUE PRAYERFUL SUPPORT. PHILIPPIANS 4:6, 7." It will be remembered that Chengtu, large West China city, and last mainland capital of the Nationalist Government, recently fell into the hands of the Chinese Communists. The wire was sent to W. C. Voth in Hongkong, who in turn forwarded the news. He also informs us that surface mail has been resumed between Hongkong and Chengtu.

Protest has been voiced by National Association of Evangelicals in Washington over the participation of United States navy planes in a Catholic celebration. A squadron of Naval Air Reserve planes was sent 100 miles from Willow Grove naval air station to New Columbus, Pennsylvania, to participate in a Roman Catholic procession to honor St. Theresa. Apparently the mission had authorization through the offices of Secretary of the Navy Francis P. Matthews, a Catholic. — *Covenant Weekly*

LOS ANGELES, CALIFORNIA.—Los Angeles reports that the police bill due to liquor is eleven times all the license money the city receives. A recent report from San Jose shows that the police court and charity costs of the city are more than ten times all the revenue derived from alcoholic beverages.—*The Clipsheet*

WINONA LAKE, INDIANA. — An organ was played in the Free Methodist church, Winona Lake, Ind., for the first time in the denomination's history. Until a few years ago, no musical instrument was permitted in the church, but the General Conference lifted the ban in 1944, allowing local congregations to furnish instrumental music, if desired. —*Watchman Examiner*

M. C. C. Notes

AKRON PENNSYLVANIA. In a recent discussion with Richard Hertzler, who is secretary of the relief committee among the Mennonites in Germany, European M. C. C. Relief-director Walter Eicher was impressed with the fact that the German Mennonites still place much value in meats, fat, soap, flour, and Purina as relief materials. They feel that there will be a need for this assistance for some time to come, and expressed the wish that we would not think of discontinuing our service in this line. They could also use more clothing, and in fact, feel that they have a rather great need for more clothing. This information on the materials most useful in relief work, will be of interest to those supporting the work.

News From Gronau Refugee Camp

A recent report from Siefried Janzen describes the life at Gronau Camp during the period when Mennonite processing had been delayed because of the eligibility question. When processing came to a sudden halt, and the emigration hopes of many were shattered, the refugees nevertheless took the news in a spirit of resignation and prayer. Then followed weeks of suspense, anxiety, discouragement, and frustration as the matter was reviewed by officials.

When approval was finally given, there was much activity at Gronau. The office staff worked many hours overtime, to get the necessary papers prepared. However, the time was not too busy for prayer. The camp leaders proclaimed the news among the people and all joined in an hour of silence and prayer in gratitude for the deliverance wrought by the Lord.

Gronau accommodates approximately 700 refugees, although the number varies considerably as new groups arrive and others leave this processing center.

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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

olume 65 — January 31, 1950 — Number 5

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For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—Isaiah 55:10, 11

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by Harold Buller

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by Roland R. Goering

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The Mennonite

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Of Your Pen Acquaintance

S. F. PANNABECKER, Chicago, Illinois, is president of the Mennonite Biblical Seminary; as a member of the Foreign Mission Board, he attended the annual assembly of the Foreign Missions Conference of North America and reports in this issue.

ROLAND R. GOERING, McPherson, Kansas, is pastor of the First Church at McPherson and serves on the Board of Trustees of Western District Conference.

MARTIN H. SCHRAG, Moundridge, Kansas, has served with M.C.C. in Java; he returned in December.

HAROLD BULLER, Berlin, serves as director of the Berlin *Nachbarschaftsheim.*

LORRAINE BURKHALTER, Newport, Tennessee, serves in home mission work among the mountaineers.

J. WINFIELD FRETZ ("Book Notes"), North Newton, Kansas, is secretary of the Mutual Aid Board and serves as chairman of the department of social sciences at Bethel College.

ROBERT KREIDER, Chicago, Illinois, spent a number of years with M.C.C. in Europe; he is now continuing his studies in Chicago.

The Reader Says

Dear Editor:

We attend the Methodist Church, but occasionally as often as we can go up to the home church, First Mennonite of Colfax. It is 51 miles from here.

We have been subscribers to the MENNONITE ever since our marriage 49 years ago, and we've enjoyed it. My wife is a native of the Colfax country. I've been a settler of it since 1893 and have lived continually there excepting a few years here.

E. A. Aeschliman
Route 2, Box 302
Clarkston, Washington

MISSION BRIEF

In a letter from the Arthur Keisers to their home congregation, West Swamp, Quakertown, Pennsylvania, it was stated that they have left the language school at Medellin and are now located at the Conference mission station in Cachipay, Colombia, South America.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

February 12, Race Relations Sunday.
February 19-26, Brotherhood Week.
February 22, Ash Wednesday.
February 24, World Day of Prayer.
February 26, First Sunday in Lent.
Feb. 27 to Mar. 11, Short-term Bible Course, Bethel College.
March 6, Bethel College spring quarter opens.
March 7, Mennonite Biblical Seminary, spring quarter opens.
March 12-17, Annual Bible Lectures, Bethel College, Melvin Cammack, speaker.
March 17-19, Eighth Annual Rural Life Conference, Bluffton, College, participated in by Friends, Brethren, and Mennonites.
March 19-24, Annual Bible Week at Freeman Junior College, Jesse H. Ziegler, Bethany Biblical Seminary, Chicago, Illinois, speaker.
April 2, Palm Sunday.
April 2 to 9, General Conference Week of Witnessing.
April 7, Good Friday.
April 9, 1950, Easter.
April 27-30, Middle District Conference, First Church, Wadsworth, Ohio.
May 4-7, Eastern District Conference, Hereford Church, Bally, Pennsylvania.
May 28, 1950, Pentecost.
May 28, Mennonite Biblical Seminary Commencement, Conrad Bergendoff, president, Augustana College and Theological Seminary, Rock Island, Illinois, speaker.
May 30, Bethel College, Commencement, 10:00 a.m.
June 1, Freeman Junior College, Commencement Day.
June 10-14, Northern District Conference, at the Gospel Church, Mountain Lake, Minnesota.
June 5, Bluffton College, Fiftieth Annual Commencement, D. Elton Trueblood, speaker.
June 22, Canadian Mennonite Bible College, Commencement, 10:00 a.m.
July 1-5, tentative dates for the Canadian District Conference Sessions, the Rosenort Church at Rosthern, Saskatchewan.
August 18-23, General Conference Minister's Retreat.
August 23-30, 1950. General Conference Sessions, Freeman, South Dakota.
December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Secretaries of Boards, Committees, Conferences, and Conference Schools on both the General Conference and District Conference level, are urged to send in the dates of important activities for this column in our paper.

VISUAL AIDS AVAILABLE

A set of slides on the work of the M.C.C. unit among migrant workers in New York State last summer is being completed. This set of slides shows the living conditions of the people and the work done by the service unit in Bible classes, home visitation, religious services, recreation, craft instruction, and other activities. Available on free-loan basis for Publicity Office, M.C.C. Akron, Pa.

Editorials

WHAT IS A WORK OF FAITH? There is much fuzzy thinking on this subject. How often have you hard someone say, "This is a work of faith, we have no board or church back of us, we are just depending on the Lord."? Such a statement implies that those who are sent out by a denominational board or church are not going out on faith or depending on the Lord. I believe those who make such statements have no intention of casting reflections on others, they just do not realize what they are doing.

There is a need to examine the question. What is a work of faith? Does a person have more faith if he goes out independently than if he is sent out by a church organization? Does a man who has no insurance on car, house, barn, etc., have faith in God while the man who has insurance of these things lacks faith? Is the farmer who plants his corn and cultivates it less dependent on God than the one who does not bother to cultivate? Do parents who let their children run wild have more faith in God than those who train them in Christian nurture? If this is all true, then the person who does not do anything but sits down and expects God to do everything has the most faith.

There are so many others who are living under similar circumstances and whose slim, ungrounded faith in man and God is like an unsupported wall swaying in the wind. It can stand only so long. And when it falls body and soul alike are torn into ugly little pieces that so often refuse to reassemble themselves.—Harold Buller "A Family in Need in Berlin," (see page 78).

The church or denominational board who endeavors to send out missionaries has to have a great deal of faith in God, for even though they set a salary figure they have no assurance that the money will come in so they can support those whom they have sent out. Some of our mission workers were without salaries for around a year during the depression days. That was a real trial of faith for our conference, our mission board, and the missionaries. Such a work is a cooperative venture of faith. The mission has to have faith in God, the board has to have faith in God, the conference has to have faith in God, and the churches have to have faith in God. Then the missionary who goes out under a board has to be dependent on Christ for the salvation of souls, for he certainly cannot save souls by his own human efforts.

So let us be careful about harboring mistaken ideas about what constitutes a work of faith. For any work that is truly of the Lord must be a work of faith.

—*Bulletin,* First Mennonite Church, Berne, Indiana

ONE OF THE TECHNIQUES of Christian education, the religious motion picture, that is fast becoming universally popular has several knotty problems connected with it. One of the greatest is that of securing adequate talent to produce pictures that are not amateurish. Pastors and church leaders who have used any films at all know the difficulty of finding first-rate religious pictures. Several or even one second-rate picture can leave a bad taste and even diminish the possibilities of using this technique in a given church. For example, one producer makes quite a point in his advertisement of the fact that he uses only Christians as actors; only a casual review of the pictures showed that there was much to be desired. *Christian Life* in a feature article in its January issue calls attention to a producer of religious films who uses Hollywood actors anonymously. He believes that by getting actors and actresses to learn Bible verses and to play the parts he is witnessing in as much as he gets them to ponder the meaning of what they are saying and doing. If the secret of good acting is to 'live' the part you are playing, then it would seem that some impression on the actors is almost inevitable; thus this producer is giving a two-fold witness—to the actors and of course to his audiences in the churches through a first-rate presentation of the gospel through this technique.

THE NEXT TIME YOU MEET someone who says there are no more needs in Europe show him these quotations from Harold Buller's report (full report on page 78) of a typical visit to a needy home in Berlin. ". . . We stand in front of the door bearing the name plate of the family we want to see. But the same door also has two other names on more temporary plates added since the war . . . . For a surprised moment we just stand and stare! The sight we see wants to push us bodily back into the corridor . . . . Mother has been making torn bedsheets into underwear and remaking her own clothes for the children . . . . Besides the unhappy father who is ashamed to come home to the family he cannot support, there are others who need courage to live. Among them we see the aged grandparent who spends the long day in his lonely, unfriendly cellar room asking why death is so slow . . . . The small unemployment insurance which is taken up largely by rent, leaves them little more than cabbage and boiled potatoes for their diet . . . ." Anyone who discourages relief giving is contributing directly to sustaining such conditions.

PRAYER

Prayer is work, doest thou believe it?
Prayer is power, wilt thou receive it?
Prayer, the path the Saviour trod,
Prayer, the touch that links with God.
Make thy life a daily prayer,
He will answer—here and there.

Zion Church Bulletin, Elbing, Kansas

From the Mission Front

Obstacles and Opportunities of Missions Today

Report of Foreign Missions Conference

by S. F. Pannabecker

AFRICA is the veto to all the world's peace plans." These were the words used by C. C. Adams, himself Negro and corresponding secretary of the Foreign Mission Board of the National Baptist Convention, after describing the mistreatment of Africa's natives numbering 150 million. Adams pressed for missionaries more thoroughly Christian and with more dynamic faith, also for cooperation of both Negro and white boards in sending out missionaries of both races. "For," said he, "no one can serve as fully as a missionary in Africa as a Negro missionary."

Represents All Major Mission Boards

Adams was one of the first speakers at the 56th annual meeting of the Foreign Missions Conference of North America, a gathering of representatives of all the major mission boards of the United States and Canada. Over three hundred men and women met January 10 to 13 in the spacious quarters of "The Inn" at Buck Hill Falls in the heart of the Pocono Hills of eastern Pennsylvania. Slightly less than half the group were voting delegates and the others invited guests, members of secretarial staffs, representatives of associated organizations and missionaries. It presented probably the best informed body of foreign mission executives and workers that could be gathered to appraise the situation and consider steps for concerted action in reaching non-Christian lands with the gospel of Jesus Christ.

Catholicism Paves Way for Communism in Latin America

Latin America was described by Stanley Rycroft, executive secretary of the Committee on Cooperation in Latin America, as a tragic example of a perverted Roman Catholic culture where two-thirds of the people are ill-fed, ill-housed, illiterate and without moral training. Militarism, clericalism, and landlordism hand in hand are bringing conditions which pave the way for communism. 'Marianity' rather than Christianity marks this land which has heard His name but never known His life. Yet in the midst of political strife there is an interest in the missionary message with evidences of new life especially in West Indies, Puerto Rico, and Haiti.

"Each-one-teach-one" Campaigns

In an inspiring message Frank C. Laubach, world-wide promoter of the "Each-one-teach-one" literacy campaigns, held forth the possibility of winning over a billion non-Christian illiterates in the next five years. The program calls for an energetic evangelism effort whereby 12,000 missionaries would be trained for 120,000 churches having 12,000,000 Christians to teach and win 1,200,000,000 non-Christian illiterates. Reading of all languages except English, Laubach insists, can be taught in a matter of days by his method. "The Story of Jesus" is used following the study of a primer. Every government in the sixty-one countries in which he has worked has welcomed and none objected to the teaching of religion in literacy campaigns.

(Continued on page 73)

Waterwheels used in irrigating rice in West China.

"They Made Light of It"

by Roland Goering

PEOPLE of the present day are in the habit of taking the important things of life too lightly and placing undue value upon the trivial things of life. The things that attract people are materialism, pleasure, excitement, and thrills at the expense of placing too little emphasis upon the spiritual things of life. Jesus illustrates this point in His parable of the Wedding Feast. "The kingdom of heaven," says He, "is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways one of his farm, another to his merchandise . . . ."

How often we follow the example of the guests which were invited to the wedding and make light of the things of real significance! How often we make light of the most important experiences and possibilities of life.

Make Light of The Teachings of Jesus

How often do we take the teachings of Jesus too lightly! We disregard that which we don't like and uphold only that which suits our desire. The teachings of Jesus, regardless of how difficult they may appear, dare not be taken lightly. Jesus concluded His Sermon on the Mount with these words: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock . . ." At another time He concluded His counsel to a lawyer with these words: "This do and thou shalt live." The significance, then, lies not merely in the hearing of His doctrines and not merely in the acceptance of them, but in the doing of them. But today too many people make light of these teachings and do them only if they do not contradict too severely their own pleasure and desire. When the teachings of Jesus contradict that which they wish to do or that which they find they have already done, then they try to argue these teachings out of existence or try to reason, in a fallible way, why these teachings do not apply to our day. Prevalent among such teachings of Jesus are His teaching of love toward our enemies, His teaching on turning the other cheek, His teaching on taking up our cross, His teaching on becoming servants of all, and His teaching on divorce. Are these teachings not, like all the rest, meant for our day also? Did Jesus anywhere say that His commands were meant only for His contemporaries? Did He not rather say: "Heaven and earth shall pass away, but my words shall not pass away"? Let us not make light of Jesus' teaching.

Make Light of the Invitation of Christ

Men do not only make light of the teachings of Jesus, they also make light of His invitation. The point of the parable of Jesus was that those that were invited by the king to attend the feast made light of the invitation and would not come. The invitation of Christ is still ringing out today. "Ho, everyone that thirsteth, let him come to the waters and drink." And again, "The spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst come, and whosoever will, let him take the water of life freely." How many have heeded the invitation of Christ? How many have accepted His invitation of Salvation? Christ invites men to come to Him but He does not coerce them to do so. Whosoever will, let him take of the water of life freely. Let us not take the invitation of Christ too lightly. Let us also do our part in making this invitation known to others.

Make Excuses

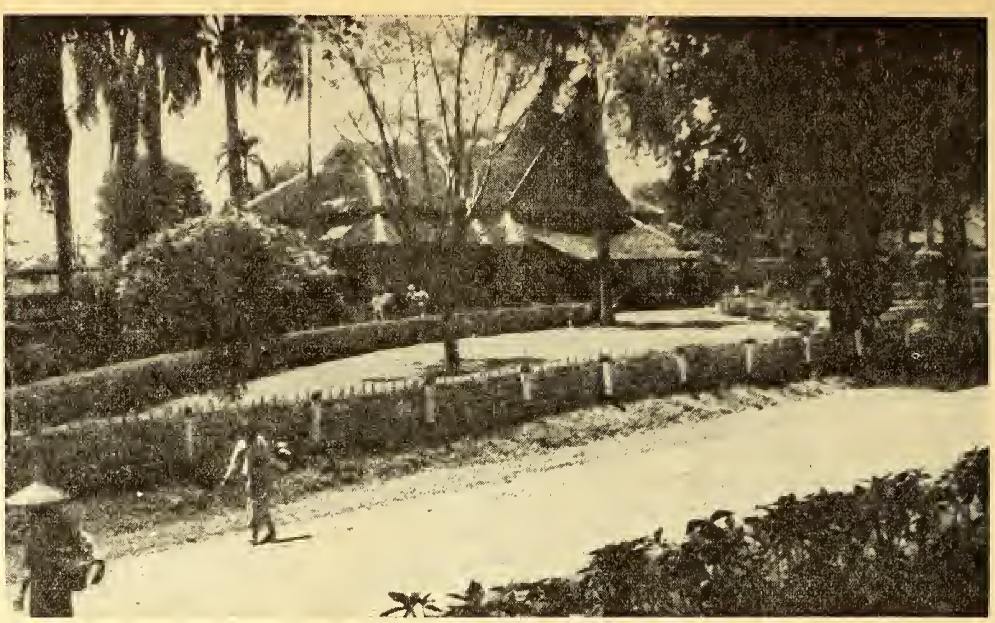
Luke recording this same parable says that when the messengers were sent to them that were bidden saying: "Come for all things are now ready," then they all with one consent began to make excuse. Now I do not believe that these men got their heads together beforehand and decided among themselves to excuse themselves from the feast. But as one man did, so did the other. This is the nature of those who take the things of vital importance lightly. They have their excuses ready. As birds of the same species build their nests out of the same material and the same form, so men of like character make the same response with the same indifference to the same things. Now there was really nothing the matter with the things they were going to do. One was going to see the field he had purchased. The other was going to try his oxen, and the third was going to be loyal to his wife. These things may be good, but they had the wrong evaluation of things. They made light of the things that really mattered and put secondary things first.

Remain Indifferent

Now the real downfall of these men was not due to some unquestioned crime that they committed. It was not due to something they did, it was rather due to something they did not do. They remained indifferent and irresponsive. They did not respond to the invitation because they took it too lightly. Is this not the mistake of the largest per cent of people who do fail? On the one side there seems to be a little flock who meekly and earnestly receive Christ. On the other and opposite side there is also a small group who loudly and openly reject Christ. But in between these two groups and by far the largest group is the indifferent group which neither denounces nor accepts Christ. These are the irresponsive who make light of the invitation of Christ and consequently do not accept.

MUSICAL TREAT FOR CHICAGO MENNONITES

A unique musical program featuring two young couples from Berne, Indiana, Mr. and Mrs. John H. Purves and Mr. and Mrs. Freeman Burkhalter has been announced for Mennonite Biblical Seminary, February 5. Burkhalter is the well known minister of music in the First Mennonite Church of Berne.



Mennonite Mission Hospital at Kelet, Java

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Missions and Relief Join Hands in Java

by Martin H. Schrag

A NEW chapter in international Mennonite cooperation is today being written with the opening of relief work on the island of Java. Swiss, American, Javanese, Chinese, Dutch, and French Mennonites are each making a contribution to this effort. Yes, and in a sense one could say the Japanese are also assisting, as the building which houses the unit was built by them during the war.

Although sponsored by the Mennonite Central Committee, all above mentioned countries are giving either in workers, funds, and/or supplies. European Mennonites have had their faces turned this way for the last hundred years having carried on the missionary work that has resulted in the Christian church here.

Domina Djajadihardja, one of the young leaders of the Mennonites of Java and Mennonite Pastor at Pati is seen in the pulpit of his church.

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From Switzerland—The Missionary

From Switzerland has come missionary-preacher Daniel Amstutz. Serving as a missionary for twelve years on the island of Java, Domini Amstutz is especially equipped because of his knowledge of language and the people to make a valuable contribution. Congregations in Switzerland are vitally concerned with the developing program and different *Gemende* are raising funds to further the work.

The two Mennonite conferences on the island of Java, the Javanese and Chinese, who have been evangelized by the efforts of the Dutch Mennonite Mission Board, have paved the way for the work, are rendering invaluable consul and assisting in reaching the truly needy.

Dutch Give Funds and Supplies

The Dutch Mennonites have and are giving funds and supplies. Greatly interested in their mission field, they have given financial assistance to the local church and have sent blankets and other supplies. Further inquiries have been made as to what else could be done.

The French Brotherhood is likewise interested and have raised funds to help the work.

Four Americans Help

At present four Americans are part of the unit, but two will return to America shortly. Shipments of clothing, food, and medicines are now on hand to show concern for the suffering and to witness for Christ.

(Continued on page 72)

Interview Non-Mennonite D. P.'s For Possible Resettlement

AKRON, PENNSYLVANIA. Several workers in Europe have been assisting in interviewing the non-Mennonite refugees for whom the M.C.C. is securing sponsors in the United States. These people are interviewed to evaluate their motives as well as eligibility for migrating to America, and to ascertain whether they probably would be able to adjust to the new environment in a Mennonite community in America. Many of these are Lutheran or Russian Orthodox in religion, and come from the Ukraine, Poland, Latvia, and Estonia for the most part. Many interesting cases are observed—many in which the experiences of the war have left deep scars.

Several other workers serve in I.R.O. camps in counseling D.P.'s who are in process of securing documents for migrating to a new homeland. One of these workers, Eva Stauffer, interviewed 180 D.P. cases during a recent month. Of this number, about half were cases of deferment because of illness or other causes; another third were temporarily delayed in passage to their destination; the remaining one-sixth were cases whose application for migration had been rejected.

Shoes Reach Needy Children

The shoes contributed last spring by Mennonite children in the special children's project, met a real need as winter came in Europe this year. At Kiel, for instance, many children had only pieces of wood with straps for shoes. The school officials were contacted and arrangements made for a shoe distribution. In the two days of distribution nearly five hundred selected needy children were given shoes. Both pupils and teachers expressed sincere thanks for the gifts which were needed so urgently.

Voluntary-Service Openings

Request has been received for a service unit at Bethesda Hospital, which is a mental hospital operated by one of the Mennonite conference groups. A unit will be opened there as soon as personnel is available. Openings include work on wards, and maintenance. Persons interested in a year of service there should apply for enrollment in the Training School listed below.

A one-month Training School beginning March 3 will be conducted by the M.C.C. to train a group of one-year volunteers for service-unit work. There are openings in the following units: the community health, education and welfare project in Gulfport, Mississippi; an institution for underprivileged children in Washington, D. C.; a Mennonite mental hospital in Vineland, Ontario; and a State Mental Hospital at Topeka, Kansas. Applicants should direct inquiries to Voluntary Service, M.C.C., Akron, Pennsylvania.

RELIEF SHIPMENTS

During November and December the following shipments of material aid contributions from the United States and Canada, left port:

To Germany: 30 tons beans, 132 tons flour, 35 tons clothing, bedding, Christmas Bundles, etc.; 72 tons meat and other foods; **to Paraguay:** 1 printing press and equipment, 3 tons miscellaneous equipment; **to Palestine:** 11 tons clothing, bedding, shoes, soap, **to the Philippines:** 1 ton Christmas Bundles; **to England:** ¼ ton clothing; **to France:** 4 tons mixed foods; **to Austria:** 6 tons mixed foods.

Construction Begins at Reedley

Preliminary plans have been approved for the building program at Kings View Homes, the M.C.C. mental hospital at Reedley, California. Excavation for the sewage disposal system and the foundation is now being made. Eight Voluntary Service workers are helping in the building program and also in various duties related to the hospital farm. It is expected that final state approval on the total plan will be received in the near future.

Draft Extension Proposed

Recent word from Washington states that a bill has been introduced in the Senate to extend the Selective Service Act for three years. The bill is in the form of a simple amendment postponing the termination for three years. The M.C.C. Peace Section is following these developments with concern, and will endeavor to give testimony to our peace position as there is opportunity.

Discuss "Hard Core" Problem

In a recent contact with immigration officials at Ottawa, Brethren J. J. Thiessen, C. F. Klassen, and William T. Snyder discussed the problem of "hard-core" cases. (The term Hard Core refers to the residue of refugees who are unable for physical and other reasons to migrate to a new homeland.) Cases of active trachoma or tuberculosis, as well as cases of mental deficiency, cannot be admitted to Canada, and this is one of the difficult problems in the present refugee migration program. In some instances a family cannot emigrate because one member is ineligible for such physical or other disqualification.

Brook Lane Farm Admits Hundredth Patient

Brook Lane Farm has been serving increasing numbers of patients during recent months. On January 4 the hospital reached its full capacity of 23 patients. On the same day the hundredth patient was admitted. The hospital began admitting patients about a year ago. The proportion of patients from M.C.C. constituents groups has been rising, until at present about 50 per cent are of Mennonite, Amish Mennonite or Brethren in Christ groups.

Thirteen persons make up the staff, some of whom are short-term voluntary workers. Additional employed staff members are needed, including a farmer, a matron and a cook. Some short-term personnel can also be used from time to time.

Our
Colleges and Seminary

SEMINARY HEARS MISSIONS CAUSE

The foreign missionary cause was strongly before us this week. The Orlando Waltner family arrived here Wednesday afternoon with the jeep and trailer which they will take with them to India. It was a joyous occasion after the months of delay and frustration. It is good to know that their call to India will not be rudely interrupted or broken by a fundamental change in government policy. At the prayer meeting both of the Waltners spoke briefly of their appreciation of the year at the Seminary which they characterized as the "high point of their furlough." They both mentioned the challenge of their new assignment in rural evangelism following their first term as directors of the Champa Leper Home.

Andrew R. Shelly now entering more fully into his work as field secretary for the Seminary stopped a few hours Monday morning, en route to Enid, Oklahoma. He is giving Bible lectures at the Oklahoma Bible Academy, Meno, Oklahoma. Following these lectures he will be visiting the churches in Oklahoma in the interest of the Seminary.

The first in a series of study sessions dealing with fundamental problems of Seminary education, the life of the General Conference, missionary enterprise, the work of the M.C.C. the recruiting of Christian workers, and other important concerns to our group, was held Monday evening, January 16.

John T. Neufeld, business manager of the Seminary, spent several days recently in Newton, Kansas, attending a meeting of the Evangelism Committee of the General Conference.

BLUFFTON GIVES NON-CREDIT MARRIAGE COURSE

The Student Christian Association is sponsoring a marriage course which will begin February 7 with A. M. Romig, pastor of the Market Street Presbyterian Church of Lima as the speaker. There will be eight lectures by different authorities in the field, given on successive Tuesday evenings. This is a noncredit course. Such course has been given in alternate years for a considerable period of time, Bluffton being one of the first schools to inaugurate such a program. The objective is to give such information as will help to build happy Christian homes.

At the request of the National Protestant Council, Howard Raid, professor of economics, has prepared a chapter for a new book on economics being sponsored by this organization. The book is *Economic Theory and Practice in the Light of Basic Christian Principles*. Raid's chapter will be the first in the book being on the field of economics and economic activity. The publication is financed by a grant secured from the American Economic and Business Council. It is to be published in time so that it can be used in the fall of 1950. It is intended as a textbook, primarily for use in church related colleges.

The anniversary book, written by various members of the faculty, will soon be ready to go on to the printers. It is to be ready for distribution by commencement time.

BETHEL STUDENTS DISCUSS CURRICULUM

Students were invited to air their views concerning the obligatory portion of the College curriculum at a convocation held recently. Obligatory courses, called core courses, constitute 76 hours of work out of the total of 180 required for the A.B. degree.

Karl Baehr, executive secretary of the American Christian Palestine Committee, will speak in Bethel College chapel at 8:00 P.M., Friday, February 3. He will also speak during the college chapel hour in the morning.

Mr. Baehr is well qualified to speak on his topic, "The United Nations and Israel," for he contributed much through his organization to the marshalling of American public opinion in favor of the successful partition plan for Palestine.

After graduating from Bethel College, Mr. Baehr attended the Chicago Theological Seminary from which he graduated with honors.

While in Chicago, he was active in many religious and civic affairs. During the 1946-47 season he was president of the West Side Ministers' and Rabbis' Association of Chicago.

Lester Hostetler, pastor of the Bethel College, Church, has received a year's leave of absence. Leaving on January 20, He and his wife will work at a *Nachbarschaftsheim* in Berlin, Germany. The work will serve to satisfy the needs for church association which exist in the broken communities of Berlin.

Mission and Relief in Java . . . . Continued from p. 70

Table Conversation—A Mixture

The tower of Babel has its modern rival in the confusion of tongues that sometimes results as these different groups try to converse. Table conversation is a mixture of English, High-German, Malay, Pennsylvania German, and *Plaat-Deutsch* with an occasional word of Javanese thrown in. With the servants it is Malay and the sign language, with the village folk Javanese is the tongue, with the Chinese and Urban Javanese it is Malay; with some Dutch officials it is Dutch, and, within the unit it is English mixed with three brands of German.

It is good to be part of such an undertaking to give reality to the workability of different races and nationalities in a common effort with Christ as the Director of the work.

MISSIONS TODAY . . . . Continued from page 69

Teaching illiterates, writing simple literature for them, and the use of this in moral and religious training are three great doors open to the missionary.

The Latest From China

Main interest of the conference centered around the areas of greatest difficulty—those occupied by Communism and Islam. The two are similar in being dominant in highly significant areas and in offering the most obstinate opposition to Christian advance. Tracy K. Jones, Methodist missionary just returned from China, was able to give the clearest account of conditions in Communist China. He pointed out three characteristics noticeable. First, a new atmosphere is evident immediately upon "liberation" through the new ideas, through organization and strict discipline, and through control. Secondly, the new government rules with a delicate balance between moderation and ruthlessness whereby people are wooed with persuasion and threatened with fear. The disarming approach often wins but if not, the hesitant are kept on edge and allowed no peace of mind. Thirdly, tremendous energies are released as soldiers, students, and others take up the study and practice of Communist doctrine with a fervor unknown before. The whole presents a transformation which is humbling to the church and the greatest challenge in years.

Two thousand Protestant missionaries are said still to be in China. They are under strain and not free to travel, but continue work as possible. Administration and leadership must be, and is, in the hands of Chinese Christians. Honesty and frankness in presenting religious views and programs are essential and the strategy is to press for implementation of the new government's promises of religious freedom.

Islam on the Move

Islam is on the move. particularly in North Africa, as the Anglo-Egyptian Sudan comes increasingly under Egyptian influence. Arabic has become the new language of the Sudan and with it goes Moslem missionary effort. Funds for the erection of mosques in fourteen Sudan centers have been raised in Egypt and missionaries who have previously had little Moslem contact will feel its competition.

Work in both Communist and Moslem areas demands a new perspective. It must be long range work. Mass conversions cannot be expected. Personal contacts, testimony, and deeds replace preaching. Simple living and sympathetic understanding are essential. Theological training and study of communism must have a larger part in preparation of candidates; technical skill of some kind is desirable; but above all, as one speaker put it, "The thing our missionaries need is a good dose of religion." The presence of Christ in the heart of missionaries has always been fundamental but will be more so under the new conditions.

Not Culture But Christ

The devotional periods and the repeated emphasis on the spiritual nature of the work were deeply appreciated. It was reiterated as basic that what we are concerned with is not transferring Western culture but Christ. The lessons by James H. Quay on "Ye shall be my witnesses" (Greek-martyrs), and "Ye are the salt of the earth," "light of the world," touched the basic responsibilities of all who would be disciples of Christ.

MISSION BRIEF

Dear Christian friends:

I have received so many greetings and messages of love and sympathy during the Christmas season that it is not possible to me to write to every one to thank you all. I would like to take this opportunity to reach as many of you kind friends as I can. I feel I am not worth of all your kindness. I am very grateful to all of you also for all gifts of food and other tokens of your love. It warms my lonely heart.

Mrs. P. A. Penner

Two moving illustrations of testimony under Communist shadow touched the conference deeply. In the first, a Chinese pastor suffered a stroke during service while praying. The audience realized something happened as he slumped to the floor, but his lips continued to move and the words of prayer continued. Without interruption his two sons raised the pastor to his feet and supported him to the end of the prayer. Only then was he carried out and taken to the hospital.

Blood Transfusion for a Communist

The second concerned a missionary doctor whose hospital was adjacent to a Communist-operated hospital. A Communist officer who was in a critical condition in the latter hospital needed a blood transfusion but there seemed no donor present who would provide the blood. In desperation a note was sent to the missionary doctor inquiring whether there might be a suitable donor available. In a moment the missionary himself was beside the patient and giving his blood. The next day there arrived a gift of food and a note expressing deep contrition from those who had failed to see their own opportunity and thanks for the lesson. The gift was returned with the explanation that the blood was not his but was from American Christians, any of whom would have been glad to do the same thing because Christ had given His for us. It is safe to say that missionaries of this type will not be expelled from China.

To not the one who attended the Foreign Missions Conference for the first time it was worth while. First there was the inspiration of stirring messages and of Christian fellowship. Then, there was the recent and first hand information from mission fields with its insights into conditions and problems. Finally, there was the basis for cooperation in the spread of the gospel which comes through personal contacts and through discussion and planning regarding procedures, through hearing of the work of others and setting of standards and goals, and especially through the encouragement in knowing that others throughout the world are also seeking God's guidance in these tasks and giving themselves in devotion as witnesses to the risen Lord.

Jottings

—First Church, Hillsboro, Kansas: We are looking forward to the dedication of our remodeled church in the near future. On January 8 we installed our newly elected deacon, L. F. Bartel. Our church canned 967 cans of beef and 227 cans of lard for relief. On January 5, seven men helped load a railroad car of canned meat in Newton to be shipped to Europe and at the same time ten women did mending at the relief center. They also took several boxes of mending home. Our joint society ordered $50 worth of cut garments for relief.—Corr.

—West Swamp Church, Quakertown, Pennsylvania: The Live Wire Class of young men gave $100 to the Arthur Keisers, missionaries to Colombia, to help meet some of the special needs, such as a water filter. The Girls' Gospel Team of Bluffton College conducted an inspiring service in our church on New Year's Eve. Ten of our young people are attending Bluffton College this year. The Hundred Per Cent Plan of THE MENNONITE will be continued in our church. Harvella and Betty, daughters of Harvey and Ella Bauman, Conference medical missionaries, graduated from the Landour School (India). They are expected to arrive in America the beginning of March. —Corr.

—First Church, Ransom, Kansas: On December 22, the cantata, "Another Wise Man," was presented. The annual church meeting was held December 31. The sisters and brother of the late Herman Ummel gave two pulpit chairs to the church in memory of him. A short dedication service for them was given by Rev. Smith on Sunday, January 15.—Mrs. John G. Mishler, Corr.

—Grace Church, Enid, Oklahoma: The annual meeting of the church was held on December 5 and the business was taken care of for the year of 1950. Missionary Albert Jantzens were with us and told of the work and showed pictures of China. On New Year's Eve we had worship, testimonies, and chorus singing. The C. E. gave a program, Sunday evening, January 8, at the Mennonite Brethren Church in Enid. Missionary Marie Regier spoke to us Monday evening, January 9, and told of her work, showed us articles made in China. Police Sergeant George Hopkins presented conditions here in Enid as well as large cities all over the nation; he works among young people in schools and otherwise. On January 16, Andrew Shelly from Ontario, Canada (now from Chicago) gave an inspiring message to a good sized audience. Shelly is guest speaker in Oklahoma Bible Academy during their Bible Week. —Corr.

—Apostolic Church, Trenton, Ohio: The annual congregational meeting was held January 8. Lloyd Ramseyer, president of Bluffton College, spoke during the morning worship service. The business session followed a basket dinner. All reports were in good standing. Officers were reelected. J. E. Amstutz, our pastor, spoke each morning during the holiday week over station WPTB, Middletown, Ohio.—Edna Kinsinger, Corr.

—First Church, Summerfield, Illinois: Our pastor, Henry Grimm, arranged an impressive watchnight service for New Year's Eve. Harold Gieseke, Trenton, Illinois, was visiting preaching on New Year's morning. He is a senior student in the Chicago Baptist Seminary. The Mennonite Biblical Seminary mixed octet, directed by Marvin Dirks, gave an excellent program in our church on the evening of January 6.

—HELP WANTED. Young married couple desired to work on farm. Experience necessary. Five room house, modern conveniences. Write for details to Mr. Peter Isaak, Aberdeen, Idaho, or J. W. Fretz, Board of Mutual Aid, North Newton, Kansas.

—Zion Church, Souderton, Pennsylvania: The Quarterly Conference of the Eastern District was held on January 23. A special program was arranged by the Historical Committee in commemoration of the 425th anniversary of the Zurich Meeting, birth of the Mennonite denomination. The messages for the afternoon program were brought by Wilmer Shelly, Freeman Swartz, and Elmer E. S. Johnson. The guest speaker for the evening was Charles D. Spotts from Lancaster, Pennsylvania.

—Zoar Church, Goltry, Oklahoma: We were privileged to have the octet from the Mennonite Biblical Seminary, Chicago, with us December 30. Miss Marie J. Regier spoke to us in the interest of China, January 12. Andrew Shelly, field secretary of Mennonite Biblical Seminary, was with us on January 17. Grace Children Home is to be represented to us through word and pictures on February 3.—Corr.

—First Church, Berne, Indiana: This church, with seven other churches of the Berne community, is rejoicing over the results of a two weeks gracious revival which has just ended. The churches united in an evangelistic effort with Harold Walker of Detroit, Michigan as the evangelist. The meetings were held in this church, which was filled to capacity almost every evening. Our pastor, Olin Krehbiel, presided at all the meetings. The evangelist preached with great earnestness and in the power of the Holy Spirit to eager listeners. The results were highly gratifying, scores having found salvation, and there were many re-dedications. In our prayer and Bible study on Wednesday evenings we are at present studying the Book of Ephesians. Classes for the different age groups are arranged, with several teachers appointed for each group. A teacher training class also meets at the same hour. In the prayer period the names of all our home and foreign missionaries are distributed among the various classes with the aim that each missionary be prayed for individually. The scientific sound and color film, "Dust or Destiny," produced by the Moody Bible Institute of Chicago, and which is being shown all over the world, will be shown in our church next Tuesday evening under the sponsorship of the county-wide Youth for Christ. —Corr.

—Dear Creek Church, Deer Church, Oklahoma: Our church held its annual business meeting on Sunday afternoon, January 8. That evening Miss Marie

Into the Beyond

MRS. SARAH ROHN BENNER, born December 21, 1864, a member of the First Church, Wadsworth, Ohio, and died on January 6, 1950.

MRS. LUDWIG HOFFMAN, a member of the Salem Church, Munich, North Dakota, died on January 6, 1950. A faithful member many years.

MRS. MARY BAER RUTH, Fallon, Illinois, was born on October 29, 1855, the oldest member of the Summerfield Church, Summerfield, Illinois, and died January 5, 1950.

MRS. HENRY KARCH, Middlebury, Indiana, a member of the Warren Street Church, Middlebury, Indiana, died on January 4, 1950.

MRS. KLAAS F. FRIESEN, Henderson, Nebraska, born on May 8, 1861, a member of Bethesda Church, and died on January 5, 1950.

JACOB W. TSCHETTER, Freeman, South Dakota, born February 6, 1871, a charter member of the Bethany Church, Freeman, South Dakota, and died on January 11, 1950.

ABR. J. KLASSEN, Newton, Kansas, born on January 12, 1872, a member of the Bethel College Church, North Newton, Kansas, and died on January 15, 1950.

J. Regier, missionary to China, spoke to the congregation. Mrs. Waldo Krehbiel was accepted into the membership of our church on January 1. She was formerly a member of the Hoffnungsau Church at Inman, Kansas.—Mrs. Allen Moyer, Corr.

—**First Church, Newton, Kansas:** On January 15 we had a short farewell service for the Orlando Waltners, during the morning services. It has been a joy to have them worship with us during their short stay in Newton. They left Newton for their second term of missionary service in India on Tuesday morning. Monday evening, January 16, the Sunday school officers, teachers, and workers enjoyed a fellowship supper and inspirational program with W. F. Unruh as the main speaker.—Mrs. Cornie Koehn, Corr.

—**Hereford Church, Bally, Pennsylvania:** J. E. Hartzler, Goshen, Indiana, presented a week's lectures from November 20 to 27 to strengthen the Christian life. Norman Erb and Mrs. Erb worshipped with us recently and gave a vivid picture of the work they are doing in the public schools of Kansas and Minnesota in teaching the children Bible verses. We are enjoying the music of our senior choir, which was recently organized, under the direction of Mrs. Russell Bechtel. Our Women's Missionary Society is enjoying monthly meetings at the home of different members. A leadership training school is to be held for eight weeks. There will be two periods each evening. A. S. Rosenberger will conduct a Bible study course on the Book of Acts and the pastor will teach a course on leadership, using the book, *Enlisting and Developing Church leaders.*—Mae Latshaw, Corr.

—**Zion Church, Donnellson, Iowa:** On Sunday, January 1, the Gospel Team of Bluffton College, conducted the morning services. The members of the team were Darrell Sellers, Claude Boyer, George Eicher, Samuel Buhles, and Robert Ramseyer. Elmer Basinger our pastor, and wife and the church council entertained the members of the team with a covered dish dinner in their Fellowship Center following the morning worship. The annual business meeting was held on Monday evening, January 9. New officers elected were as follows: deacon for a term of three years, Harry J. Krehbill, and trustee for a term of three years, Donald Krehbiel.—A. D. Krehbiel, Corr.

—**Johannestal Church, Hillsboro, Kansas:** Robert Unruh from Bloomfield, Montana, now a ministerial student at Bethel College, spoke to us in his morning message on "Revolutionizing." Revolutionizing is going on in the modern commerical world and so also the spiritual world can be revolutionized. A man can be born again so let us let God and his word revolutionize our lives. J. M. Regier, our pastor, was asked to assist in the ordination of Hugh Hostetler into the ministry, held at Bethel College.—Corr.

—**Salem Church, Munich, North Dakota:** The annual meeting of our church was held on December 27. At the services held on New Year's Day our pastor, H. Ortmann, was able to give the report for the year of 1949. It was as follows: messages preached in this church—100, of these visiting pastors—22. "I had the privilege to preach the Word 99 times. Of this number 21 were preached in other churches." The weekly prayer meetings are now being held in the respective homes. The choir has discontinued its meetings for the winter months.—Mrs. H. J. Dick, Corr.

—**First Church, Burns, Kansas:** Our annual church meeting was held on December 7. On December 18 Alvin Franz had charge of our morning worship service. Our pastor, Henry Goossen ministered to the Bethel Hospital on December 18. The Christmas offering taken for overseas relief amounted to $44.61. Some members of our church participated in a community Christmas cantata rendered on December 18 at the Burns Methodist Church, directed by Alvin Franz.—Mrs. Dave Stucky, Corr.

The Washington Scene

THREE-FOURTHS OF NATIONAL BUDGET FOR WAR

A very careful analyst has noted that about thirty-one billion dollars or three-fourths, of the proposed 1951 budget of the United States will be spent to pay the cost of past wars, current defenses, and possible future wars.

Seventeen Billion Outside Defense Department

About seventeen billion dollars will be spent for war items other than those in the Defense Department budget. Of this amount over four billion will be spent for foreign aid, including military assistance. The military analyst very interestingly includes non-military foreign aid as an expenditure to provide defense against future wars. About twelve of this seventeen billion dollars will be spent for veterans' payments and for interest on the national debt. About one billion of this seventeen will go for atomic development, the merchant marines, and other services closely related to the military.

Fourteen Billion for Defense Department

From thirteen and a half to fourteen billion dollars, depending upon whether the calculation is in terms of expense or appropriations, will be used by the Defense Department directly, in the 1951 fiscal year beginning July 1.

Almost Eight Billion for Defense Department Personnel

Of the Defense Department budget, almost eight billion dollars is for salaries and maintenance of personnel. Over four billion dollars will support 1,506,000 uniformed personnel, and over three billion dollars will support 725,000 civilian workers, with an average salary of more than forty-five hundred dollars. Over one-third of a billion dollars is for retired military personnel.

Division, Planes, Ships, Autos, Guns

The balance of the Defense Department budget goes for many things. There are ten Army and two Marine Corps divisions to equip. There are seventeen thousand planes and a fleet of over six hundred Navy ships of various sizes. There are almost five thousand automobiles. Almost one billion dollars will go for guns, tanks, and trucks.

Schools, Hospitals, Reserves, National Guard

About eight million dollars will be spent in Army schools for 164,000 students. There are the costs of forty-five Army and Navy hospitals (not including veterans' hospitals). One million men will be trained in the various National Guard and Reserve organizations.

I have tried to keep things in my own hands and have lost them all; but what I have given into God's hands, that I still possess.—Martin Luther.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Undesigned Agreements in the Bible

by Roderic Dunkerley

WHEN we read in the Gospel story that some of the Galilean fishermen were "mending their nets" (Mark 1:19 and Matthew 4:21), we naturally remember that in another incident "their net brake" because of the huge haul of fish. (Luke 5:6). And we inevitably wonder if it was because the nets had broken on the one occasion that they were being mended on the other. The fact that the incidents appear to be in the wrong order—Luke's story following his account of happenings at Capernaum, which Mark and Matthew place later in the story—cannot be regarded as a fatal objection because scrupulous care was not taken by the evangelists to preserve the exact order of events.

> **There are many remarkable things about the Bible. One is that stories with the same settings, but with different writers, prove each other by their many points of unplanned agreement.**

Just a hundred years ago, an interesting book was written by a Professor Blunt, entitled *Undesigned Coincidences in the Writings both of the Old and New Testaments.* It was evidently very popular for it went into many editions, and though much of it must now be deemed out-of-date, it is still readable and suggestive. Personally I am not quite happy about the word "coincidence" in this connection. As commonly used it means occurrences falling or fitting in together accidentally and without cause, whereas in the cases we are considering here, while the agreement may not have been intended or noticed by the writers, it may have had a very real cause in the simple fact that things happened in the way described. Some, but not all the examples I shall give, were mentioned by Blunt.

There are first of all several other cases of strange little coherences between the Gospels, where points fit in together like pieces of a jigsaw puzzle. In Mark 6:31 we read that Jesus took the disciples away to rest awhile, "for there were many coming and going, and they had no leisure so much as to eat." No reason is given why there was so much movement on the roads just then, but in John 6:4 we are informed that the passover was at hand which would, of course, account for it. Further, this accords well with Mark's later statement that the grass was green where the people sat for their desert repast (6:39), for, of course, the passover took place in the springtime before the summer heat had scorched the grass.

Next, we read in Matthew 26:68 that when Jesus was under arrest they mocked him, saying, "Prophesy unto us, thou Christ, who is he that struck thee?" It is only in Mark 14:65 and Luke 22:64 that it is made clear that first he was blindfolded, without which point the story is obscure. In the same chapter of Luke we have the striking words of Jesus, "I am in the midst of you as he that serveth," which form part of the rebuke he administered to them when even on that last occasion they disputed about precedence and who should have the best seat at table. (Luke 22:24-27).

There is an odd little point linking the Gospels to Paul. Writing to the Corinthians (I Corinthians 9:5) he says, "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord and Cephas?" Now Cephas is of course Peter (it is the Hebrew form of that name), and we know from the Gospels that he was a married man. (Mark 1:30, etc.). And here is an interesting case of self-consistency within Acts, between a speech of Paul's and the subsequent conduct of the governor Felix, though no hint is given of it being a case of cause and effect. In his defense before Felix, Paul referred to the fact that he had come back to Jerusalem after many years "to bring alms to my nation, and offerings." Was it not in view of this that Felix "hoped that money should have been given him of Paul" and that he ordered the centurion in charge of him that "he should forbid none of his acquaintance to minister or come unto him." Knowing there was money about, he was on the lookout for a bribe!

Turning now to the Old Testament, we find several points of this kind in the story of David. For example, we read that when he was in danger from Saul he took his father and mother to the king of Moab and asked that they might have refuge there. (I Samuel 22:3-4). No reason is given for his choice of Moab for this purpose, but from Ruth 4:17 we learn that David's grandfather was the son of Ruth the Moabitess, and we appear to have a clue to his feeling in the matter. Again, after the strange death of Uzzah, who wrongly touched the Ark, we are told that David had it taken aside "into the house of Obed-edom the Gittite." (II Samuel 6:6-10). Why was it right for him but not for Uzzah to deal with it? Apparently because Gath (the city of the Gittites) was one of the centers of the Kohathites, a Levitical family, whose function it was to bear the Ark upon their shoulders. (Joshua 21:24 and Numbers 7:9). And here also is a curious point. How was it that Ahithophel, the Gilonite, a trusted counselor of David, deserted him and joined in Absalom's rebellion? (II Samuel 15:12; 16:23). Was it because his son Eliam was the father of Bathsheba, and doubtless the friend of Uriah, whom David so wronged? (II Samuel 23:34; 11:3).

There are many agreements, of course, between the books of the prophets and the historical books of the Old Testament, but most of them are definite quotations or allusions.

Here, however, is one that appears quite undesigned. Isaiah was told to "go forth to meet Ahaz, at the end of the conduit of the upper pool" (Isaiah 7:3), at the time when Judah was threatened by invasion from Israel and Syria. No hint is given as to what Ahaz was doing there, but in II Chronicles 32: 3-5 we read that on a similar occasion thirty years later when Judah was again threatened with invasion, this time by Sennacherib, Hezekiah "took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city." The reason for this action was thus stated, "Why should the kings of Assyria come and find much water?" This may well have been a recognized mode of defense in those days, and Ahaz may have been thus engaged when Isaiah went out to give him God's message that the invasion would come to nought.—Copyright, 1949

Dare We Become Weary?

by Robert Kreider

PAUL wrote to his fellow Christians from Galatia and admonished them with the words: "Bear ye one another's burdens, and so fulfill the law of Christ." A bit later in his letter he adds: "And let us not be weary in well doing; for in due season we shall reap, if we faint not."

Our church has these centuries past laid stress on "doing good." In our generation that is translated into sending relief supplies, resettling refugees, teaching Sunday school class, attending Sunday evening worship, and hosts of other activities. But doing good can be physically tiring, spiritually wearisome, if the love of Christ, with all of His enabling energy, is not central in our hearts. The love of Christ with the accompanying deep spiritual understanding and compassion can move tons of relief supplies.

It is difficult, however, for us really to understand the plight of brother human beings in distant lands. It has been three months since we left Europe. European shores have faded into the distance and now Europe seems far, far away. And therein is something of the tragedy of our time . . . it is difficult to comprehend the need of others except those at our very doorstep.

I have never been hungry; how can I understand those who are still hungry?

I have never been down to my last tattered suit; how can I understand those who have only one many-times-mended suit to wear?

I have never been without a home; how can I understand those without a place which they can call their own?

I have never been without family or friends; how can I understand those who are completely alone in the world?

We cannot fully understand the plight of the hungry, the tattered, the homeless. The plaintive Negro spiritual utters the innermost cry of the dispossessed: "Nobody knows the trouble I've seen, nobody but Jesus."

And yet we must understand. We must have compassion. It is the Christian commission to love, even as our Father in Heaven loves us.

Dare we become weary? Not if the selfless love of Christ is in our hearts.

Sixty Schools A Month

by Lorraine Burkhalter

"I will go in the strength of the Lord God. I will make mention of thy righteousness, even of thine only." Psalm 72:16

What a joy it is to return to the schools once again with the Bible Memory Program. Many of the boys and girls have already started to memorize verses for the awards offered them. The highest award is a week at camp.

This past summer the East Tennessee Division of the Children's Bible Mission had thirteen weeks of camp for the boys and girls who memorized all 300 verses during the school year. The seed is sown through the memorization of the Word and during the chapel talks given in the schools once a month by the workers. But camp is our harvest time! The first year campers are taught about the disease of sin and the remedy, which is Jesus Christ. They are also taught how to pray and the structure of the Bible. The second, third, and fourth year campers are taught subjects to help them grow in the Christian life. Our hearts were thrilled as we saw the Holy Spirit working in the lives of these boys and girls. Souls were saved and Christians drawn closer to Christ, yielding their all to Him.

Last year my co-worker, Reba Miller and I started this work in Cocke County. We are now visiting 60 schools once a month and are reaching approximately 3,000 children every month.

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A Family in Need in Berlin

The Need in Europe Continues

by Harold Buller

THE shop windows of Europe often display a large variety of goods needed by the folk of any normal, civilized country. But this does not mean that these goods are to be found in the homes of the people. When honest, reputable persons who truly want to be kept busy have not been able to find work for the better part of a year, and have no hope of finding any for months to come, they naturally cannot buy the things their families need.

Soul-killing Half-light

We thank God that it is quite possible to find many families who no longer need the help that kept them from starving to death in past years. But the American Christian's work is still far from finished in Europe. Many who may not literally be starving on street corners still need material aid, and that not only because they are hungry and cold. A look into one home, typical of countless others like it, will give us a picture of our tremendous responsibility to vast multitudes who still live in the soul-killing half-light of past terror, present want, and future uncertainty.

I have never been hungry; how can I understand those who are still hungry?
I have never been down to my last tattered suit; how can I understand those who have only one many-times-mended suit to wear?
I have never been without a home; how can I understand those without a place which they can call their own?
I have never been without family or friends; how can I understand those who are completely alone in the world?

We walk through the street entrance into the open but icily cemented court around which European apartment houses are often built. Our address indicates that the home we want to visit is in the back wing and several flights up. So, crossing the court, we enter the door to that section of the building. The door squeaks shut behind us and our first reaction is surprise that we are suddenly standing in the dark.

Impressed with Disrepair and Cleanliness

As our eyes become accustomed to the gloom we find the button that, when pressed, will give us three minutes of light before an automatic switch turns it off again. Starting up the steps, we soon realize that the lack of light is a result of having many of the hall windows closed up with heavy cardboard to keep out the wind and the rain. Then while we stop on a landing to let a sallow faced, one-legged war veteran—barely more than a boy—hobble down the steps on his crutches, we are overwhelmed at once by two impressions. One is that no repair work has been done in these halls for years. The floors are unpainted and without oil. The walls are covered only with flaky paint that has been cracked by damp winter crowding through broken windows into unheated houses. Fancifully carved wooden banisters and the plaster cupid faces along the ceilings, both of a better day, are coming apart in hapless little pieces. The other impression is that everything is thoroughly clean.

Two Other Names

Finally we stand in front of the door bearing the name plate of the family we want to see. But the same door also has two other names on more temporary plates added since the war. As we look around for information on what to do next, our eyes fall upon the one thing that stands out as gaudily today as the moment it was put there. The big, shiny, brass doorbell seems not to know that all around it days have been added into years and years into decay. It rings as proudly for three families now as it rang in normal times. Post-war instructions beside it tell us that for our family we ring twice.

Strangely Old in Spirit

Just as the door opens barely wide enough to let someone look out, our three-minute hall light is turned off and we hear the tremulous voice of a frightened woman asking who is there. After she understands that we intend no evil the door is opened entirely. We are ushered down the hallway to her two rooms by one whom we soon realize to be, though young, strangely old in spirit and extremely tired of life. She opens the door. For a surprised moment we just stand and stare! The sight we see wants to push us bodily back into the corridor. How can a family of five live in here when there is hardly enough space to turn around in! We file on in between a pathetic little stove and a small uncovered table, both in the kitchen, on our way to the bedroom beyond it. As we pass through this first room we see that the doors to the small cabinet cannot be closed because of the profusion of kitchen utensils crowded into it that seem to overflow onto the table and down to a floor cluttered with larger pails and boxes for lack of better storage space.

A Child Too Weak To Play

In the bedroom we see a thin, pasty colored little girl of five or six years sitting on a couch trying to amuse herself with a stubby pencil. Mother explains apologetically that years of undernourishment have left the child's ankles so weak that she needs high shoes for support in order to play with the older two who are outside in the street. Buying them is out of the question. Money is too scarce. The narrow, wooden clothes closet opposite the child has nails all the way around to make room for that which cannot find space inside. There is also one single bed separated from the couch by a narrow asile. The parents sleep on that while two children sleep on the couch. The third child sleeps on the floor away from the window whose panes are made up partly of glass, partly of torn celluloid plates and partly of heavy paper. There is just enough room left for a chair, a stool and a table two feet square.

Making Torn Bed Sheets Into Underwear

Finally we are all seated. For a long moment no one knows what to say. We dare not ask how things are going for we can well see. Even the subject of weather is improper because it suggests the unpleasant thought of dreaded winter. Well then, "Is not your husband at home?" Immediately we notice we have blindly thrust our words into the midst of a painful family boil. No, he is out looking for work as he has been daily for six months. Or maybe is digging through bombed buildings to see whether he can find something he can sell as scrap. And reluctantly the story begins to unfold. Inadequate food. The small unemployment insurance which is taken up largely by rent, leaves them little more than cabbage and boiled potatoes for their diet. Fats are too expensive. Meat costs too much. Milk for the children must be passed by. Clothing? Mother has been making from bedsheets into underwear and remaking her own clothes for the children. There is almost nothing that will do for winter. After all, it has been impossible for them to restock wardrobes since the beginning of the war.

Discouragement—The Unberable

But all this would be bearable—even death itself—if only Father were not so discouraged. He used to say they would make it somehow. But that was last spring when the leaves were coming out. Now he comes home and quarrels with his family. Then there are times when he does not even come home anymore. Or maybe he comes home drunk. Mother says she can understand that it must be hard on him to see himself unable to care for his children month after month. To protect himself from his own self-condemnation he becomes irritable, tries to blame others and to forget.

Church? The children have no clothing for Sunday school. God? Who is He? After all, He has never helped them. Furthermore He does not care whether or not they all starve and freeze.

Because We Did Not Come Sooner

We knew about the poverty in this family so we brought a few pieces of clothing. Maybe God does care! This is a new thought to Mother who weeps when she reads the label "In the name of Christ"! And then it strikes us that maybe this poor woman needed to have this unhappy thought of God's indifference so long simply because we did not come sooner. How would her husband have reacted if we would have been there to live God's love among men when his bitterness started to take root? That question remains unanswered.

We only know there are so many others who are living under similar circumstances and whose slim, ungrounded faith in man and God is like an unsupported wall swaying in the wind. It can stand only so long. And when it falls body and soul alike are torn into ugly little pieces that so often refuse to reassemble themselves.

Asking Why Death Is So Slow

Besides the unhappy father who is ashamed to come home to the family he cannot support, there are others who need courage to live. Among them we see the aged grandparent who spends the long day in his lonely, unfriendly cellar room asking why death is so slow. We see the university student, a product of repeated disappointment, who is preparing himself to be a leader in tomorrow's world. His personal attitude toward God will determine the type of world he will try to shape.

Anyone can see that when man starves food alone will restore his body. But it takes a deeper insight into the laws of God to know what the knowledge that God cares, can do to give stability to a strained and breaking life. We who are Christians have that knowledge and experience. As such we are charged with a responsibility that we carry, not because we have to, but because we desire to do so with thanksgiving unto God.

WHAT THEY SAY . . . . . about
The Handbook
to the
Mennonite
Hymnary

"FRANKLY, AFTER READING THE FIRST part of the *Handbook,* I am delighted. I think that it shows a quality of work which is superior. The "Introduction" alone is worth the price of the book. During the past few years I have become rather "allergic" to hymnal handbooks, but this one is not in the same class with the majority of others which have appeared from time to time. I shall always find it a pleasure to recommend it to interested students of hymnology for careful perusal.

The Mennonite Church has just reason to be proud of its *Hymnal* and its *Handbook to the Hymnary.* The *Hymnal* is musically, devotionally and artistically a top-flight book, one which deserves wider use. The *Handbook* is a worthy companion for it."—Hymn Society of America, Silver Bay Association, Silver Bay, New York, George Litch Knight.

Beyond Our Own

LEWISTOWN, MONT.—A Hutterite colony here has offered all of its property for sale and is considering purchasing land elsewhere.

In making the announcement, Darius Hofer, the colony's chief, said the property comprises 10,000 acres, 3,000 of which are irrigated, livestock, and farm equipment.

The ranch which the colony inhabits was purchased in 1947 by Hutterites who originally migrated from Canada and were previously located near Mitchell, South Dakota.

There has been much controversy between the Hutterites and other Montana ranchers for several years. Objections to the Hutterite influx into the state have been raised by many Montanans because of the sect members' communistic-like existence and their unwillingness to assimilate into the community.

—*Covenant Weekly*

MISSISSIPPI—In an effort to lift their educational level, Negro Baptists in Mississippi during the past seven years have reached 567 ministers through a traveling "theological seminary."—*Christian Advocate*

The radio and television conference of the Lutheran Church-Missouri Synod voted increased promotion of religious television.—*Christian Advocate*

Please enclose this label when writing.

AFRICA.—Christians must meet the challenge presented by the Nationalist government's policy of racial segregation which has created a situation "not merely serious but crucial," the General Assembly of the Presbyterian Church of South Africa was told in its annual session by its Committee of Church and Nation. The committee pointed out that the government's *apartheid* (segregation) was bringing about "a gradual restriction of the liberty of non-Europeans." The report continued, "The migratory system has led to thousands of native people being confined in squalid quarters, disease-ridden, hungry, resentful, hopeless. Against this dark picture the doors to wider liberty are being slammed under the specious plea of trusteeship for the white man. Force of circumstances has created a racial group which as a whole is without franchise, land, the power to own property, to build houses or to have them built, or a place to build them. Education for children is relatively rare, and when secured is often inadequate." Concerning mixed marriages the report said that such marriages "are an evil because of the unhappy results which entail suffering for the children of these unions." — *Gospel Herald*

MINNEAPOLIS, MINNESOTA. Minneapolis Youth for Christ, largest in the world, has hit an all-time peak in its six-year history when two rallies on November 12 and 26 drew capacity crowds of 11,000 people to the great Municipal Auditorium in Minneapolis, where the rallies are held regularly every Saturday night.

Speaker at the November 12 rally was Stuart Hamblen, radio star of Hollywood, California, who was converted in the Billy Graham revival campaign held there recently.

The capacity crowd again was moved as it heard the testimony of Zamperini, young war hero and Olympic track star, who together with his wife was converted in the campaign.—*United Evangelical Action*

CZECHOSLOVAKIA. —Baptists Methodists, Congregationalists and other small churches in Czechoslovakia have served notice on the government that when the church law goes into effect they want no state money to pay their pastors. Roman Catholics, Lutheran, Czech Brethren, and Czechoslovak Church clergy will continue on the governmetn payroll.—*Gospel Herald*

Book Notes

ECONOMIC SYSTEMS NOT GOD-GIVEN

CHRISTIANITY AND PROPERTY: By Joseph F. Fletcher. Westminster Press, Philadelphia 7. 1947
Price $3.00

Few people stop to think about the antiquity of the institution of property. All too many accept our contemporary views of property as though they had always been the views of men in all ages. Actually, there has been a great variety of attitudes, many of them in sharp contrast to present day capitalistic views. Joseph F. Fletcher, professor of pastoral theology and social studies at the Episcopal Theological School, Cambridge, Massachusetts, has done a splendid service in calling the attention of Christians to the changing views of property from Old Testament times to the more contemporary Christian views of today.

This is not a highly technical book written in a scholar's language, nor is it heavily footnoted to give a pedantic impression. It is written so that the common man can easily understand what is being said. There are eight chapters in the 221-page volume, dealing with the Old and New Testament concepts of property, the views of the early church, the church of the middle ages, the Protestant reformation point of view, the Anglican view, a chapter on the concept and significance of capitalism, and a concluding chapter on the theological perspective of property.

By way of taking issue with the author, it seems to this reviewer that he overlooked the views of property of the Anabaptists. One would gather from Fletcher's remarks that only Luther's and Calvin's views represented the Protestant views of the Reformation period. Those who are familiar with this period of church history, would rightly feel that this omission was open to question.

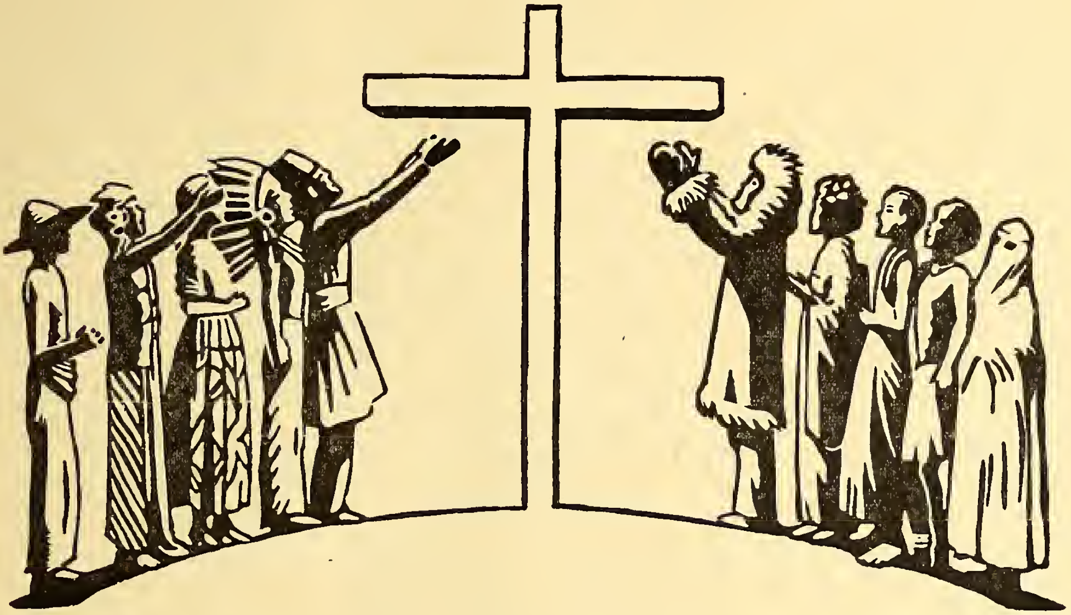
The ministers of the Mennonite church could well afford to buy and read this book, it would provide not only an enlarged view of an institution which all too few ever critically examine, but it would help them to understand more sympathetically the basic criticisms of property under capitalism by large numbers of their contemporaries. Christians should always remember that economic systems are man-made and not God-given and therefore are open to criticism and subject to change. This book clearly demonstrates this point.—J. W. Fretz.

This book available through your Conference bookstore.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 65 — February 7, 1950 — Number 6



God's Key to Race Relations

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Conference Column

FROM THE CONFERENCE SECRETARY

How can we maintain the assurance of God's presence and blessing in our Conference work? We need to ponder this question as we look toward the Conference Week (August 23-30) and the triennium before us. We dare not proceed unless we have the Lord's bidding and unless we meet the conditional promises of His blessing.

When the Psalmist David found this assurance, he said, "Thou wilt show me the path of life: in Thy presense is fullness of joy; at Thy right hand are pleasures for evermore." (Psalm 16:11).

What the Lord has been willing to do for individual souls yielded to His will and call, He is ready to do now for those bound by a common bond of faith and life. "Our fears, our hopes, our aims are one."

The fullness of God's presence and blessing is His will. To claim this blessing now is to live fruitfully, while anticipating the ultimate benediction in God's presence in glory. "Now unto Him who is able to keep you from falling and present you faultless before the presence of his glory with exceeding joy."

Let us expect much in order that we may receive much.

Walter H. Dyck
Conference Secretary

Of Your Pen Acquaintance

W. STANLEY RYCROFT ("The Struggle for Freedom in Latin America"), is one of Protestantism's leading authorities on Latin America; a former missionary to Peru, he is editor of the *Latin American News Letter* published by the committee on Cooperation in Latin America.

P. K. REGIER, ("Modern Substitutes for the Gospel"), Reedley, California, is the new executive secretary of the General Conference; he plans to move to Newton within the next few weeks; besides serving the Reedley Church he has served on the Placement Committee of the General Conference and on the Board of Directors of Bethel College.

The Reader Says

Dear Editor:

Since coming West, I realize how much I miss the Mennonite news when it is not around.

Sincerely,
Sidonnia A. Nickel
7700 McKinley Avenue
Los Angeles 1, California

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

February 12, Race Relations Sunday.

February 19-26, Brotherhood Week.

February 22, Ash Wednesday.

February 24, World Day of Prayer.

February 26, First Sunday in Lent.

Feb. 27 to Mar. 11, Short-term Bible Course, Bethel College.

March 6, Bethel College spring quarter opens.

March 7, Mennonite Biblical Seminary, spring quarter opens.

March 12-17, Annual Bible Lectures, Bethel College, Melvin Cammack, speaker.

March 13-17, Bible Week, Canadian Mennonite Bible College, Winnipeg; speakers: J. J. Nickel, Langham, Sask.; A. E. Kreider, Goshen, Ind.; and John Thiessen, India.

March 17-19, Eighth Annual Rural Life Conference, Bluffton, College, participated in by Friends, Brethren, and Mennonites.

March 19-24, Annual Bible Week at Freeman Junior College, Jesse H. Ziegler, Bethany Biblical Seminary, Chicago, Illinois, speaker.

April 2, Palm Sunday.

April 2 to 9, General Conference Week of Witnessing.

April 7, Good Friday.

April 9, 1950, Easter.

April 27-30, Middle District Conference, First Church, Wadsworth, Ohio.

May 4-7, Eastern District Conference, Hereford Church, Bally, Pennsylvania.

May 7, 1950, Mennonite Song Festival, Memorial Hall, North Newton, Kansas, 2:30 and 8:00 p.m.

May 28, 1950, Pentecost.

May 28, Mennonite Biblical Seminary Commencement, Conrad Bergendoff, president, Augustana College and Theological Seminary, Rock Island, Illinois, speaker.

May 30, Bethel College, Commencement, 10:00 a.m.

June 1, Freeman Junior College, Commencement Day.

June 10-14, Northern District Conference, at the Gospel Church, Mountain Lake, Minnesota.

June 5, Bluffton College, Fiftieth Annual Commencement, D. Elton Trueblood, speaker.

June 22, Canadian Mennonite Bible College, Commencement, 10:00 a.m.

July 1-5, tentative dates for the Canadian District Conference Sessions, the Rosenort Church at Rosthern, Saskatchewan.

August 18-23, General Conference Minister's Retreat.

August 23-30, 1950. General Conference Sessions, Freeman, South Dakota.

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Secretaries of Boards, Committees, Conferences, and Conference Schools on both the General Conference and District Conference level, are urged to send in the dates of important activities for this column in our paper.

Announcements

Anyone contemplating sending help to friends and relatives in Germany by way of an organization known as "World of Friends" should first contact General Conference Headquarters, 722 Main, Newton, Kansas, for information about the character of this organization.

Editorials

THERE IS A COMMON TEMPTATION to think that we have fulfilled our obligation to preach the gospel when we have spoken vigorously against or done something about one or the other of the many areas of life to which the gospel is inevitably relevant—such as, peace, temperance, physical suffering, or race relations. Calling attention to injustice, inequality, and need is but a part of the gospel. It is that part of the presentation of the message of Jesus Christ that is intended to prepare for the solution—faith in the Lord Jesus Christ, His Church, and His Kingdom. Calling attention to what is wrong and asking for a reversal in repentance does not automatically make the situation enduringly right. It is at that point that the redeeming gospel with its dynamic ability to cleanse the evil in the individual and his social relationships, must be brought to bear with all its saving vitality. Cleansed human relations come about only when the individual has an adequate base to work from namely a cleansed heart. The gospel has proven its ability to implant the love of God, the devotion to righteousness and justice, the concern for the welfare of others, the abhorrance of all that detracts from a cleansed relationship to God and others. Why have we neglected it so? One has the feeling that much of our failure to deal with the terrifying collective sins of our time comes as a result of concentration on pointing out what is wrong **without** pointing to Him who, alone, can make it right.

THE CHURCH BULLETIN of the Salem Mennonite Church, Freeman, South Dakota, of which Willard Claassen is pastor, carried two items worthy of attention. The first reflects the kind of honesty that helps congregations grow. The item read like this: "The offering for foreign missions last Sunday amounted to $567.42. One large gift accounts for the high figure." Some large figures may be falsely comforting. The other item on a different Sunday was associated with the announcement of a community mission rally in the interests of a non-denominational mission society. After commending the other agency for the fine work they are doing the statement in the bulletin went on to point out that the people should keep in mind, "When the offering plates go by," that our own foreign mission work was not receiving its budgetary needs. By calling attention to this we are not saying that every single penny of our giving to the Lord must go into Conference projects. We do say that just plain down-to-earth integrity and honesty demands that we meet our own commitments first—commitments we make when we join the General Conference as churches and as individuals. One is even inclined to feel that leaders of these independent missions would agree with us that any money they get, which should have gone to another mission which also seeks to win souls to Christ, really represents no gain for the work of Christ.

COMMENTING ON TRENDS in hymns and hymnbooks, a prominent editor of church music recently said, "There's a movement away from golden streets and golden crowns. And we're weeding out the gruesome ones that talk of blood and wounds." (Even "O Sacred Head Now Wounded?" I hope not!) This tendency can be tragic. If it is merely a matter of eliminating poor poetry and poor harmony from hymnals, it is one thing. If, however, this means giving less stress to the doctrines of immortality in a time when the world is already diseased with 'this-worldliness' and giving less stress to the doctrine of the atonement in an age when man is over-confidently self sufficient—if it means this, then surely great issues are at stake. As regards immortality, it is true that a large number of hymns stress this idea; furthermore it is encouraging to see more hymns concerned with all-round Christian living in the present. We must admit there has been a need for hymns that stress infusing the quality of eternal life into the here and now. But, it would seem a sound policy to increase the number of those having to do with this life rather than decrease the number of those having to do with immortality.—J.J.E.

SOME of my friends have died recently of cancer. Some of them were young and seemed to have before them promising and hopeful careers. Others were older and had served the kingdom well. Some died in lingering days of agony when it seemed they were deserving of a better fate.

I am much concerned about cancer, for it seems to be increasing as a great killer among us. The doctors are trying to find out what to do about it, but, as yet, they have not found the answer of their earnest inquiries.

Recently there was a Cancer Day in our town. Girls Scouts and some faithful women helpers stood on the street corners with little boxes. They reached them out for passers-by to put in pennies or dimes. Some passed by without putting any pennies in. Others put in a few. The total result was that some dollars were raised to discover the causes of cancer and to find out how to stop it.

On that same day we spent a lot of money working with the same elements which the doctors predict will eventually cure cancer. That is, with nuclear fission, the atomic elements.

But this group of workers did not collect money on street corners; rather, they reached into the coffers of our government and took it out by handfuls. We spent $2,000,000,000 to make the atomic bomb, and they tell us we are spending as much as $2,000,000,000 each year since to improve it and to manufacture it. The doctors tell us that if they had only one of the dozen billions we have spent for the atomic bomb they feel certain they could find the cure for cancer.

Billions for destruction! Pennies to find the way to health and life! For how much longer shall death be more important than life?—*Gospel Messenger*

From the Mission Front

The Struggle for Freedom in Latin America

by W. Stanley Rycroft

THE agelong struggle of man to be free grows in complexity with the increasing interdependence of groups and nations. Man always struggles to be free in spite of the dangers and constant disillusionments involved. The words "free" or "freedom" occur in most, if not all, of the national anthems in Latin America. Some of them—for instance, the Peruvian National Anthem, which begins with the words *Somos libres*"—seem to take it for granted that their people are free.

A great Mexican liberal* of a century ago, Dr. José Mariá Luis Mora, once said, "The word 'liberty,' which has been used so much to destroy what it really stands for, has been the pretext of all political revolutions; peoples have been profoundly moved when they heard it . . . but peoples have been frequently deceived if they have paid too much attention to forms of government, and have neglected the most important point in all free government: namely, the civil liberty of the citizen." (*El Clero, la Educatión y la Libertad*, p. 129.)

The soul of freedom is the freedom of the soul, and we believe that the Latin American soul will not be free until it surrenders itself to Jesus Christ.

When the writer was a missionary in Peru, he found that many of his Peruvian colleagues in the teaching profession admired greatly the freedom enjoyed by the British people. In Hyde Park, London, for example, on a rainy day. There is a policeman holding an umbrella over an orator who vehemently denounces the government and all its works. Compare that with Argentina today, where any teacher or professor or judge in a court of law is in danger of losing his job if he says anything unfavorable about the president or the government, and where all evangelical programs are off the air, presumably because the Roman Catholic hierarchy does not like the gospel being preached that way. Under a democratic government, the individual is free to disagree as well as to agree; under totalitarian rule, he is only free to agree.

Who Seeks Control

Compared with two or three years ago, we found on a recent visit to Latin America that two forces, militarism and clericalism, had become more of a menace than ever to the freedom of the Latin American people. Anyone who is familiar with Latin American history knows that militarism and clericalism have kept back the development of these countries for a long time. The independence movement did very little, if anything, to free the people in the fullest sense of the word. Over a hundred years ago, José Mariá Luis Mora, in the work already quoted, said, "When independence was achieved, the people were just as the Spanish had made them; namely, poor and ignorant, and that is the same as saying that they were ready to fall under the domination, or the oligarchy of the military and priestly classes. . . ."

The Roman Catholic Church helped put Peron into power in Argentina, and different measures taken, laws passed, and so on, are easily recognizable as the "pay off." Obligatory Roman Catholic instruction in schools was one of these. The church has undoubtedly used its influence to curb the freedom of the people. The Roman Catholic Church believes that it is destined to control the state in Argentina as in any country. Father Meinvielle, leading nationalist writer, said, "Without the church, the political government can do nothing, because only from the church does it receive lessons of wisdom."

Behind the present regime in Argentina is a nationalist philosophy with Hitlerian undertones and Franco Hispanidad overtones. In a remarkable article which appeared in Harper's magazine in 1945, George Doherty, a practicing Roman Catholic, made plain what was the philosophical and ideological pattern of the leaders of the Argentine revolution which later swept Peron into power. "For fifteen years these young men," he said, "tried simultaneously to bring about a nationalist revolution and to revive Argentine Catholicism spiritually." Then Doherty goes on to say that the philosophy of these Argentine nationalists rested on the assumption that the ordinay man, ignorant and uncultured, is incapable of assuming political responsibility. They held that all modern democracies are heretical and un-Christian, and that the Fascist-type society is Christian.

We have dwelt at some length on the situation in Argentina not only because of its importance as a leading South American country, but also because of its influence on other countries. In his book *Battle for the Hemisphere*, Edward Tomlinson states that the files of the State Department in Washington contain a copy of a document in which Peron is quoted as saying (in 1943) in a secret manifesto to army officers, "We shall eventually control South America. We shall begin by forming alliances . . .then these five united nations, Argentina, Chile, Bolivia, Paraguay, and Uruguay, will easily attract Brazil. When Brazil falls, the continent will be ours."

In the past two years, military coups have ousted liberal governments in Peru and Venezuela, and there are many who see in those situations the influence of Argentine militarism. At the end of August 1949, one Argentine senator accused the government in Congress of "being the inspirer of military coups that have occurred recently."

Peru is governed at the moment by a military junta which in October 1948 overthrew a coalition government in which the Apra was a political force. There is no congress and the junta rules by decrees, which are

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*The terms "liberal" and "liberalism" are used in this article to designate a political atmosphere in which people have the opportunity of complete freedom of religion, even to the extent of propagating their faith.

Modern Substitutes for the Gospel

by P. K. Regier

"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" II Kings 5:12.

IN THE fifth chapter of II Kings we have one of the most delightful little stories of the Old Testament. It is the story of the captain of the Syrian host who is sent to the land of Israel to be cured of his leprosy. There are many interesting touches in the story. For one, the King of Syria sends a letter with Naaman to the King of Israel in which he says, "Here, I am sending you this man. Cure him of his leprosy."

But the King of Israel was suspicious. He rent his clothes and said, "What, am I a god to kill or make alive? He is just trying to find some quarrel so he may make war upon our little land and destroy us." But notice this—when Elisha told Naaman to go and wash in the Jordan, he was very angry. Virtually this is what he said, "I shall go and wash in the dirty waters of Jordan, when we have crystal clear rivers in Damascus? If I want to take a bath I can do that at home and I don't have to come all the way to Israel to do it." But you know how better judgment prevailed when his servant was bold enough to admonish him and he did go to the Jordan, washed himself, and was healed.

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P. K. REGIER, newly appointed executive secretary of the General Conference.

For this devotional meditation let us keep in mind the words of the Syrian captain, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" Naaman wanted to substitute his own way of being healed rather than to accept the way of God, as he was advised to do by the prophet. For some unexplainable reason man is always trying to find a substitute for the real and the genuine. That is why quack doctors flourish and false prophets have such a large following. That is why so many sects and isms have sprung up around some fantastic religious idea.

Man is by nature a religious being. God has made him so. That means that he will worship something. He will either worship the true God, or he will worship a substitute. He just can't help himself, he will worship something.

This was already true of the ancient man. When Moses came down from Mount Sinai where God had given him the Ten Commandments, he found his own people worshipping a golden calf. They had substituted the god of Egypt for the true God of Israel. In Elijah's day they worshipped Baal, rather than Jehovah.

What about our modern times, does the modern man accept the true gospel of Jesus Christ, or does he try to find a substitute? Oh no, we would not worship Baal! We are too civilized for that! We would not even worship a golden calf, or would we?

And yet, if we have eyes to see, we must admit that in the midst of a Christian environment, modern man has found a substitute for the Gospel of Jesus Christ. There is today a revolt in religion. Creeds and dogmas are abandoned. Even God, the sovereign Ruler of the universe, is negated and dethroned. Many today are on the lookout for some alternative to religious faith, some substitute for the Gospel of Christ.

The point I wish to make is this. That alternative is ready at hand. A new religion has appeared on the field. A substitute for the Gospel is offering itself. It is the worship, not of God, but of man. This is the most serious rival which Christianity in this generation is facing. IT IS CALLED HUMANISM. But the name matters little. It is the thing, the attitude of mind, the way of life, with which we are deeply concerned.

In history there have been many brands of humanism. There is that of Protagoras five centuries before Christ, with this watchword, "Man is the measure of all things." In recent times there is that of Swinburne with his cheap sneer at Jesus as the "pale Galilean," and his slogan, "Glory to man in the highest, for he is the master of things!"

The humanism that confronts us today is a direct, declared rival of the Christian faith in that it puts man in the center of the picture. It summons man to work out his own plan of salvation and construct his own scheme of values. It pins its faith to science and education and human brains for the redeeming of the world, rather than to the grace of God and the divine atonement.

This humanism, or deification of man, finds many different expressions in our day. It seeks to explain

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This humanism . . . seeks to explain away the supernatural in religion, reducing Christian belief to mere fantasy-thinking. It substitutes self-expression for Christ's demand for self surrender. It substitutes the instinct for the rule of God, and culture for the cross. . . . It is the root and core of a pleasure-mad world.

away the supernatural element in religion, reducing Christian belief to mere fantasy-thinking. It substitutes self-expression for Christ's demand for self-surrender. It substitutes the instinct for the rule of God, and culture for the Cross.

It is the root and core of a pleasure-mad world. Luther once said that anything becomes to us a god to which we give our first attention, our complete devotion, and our first aspirations. When you see a youth, or anyone for that matter, seeking plasure and entertainment as the first objective of life, at the expense of religious duty and faithfulness, you can be sure that he has found a substitute for the Christian gospel.

Humanism makes people become so immersed in secular things that they have no time for or interest in the gospel of Jesus Christ. Often you will find that people who have no interest in the church are very much interested in civic clubs, social clubs, and service clubs. All power to these clubs, for they are doing a fine piece of work. But when a man, who would not for anything in the world miss a banquet at a service club, regularly misses a banquet spread with the Manna of Heaven and the gospel of salvation, we have reasons to wonder whether he has not found a substitute for the real Christ of the church.

The rock on which our modern substitutes for the gospel go to pieces is the basic fact of sin. The great danger to the spiritual welfare of the soul lies in the fact that modern humanism holds that a man can have, and ought to have, absolute, unbridled freedom to do as he likes, and to drive his own way down any path of self-expression that he chooses. In this Huxley was right when he said that "a man's worst difficulties begin when he is able to do as he likes." It is a tragedy that so many people believe today that almost anything can be justified in the name of this new morality!

The trouble is that this new morality itself is a fallacy. In this age we need to have it indelibly written upon our minds that God's will, God's truth, God's throne, God's everlasting decisive difference between right and wrong—that difference for which Christ died—stand as fast and as binding as ever, and claim every decent soul's highest allegiance.

Do you not see why all these modern substitutes for the Gospel are so unsatisfying? They may be as clear as the waters of Babylon, but they have no cleansing power.

The task of the church, faced by the modern challenge, is surely abundantly clear. It is to proclaim a full evangel in all its width and sweep and power and splendor! It is to cease arguing the case for religion, and to concentrate instead on the heralding of the living God. It is to refuse to be deflected by as much as one degree from the great primary Commission, which is to hold up Christ, crucified, risen, exalted!

Surely, the church is facing great difficulties today. But still we can never forget that for the church possessing the passion of evangelism, this is an hour of unprecedented opportunity. Tens of thousands, disillusioned by the failure of all the alternatives for Christ, are now ready to hear of some more excellent way. Let us take courage in this that it is as true today as it was when the words were first spoken long ago, "I, if I be lifted up from the earth, will draw all men unto Me." Do you believe that?

Conference President to Editorship

JESSE N. SMUCKER, president of the General Conference has resigned his pastorate at First Church, Bluffton, Ohio, to become editor of THE MENNONITE.

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Jesse N. Smucker

Brother Smucker brings to the task of the editorship a wealth of experience. In addition to the perspective and insight offered by the chairmanship of the General Conference for two terms and membership on the Seminary Board, he will serve with the advantage of some thirty-four years in the ministry and two years in relief work in the near east.

Brother Smucker has been pastor at the Oak Grove Church, Smithville, Ohio; Bethel College Church, North Newton, Kansas before coming to Bluffton, Ohio in 1942. He announced his resignation to the Bluffton congregation as being effective June 1. He succeeds Jacob J. Enz, acting editor, who plans to continue his graduate biblical studies.

MENNONITE MEN FOR CHRIST

MEN'S BROTHERHOOD HAS WORK NIGHT AT THE CHURCH

On November 2 the following 22 men appeared for a work night at the Bethel Mission Church, Winnipeg, Manitoba: John Unger, Peter Buhr, C. A. Friesen, Isaac Funk, Henry Martens, Henry Peters, Edward Enns, Henry Dueck, Menno Klassen, David Schroeder, H. H. Funk, Jacob Buhr, Benno Toews, Ben Braun, P. P. Reimer, George Brawn, Peter Schroeder, I. I. Friesen, Arnold Regier, Henry Funk, Erdman Buhr, Jacob Buhr.

Among the many jobs that were done was the cleaning and servicing of the heating equipment, sanding of the floor of the main room leading into the church, cleaning and putting on the storm windows, sanding and repairing some of the church pews, cleaning of closets, etc.

Refugee Problem Grows At Rate of 1,500 per Day

AKRON, PENNSYLVANIA. Critical general need has passed and in addition to the chronic need, only spot help will be required among the general population. With the refugees, however, it is a different story. The refugee problem has grown and is still growing with an alarming sum of 1,500 refugees being added to the millions of other refugees every day. If no change takes place in present military-government policies, this problem cannot be solved. If they could migrate to other lands, it would help a great deal; but without work and a place to live here on the continent, they have little other chance but to disintegrate morally and spiritually.

Our aim in this rehabilitation program, which also includes liaison and help to our European Mennonite brethren, promises to be one of the hardest and most demanding tasks we have faced up to the present time.

Transition

Gone are the days of people starving in the streets; but under cover there remains gnawing need, hunger, and cold among certain groups of people. In place of the vast material-aid have come the community centers, Voluntary Service, and spiritual rehabilitation work. Refugee work goes on. Material-aid to smaller needy groups continues. Children's homes continue. The door for spiritual rehabilitation is open.

A Continuing Witness

One sees the M.C.C. program of the future to be one of great responsibility for all concerned. The distribution of material aid and the efforts to interpret our reasons for being here have awakened interest and challenged many, and they are now turning to us for further help. These are people who wish to learn more of the meaning and application of a living effectual Gospel.

This challenge that M.C.C. has given to others to re-think their present values of moral and spiritual living has opened a new area of responsibility. We have a wonderful opportunity to aid in this field. Our community centers, work camps, Voluntary Service, and children's homes have been steps taken to attempt this.

The Spiritual Equivalent

In the year ahead we will be striving to hammer out the spiritual equivalent of the *Broetchen* in Hamburg, shoe heels in Heilbronn, brick walls in Espelkamp, and the vaccines in Naples. A Protestant pastor recently remarked, "You have *shown* us; now you must *say* it." If we have had an effective and valid ministry to supply bread to starving people so that they can regain strength, then certainly the Christian essence that validated this ministry has an even greater relevancy in helping people to again achieve lives with real meaning and purpose.

—from letters by Walter Eicher, Paul Peachy and others.

More Warm Clothing Needed

Things may look better in Germany, but a different picture is seen by those who conduct clothing distributions among the most needy people in the poorer section of a city. Recently at Frankfurt, in a clothing distribution the workers received more requests for warm clothing than they could fill. There seemed to be a never-ending cry for warm sweaters, coats, and jackets for everyone. What is considered warm in America is often not adequate there, for homes are not heated and therefore people must wear more clothing. The need for warm clothing will continue.

Mennonite Aid Notes

A number of Mennonites from Paraguay have been coming to Canada, sponsored by their respective relatives in Canada. The M.C.C. has helped these persons in completing arrangements for their passage to New York, and also in cooperation with the Canadian Mennonite Board of Colonization, has assisted them in transportation to their sponsors.

Walter A. Claassen and family of Whitewater, Kansas, sailed on January 12 for Uruguay, where he will serve as co-director of the refugee resettlement program. It is planned that he will be stationed at the El Ombu resettlement project while Arthur Jahnke, sharing in the directorship, will be located at the Montevideo office.

Service Among Migrants

Attention is being given to a need among migrant laborers in other places besides New York. For instance, in one area in California there are reportedly 100,000 migrants living on a very narrow margin economically. The field is open for Christian welfare work of the type that a Voluntary Service unit could perform. Anyone interested in this or other types of service projects, write to Voluntary Service Section, M.C.C., Akron, Penna.

SERVICE FOR PEACE "Worth While"

Very favorable reports have been received from those who have secured their copies of *Service For Peace,* the first official and complete account of the M.C.C. C.P.S. program. Thus far a substantial portion of the sales have been to ex-C.P.S. men The book is also of vital interest to every home—every young person—every church worker. Books are available at Mennonite bookstores, conference headquarters, or from the publisher, Mennonite Central Committee Price: $3.00 per copy. Ex-C.P.S. men should order from the M.C.C. office, Akron, Pa., to secure the special rate.

Peace Section Notes

Recent reports indicate that local draft boards have been warned of a possible call for recruits. With the present Selective Service law expiring as of July 1, some renewal of draft activity may take place. It appears also that militarist groups will press for enactment of some conscription or selective service extension measure. The Peace Section of the M.C.C. is keeping in touch with any developments relating to draft legislation. The National Service Board for Religious Objectors, with office in Washington, D. C., is also helpful in interpreting developments relating to our peace position.

J. Harold Sherk, secretary of the M.C.C. Peace Section, spent several weeks in visiting constituent church groups in the western parts of Canada and the United States.

LATIN AMERICA . . . (from page 84)

so numerous no one can remember them all. The government has made, and continues to make, a purge of any employees who had any political affiliation with the Apra party. The power of the Roman church in Peru is greater than ever, and civil marriage and religious liberty are threatened once again.

The Red Herring

The struggle for freedom is being waged in different ways in the various countries. In some, it is against militarism and clericalism and the trend toward totalitarianism or strong-man government, in others against the old-style dictators, while in others where liberal gains have been made, it is against social and economic inequalities, ignorance, poverty, and disease.

Generally speaking, the liberals and those who struggle for democracy and freedom in their own countries are caught between the totalitarianism or repression of the right and the threatened penetration of the left.

What about communism in Latin America? The Communist epithet is used very losely in Latin America, as elsewhere. Almost anyone who has liberal views on labor or social reform is labeled Communist, and in many places Protestants are called Communists also. This is partly due to ignorance as to what communism is—and what Protestantism is, too—and partly to propaganda in the Roman Catholic pulpit, and emanating from Roman Catholic sources, in the press. This church sees in communism a deadly enemy, because it cuts at the roots of its wealth and privilege, though this is not the line it uses. It is easy to see how that church can get the blind, unquestioning allegiance of the wealthy, whose position is also theatened. An ex-president of a Latin American country recently told a friend that the liberals of Latin Ametrica tend to view communism as the only force standing up to the Roman Catholic Church, which they believe is the source of many of their evils.

In an article in *Look* magazine (October 4, 1949), Bishop Oxnam, writing on the theme "How the Protestants Fight Communism," shows how communism has been unable to take root in Protestant countries. He says, "Communists know that Protestantism creates an atmosphere in which tyranny cannot breathe" . . . "Protestatism fertilizes the good earth with freedom and democracy."

Said Rómulo Gallegos, liberal ex-president of Venezuela, "Satisfy the longing for justice and well-being that torments the popular soul, with practical, positive, concrete achievements and thus remove it from the seduction of Marxist promises." But these achievements require a culture with a moral and spiritual foundation.

For those who can read, Communist propaganda, with its messianic interpretation of history in terms of economic determinism, is always on hand. In a sense, there is a repetition of the situation in France just before the Revolution of 1789. The aim of the Revolutionaries was the destruction of the church as a political organization, and of its privileges and wealth accumulated by exploiting the superstition of the people. Writers such as Rabelais and Voltaire fought the church with ridicule and satire, but in so doing they also weakened or destroyed religion itself. The same danger exists in Latin America today.

Why of Communism

As a result of the void left by Roman Catholicism and its spiritual bankruptcy in Latin America, many who have broken off all contact with the church are turning to esoteric cults, to skepticism or materialism. As the Buenos Aires Conference said, "The intellectuals and the students boast of their skepticism, and the workers embrace materialist ideologies (including communism) with almost religious fervor." Writing in *The Nation,* Alvarez del Vayo said, "What is happening in China will one day happen in Latin America."

What have we to say to all this? Undoubtedly, the challenge of the hour is tremendous, if we could only see clearly the forces that are lined up in the struggle.

The United States is locked in a titanic ideological and political struggle with communism. There is danger in the way it condones or overlooks the totalitarianism and clerical fascism of the right on the assumption, we suppose, that it is not as threatening as the totalitarianism of the left. But in the struggle for freedom it is, and let us make no mistake about it. Ask any Protestant who has lived in Spain . . . ask anyone who has lived in any of the countries under military rule or strong-man dictatorship in Latin America.

The struggle for freedom in Latin America is part of the world-wide struggle between reactionary, authoritarian religion and the forces of liberalism. The Roman Catholic Church is attempting to retain or take unto itself temporal power and a privileged position, without any regard for the rights of those of other faiths. When this happens, freedom itself is in danger.

We believe that a strong Protestantism is the great need in Latin America. The Protestant church is growing there fast, but it is still only a minority.

Only a strong Protestant movement can create a force for righteousness, a force that will liberate the human spirit. The soul of freedom is the freedom of the soul, and we believe that the Latin American soul will not be free until it surrenders itself to Jesus Christ. It was he who said, "Ye shall know the truth, and the truth shall make you free." "Where the spirit of the Lord is, there is liberty."—*Watchman-Examiner*

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The Washington Scene

SECRETARY JOHNSON PLEADS DRAFT EXTENSION

ON January 20, Defense Secretary Johnson read to the House Armed Services Committee four reasons why Selective Service should be continued after the present law expires on June 24, 1950.

Effect Abroad

First, said the Secretary, there is the "possible effect abroad of failure to extend the Act." He argued that continuation of Selective Service "gives notice to the world that we are determined to be strong and faithful to our obligations" such as the Atlantic Pact and Military Aid program. In the ensuing question period, some Committee members indicated that economic aid abroad is better than military aid.

Precious Savings in Time

"Second," Secretary Johnson continued, "there would be a precious savings in time if an emergency should require the return to inductions." Without Selective Service it would take seven months to be able to induct 300,000 men per month, but with it only three months would be required. A Committee member asked how there could be a savings in time if military camps were allowed to be closed as is now the case. Two leading Committee members argued that a strong Reserve would save just as much or more time than Selective Service.

Guarantee Strong Military Posture

Secretary Johnson's third argument was that Selective Service continuation "will guarantee a strong military posture." Without Selective Service there is the risk that enlistments will fall off. On this point Committee questioning was severe. Chairman Vinson asked why Selective Service is needed if the armed forces we now have are being reduced. Representative Kilday pointed out that the Army will not now take raw recruits, is now actually reducing forces below the approved budget, and still asks for Selective Service extension. He also showed that the Navy and Air Force take raw recruits and previously testified against Selective Service. Only the Army wants it. He further indicated that the selectees under the present law are practically all out of the Army and the Army is still reducing forces. Representative Johnson (not Secretary Johnson) asked if a better recruiting program would not be cheaper and at the same time stimulate enlistments as effectively as Selective Service. Representative Brooks said we want to get away from regimentation in peacetime. Secretary Johnson answered that Selective Service *is not regimentation!*

Maintenance of Strong Reserve Forces

The Secretary argued, in the fourth place, that a Selective Service law would help stimulate enlistments in the Reserve forces. Some Committee members asked if a strong recruitment program and a program of adequate pay would not also stimulate the necessary encompromise.

UMT by Back Door?

One Representative asked Secretary Johnson if draft extension meant that there would be a later request for universal military training. "Not during the three-year extension period," was his reply. The implication seemed to be that after the three-year period universal military training would be requested.

Stand-by Legislation

At the end of the session Representative Vinson asked if the Administration would agree to having the present law remain on the books with the provision there should be no inductions except by a joint resolution of Congress. The Secretary answered not by a joint resolution by Congress but that inductions should take place in case of an emergency declared by the President. Vinson jeeringly replied there is "always some kind of emergency." As he left, the Defense Secretary promised to confer with President Truman at luncheon to discover if the latter would approve this comromise.

Conscientious Objectors Provisions

The present law gives deferment to conscientious objectors adjudged sincere by their local boards. Johnson said no change in the present law would be asked as the Defense Department wanted no controversial items in the present law to be discussed in hearings or on the floor of Congress. The identical extension bills, H.R. 6,826 and S.2,861 of only six lines ask simply that section seventeen of the present Act be changed to make "second anniversary" read "fifth anniversary"—a simple three-year extension. Numerous other courses in the government have assured us of little if any possibility of present conscientious objector provisions being changed if Selective Service is extended.

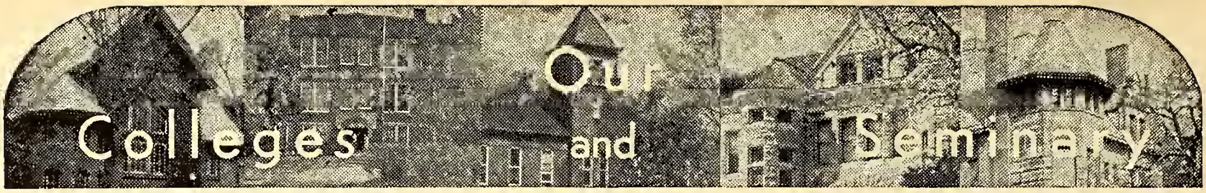
GET SOMEBODY ELSE

The Lord had a job for me to do,
  But I had so much to do,
I said, "You get somebody else,
  Or wait till I get through."
I don't know how the Lord came out,
  But He seemed to get along,
But I felt kind o' sneakin' like—
  Knowed I'd done God wrong

One day I needed the Lord—
  Needed Him right away;
But He never answered me at all,
  And I could hear Him say,
Down in my accusin' heart:
  "Negro, I'se got too much to do;
You get somebody else,
  Or wait till I get through."

Now, when the Lord He have a job for me,
  I never tries to shirk;
I drops what I have on hand,
  And does the good Lord's work.
And my affairs—can run along,
  Or wait till I get through;
Nobody else can do the work
  That God marked out for you.

(Attributed to Paul Lawrence Dunbar)



RUSTIN ADDRESSES BLUFFTON GROUP

Bayard Rustin, representing the American Friends Service Committee, gave three lectures in Bluffton Monday, January 30. Two of these were given in the college chapel and one in the First Mennonite Church. The meetings were sponsored by the Peace Club.

Harry Yoder visited Mennonite church communities in Iowa and Illinois, interviewing high school seniors. He also spoke in the church at Tiskilwa, Illinois, and called on the membership in the interest of the Founders Hall Building Fund.

Ernst Crous visiting Mennonite leader from Europe, spoke at the vesper service Sunday afternoon, January 29. He and Mrs. Crous will spend the month of February in Bluffton. Crous spoke on "Present Conditions of Church Life in Germany."

The music departments of Bluffton and Ohio Northern cooperated in sponsoring the presentation of "Don Pasquale" by the New Lyric Stage Opera Company in the Lehr Auditorium, Ohio Northern University. The presentation was given Friday evening, February 3.

BETHEL COLLEGE

The Hutchinson Symphony Orchestra, consisting of more than sixty players, gave a concert in Bethel College Memorial Hall, January 24. It was sponsored jointly by the student council and the public relations department.

While attending the annual meeting of the American Association of Colleges in Cincinnati President Kaufman also attended a meeting of the Council of Mennonite and Affiliated Colleges. The foreign student exchange program and a summer trip to Europe for college students were discussed. Bethel College is allowed to send eight students and alumni on the summer tour. Another interesting report which he brought back was about a new Christian University to be established in Japan. The project was initiated by the National Protestant Council on Higher Education, and one of the instigators was Maurice Troyer, who is of Mennonite background. College professors are called upon to make donations for a library for this new Japanese university.

CANADIAN BIBLE COLLEGE BIBLE WEEK MARCH 13-17

The Canadian Mennonite Bible College announces its Bible Week for this year. It will be held from March 13 to 17. The visiting speakers for this occasion will be J. J. Nickel, Langham, Sask.; A. E. Kreider, Goshen, Indiana; and, John Thiessen, missionary from India.

A recent privilege that was enjoyed by two Bible colleges here in Winnipeg has been the exchange of messages from the two college presidents. On January 18th. Arnold J. Regier, president of C.M.B.C., spoke in the chapel service of our sister college, the Mennonite Brethren Bible College. Then, on January 24, H. H. Janzen, president of the M. B. B. C., gave a return message here in our chapel service. Plans have also been made for an exchange program of the student bodies as a whole to be held in the near future.

Recently many opportunities have offered themselves to the students to become better acquainted with the work of the M. C. C. David Schroeder, a M.C.C. representative for Western Canada, is giving a series of talks every Thursday during the chapel period on the various types of work that M.C.C. engages in. Other recent visitors to our college from the M.C.C. have been J. Harold Sherk, C. F. Klassen, and C. J. Rempel.

FREEMAN'S PIONEER HALL BY COMMUNITY COOPERATION

Work on Pioneer Hall, the new auditorium-gymnasium, is progressing steadily. Even in the severest weather crews of volunteer workers are busy almost daily. That this building is an outstanding example of community co-operation may be seen from the fact that up to January 1, 1950 there have been 2,099 days or 16,792 man hours of labor donated by men who work under the supervision of hired foremen and supervisors. The next major project will be the installation of the heating system. The members of the Women's Auxiliary have taken as their project the equipping of a completely modern kitchen for the dining hall in the basement. Much of the equipment is already on hand.

A check on last years' Junior College graduates shows that the majority of them are continuing their education. Among the schools chosen were Bethel, Tabor, General Beadle Teachers College, and South Dakota University.

BRETHREN LEADER SPEAKS TO SEMINARY

M. R. Zigler, for many years head of the Brethren Service Committee and now director of its European Peace Commission with headquarters in Geneva, Switzerland, spoke at the Bethany chapel services Friday morning. He indicated that after many years of frustration and defeat, the witness of the Christian peacemakers and especially that of the historic peace churches, is finally being given some attention. He indicated that he is still greatly committed to cooperative thinking and action among the three historic peace churches—Quakers, Mennonites, and Brethren—and is eager for some common thinking on these great issues which can be presented to other Christian groups. Zigler will soon embark on a busy speaking schedule from coast to coast which will take him till next June at which time he will return to Europe for another term of service.

The Seminary octet gave two programs on Sunday, January 29: at the Topeka Church, Topeka, Indiana, where Esko Loewen, a graduate of this school, is pastor, and the second in the First Church of Berne, Indiana, where Olin Krehbiel is pastor.

Jottings

—**Herold Church, Bessie, Oklahoma:** Since Brother T. H. Kliewer resigned as deacon because of ill health, Brother Otto Nickel was elected to take his place at a recent meeting. As Mr. Nickel was already serving on the executive board as trustee, a vacancy occurred and Brother Paul Horn was elected to act as trustee. We have had very little moisture lately; the weather has been quite varied. One afternoon the mercury climbed to around 80 degrees and the next morning everything was frozen stiff.—Mrs. H. B. Schmidt, Corr.

—**Grace Church, Dallas, Oregon:** Our annual business meeting was held in December when elections and arrangements for another year were made. On January 1 the men's quartet from Bethel College was in our midst. The program was enjoyed. Our congregation has taken part in a heifer drive for relief. On January 29 the six Oregon Mennonite churches had pulpit exchange. The two Ladies' Missionary Sewing Societies meet twice a month to sew for relief and bazaar. We have been in winter's cold grip for several weeks and the Sunday and week-day meetings are not too well attended.—Mrs. Frank J. Schmidt, Corr.

—**First Church, Geary, Oklahoma:** At our annual business meeting on the first of the year, Brother Otto Krehbiel was elected our new secretary. Brother O. P. Ruth has served in this position for forty years.—Corr.

—**Newport Church, Newport, Washington:** Communion services were observed January 8. The new church and Sunday school officers were installed at a joint service on Sunday, January 22. Because of snow and cold the installation had been postponed. P. P. Tschetter preached one sermon on January 12, but due to bad weather he had to leave the next day. Mr. and Mrs. Ben Woelk lost their house and all its contents through fire on January 15. The church members are helping them.—Mrs. H. D. Hiebert, Corr.

—**Saron Church, Orienta, Oklahoma:** Waldo Flickinger from the "Go Ye Mission" was with us from December 25 to 30, giving a series of messages on "God's Plan of Redemption." Marvin Dirks and the octet from the Seminary in Chicago were with us on Sunday morning, January 1. The program they gave was very much appreciated. On that evening Herman Buller Jr. gave a report on his work and some experiences as M.C.C. workers in Europe. He also showed some pictures. On the evening of January 6 Missionary Marie Regier told us of the China churches and their experiences. Andrew Shelly, who is conducting a Bible course at Oklahoma Bible Academy at Meno, was with us the evening of January 18. Alvin Regier and a quartet came with him and furnished music. Last Sunday, the Albert Jantzens from O.B.A. were with us. They brought the message in the morning and in the evening they showed some pictures of China as it had been when they were working there. Our pastor, H. P. Fast, was at Corn, Oklahoma, from January 18-22, giving a series of messages in the M.B. Bible School at that place.—Mrs. John H. Frantz, Corr.

—**Glendale Church, Lynden, Washington:** On December 29 our congregation enjoyed an inspiration musical program by the Bethel College male quartet under the direction of David Suderman. On January 22, P. P. Tschetter of the Grace Bible Institute delivered the morning and evening messages. Due to road conditions in Canada his speaking schedule there was canceled and this made it possible for him to conduct a series of meetings in our church the following week. The Men's Brotherhood is busy constructing Sunday school rooms in the building which was recently purchased for Sunday school purposes. Our pastor, Dan Toaves, is beginning a series of Sunday morning messages entitled "Natural, Carnal, and Spiritual Man."—Mrs. Clarence Schmidt, Corr.

—**Deep Run Church, Bedminster, Pennsylvania:** Many have received the *Handbook to Mennonite Hymnary* through our young people. Displaced persons finding homes in our midst are as follows: John Czyzyk with Enos Moyers, Chalfont; Mr. and Mrs. Edward Tupitis and two-year-old daughter Vizma with Norman Wismers, Hilltown; and Rosna and Vilga Galinskis with Ely Fretzes, Pleasant Valley. The Tupitis family and the Galinskis children are from Latvia, and the mother and another sister of the later children are working at our Home for the Aged at Frederick. Clarence Mood is recuperating nicely after a recent narrow escape in a tractor accident. Plans are being made for our annual congregational fellowship supper.—Corr.

—**Hoffnungsau Church, Inman, Kansas:** Our church dedication services were held on January 22. It was a beautiful day and an estimated crowd of 2,000 people attended the afternoon services. All seating space was occupied and a large number stood outside where a public address system was used. A fellowship meal was served at noon and also after the afternoon service. Dedication Day was followed by a series of three meetings conducted by Walter Gering. Child consecration took place Christmas Day. On January 2, we had our annual business meeting. January 15, Miss Erna Fast of Mountain Lake, Minnesota, told of her experiences as a relief worker. On January 29 our C. E. presented a program at the Buhler Church.—Mrs. Ben M. Ediger, Corr.

SONG FESTIVAL PLANS

Plans for the Mennonite Song Festival were made by the officers of that organization when they met on the Bethel College campus on January 22, 1950. As has been customary, the festival will be held at the Memorial Hall, North Newton, Kansas, May 7, 1950, both afternoon and evening. The afternoon program will be devoted to music from the different churches in the Western District Conference area, this being a men's, a ladies', or a mixed choir. If any of these churches have junior choir, it is hoped that they will also prepare to sing at this festival. For the evening all music lovers are invited to participate in a mass choir that will be responsible for the major part of the program. Rehearsals will be announced at a later date. Neither did the committee forget that everyone enjoys the singing of chorales and hymns; therefore, each program will include singing by the congregation.

—**First Church, Hillsboro, Kansas:** Erna Fast who has served two years in M.C.C. relief in Germany spoke in our church Tuesday evening, January 17. She also showed some slides. Cornelius Krahn of North Newton gave an illustrated lecture on Mennonite history for our C. E. program on January 15. Johnnie Bartel of our church and Myrta Klassen, member of the First Church in Newton, were married January 20. For the fifth Sunday evening our Mission Societies have planned a special program. A group of missionaries will speak and sing in their foreign languages. Marie J. Regier will be the main speaker. The women of our church have all day relief sewing every last Thursday of the month.—Mrs. Wm. Bartel, Corr.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

An Open Letter to Youth

4614 Woodlawn Ave.
Chicago 15, Illinois
February 3, 1950

Dear Young People:

It seems that as soon as Christmas is over one begins to think of next summer. With that thought comes the question, "What am I going to do during the summer months?" And so we begin to think of the possibility of finding work, of going someplace on a trip, or perhaps of just staying home and helping with the work that needs to be done. In the last few years more and more young people and some that aren't so young have come to think of the summer in terms of an opportunity of working in the program known as Voluntary Service.

Surely most of you know what is included in the Voluntary Service program. Voluntary Service offers opportunities for young people to participate in projects of great variety. All of the fields of activity chosen are those where a need can be filled in Christian service. The various units provide tasks for people of all types of ability. Projects are located in Europe, Mexico, Canada, and in many areas in the United States.

If you are looking for a summer filled with the fellowship of young Christians, with the satisfaction of doing good, of rich experiences, of training in vital jobs, here's your chance. You can attend mental patients, work with old people, teach Bible school to Indian children or Negro children, help with Bible school and recreation in Chicago or New York City, serve with Canadian young people on their Youth Farm in Rosthern, Saskatchewan, be a part of Youth Team or a Peace Team that travels in our Mennonite communities, serve as migrant worker, or perform a host of other services that are waiting for you.

The General Conference Voluntary Service committee, as well as the M.C.C. is the organization that makes these opportunities possible for you. To have the best summer of your life think about Voluntary Service, pray about it, and then when the time comes, fill in the application forms.

We would be glad to have you write to us if you are interested in joining those who are ready and eager to give some time to Voluntary Service.

Sincerely,
Bertha Fast, Director
General Conference Voluntary Service

YOU Are Called to Serve . . .

8245

IN THE DEEP SOUTH OF MISSISSIPPI . . .

Helping pour the foundation of a new church house in the Mt. Calvary Community, Voluntary Service workers are Howard Harder (seated), Marvin Bartel, Herb Ediger, and Deacon Monroe standing.

910

AMONG THE CHEYENNES AT LAME DEER, MONTANA . . .

Montana Indian boys with whom 1947 General Conference Voluntary Service workers worked.

8251

IN BOMB-SHATTERED EUPROPE . . .

Voluntary Service workers in Germany carry a beam of prefab baracks at Hamburg.

897

ON A YOUTH TEAM . . .

General Conference Voluntary Service Caravan: Eldon Epp, Bertha Miller, Norma Jost, ElDoris Balzer, and Rudolph Martens.

IN NEW YORK'S HARLEM OR CHICAGO'S SOUTH SIDE . . .

Voluntary Service workers help Chicago children with handicrafts.

908

8703

AMONG THE MIGRANTS . . .

Nomadic Harvesters listen to Leonore Friesen.

Personal Representative of Christ

by Pete Buller

NIGHT duty on the 11 P.M. to 7 A.M. shift—that is where I found myself upon joining the Summer Voluntary Service Unit at the State Village for Epileptics at Skillman, New Jersey. One night I noted on my cottage office desk an M.C.C. bulletin, and as I sat there the bold inscription on its front caught my eye—"In the Name of Christ." Before me was my night report. On the blank space after "Employee on Duty" I had written "P. Buller." A startling thought forced itself upon me. I dramatized it by crossing out my own name and writing instead, "Jesus Christ."

So that was it. I and every other young person who had entered Voluntay Service was the personal representative of Christ Himself. I thought of our eighteen-member unit. Together and individually we had the privileges of representing Christ to all those about us by our words and actions. Not only was it our privilege, it was also our duty as followers of Christ.

The Only One That Rings True

An incident which had occurred recently made me realize that our fellow employees saw in us something of the Spirit of the Master. One of the supervisors who claimed to be an atheist and a disbeliever in anything supernatural had told me quite frankly, "Of all the religious faiths there are, the only one I've seen that really rings true is the kind that your group of young people has."

To the patients it was our privilege to represent Christ. The effect of our witness even on the mind of a child was seen when I overheard one of the little fellows caution his playmate, "You should never curse a Mennonite, they are a religious people."

The greatest joy in serving Christ at Skillman was in representing Him in the fact of human need. It wasn't that we did such world-shaking things. Rather it was the joy of practicing simple Christianity and exercising love to a group of people who knew only neglect, abuse, and suffering.

A Curse and a Warning Kick

Old Tony was quite accustomed to being awakened at 3:00 A.M. by a curse and a warning kick in the side while the attendant yanked the soiled sheet from under him. Imagine his surprise one night when he was quietly but firmly awakened and told to rise for a minute while the attendant changed his sheet. And strangest of all, before the attendant left he tucked Tony back into bed, and wished him a cheery goodnight. Changing sheets for a 60-year-old man at 3:00 A.M. may not seem like Christian service, but the members of our unit who worked in Tony's cottage found it so. The smile that crept over Tony's face and the strange light that glowed in his eyes as I left him was ample reward for the privilege of representing Christ.

Torn Away From Mother

Then I thought of Clyde who had just recently come to Skillman. Torn away from his mother and home, his little heart spent its hours beating out great lumps of loneliness. "Mr. Buller," he confided in me one day, the tears rolling down his cheeks, "I prayed to God every day that my mother should come to see me, but she doesn't come." Of course I could not bring his mother; but, as I put my arms about him, I knew that if Christ had been there He would have taken Clyde in His arms and given him a mite of that mother's love.

Or I thought of the times when the stillness of the night had been broken by the cry of Sammy as he suffered the agony of an epileptic convulsion. There wasn't much I could do but let him take my hand and hold it tightly while his little body struggled to free itself from the grasp of epilepsy. But as I did so I realized that if Christ were there He would touch that same body and heal it.

The night was passing on and I knew that daybreak would find me rushing about the cottage preparing for breakfast the 42 boys who lived there. I took the ink-remover and soon blotted out the words "Jesus Christ" on the line entitled "Employee on duty." But as I wrote mine back in I could still see a trace of the other underneath.

Comments by the Editor-- "Think It Over, Maybe You Are the One"

CAN YOU PICTURE YOURSELF in the densest slum in America, amidst the noise, suspicion, fear, filth, and dirt of jam-packed East Harlem?

Had you ever thought of carrying a bunch of keys and locking the door behind you in Ward C of the East Wing of the mental hospital? And then, with one or two other attendants you take care of from fifty to two or three hundred mental patients of all descriptions?

Did it ever occur to you that you might be able to teach the Bible in Lame Deer, Montana among the Cheyenne Indians or in Arizona among the Hopis?

Or had you ever thought of leaving your comfortable world to live a summer among the shifting migrants who barely get enough for food and who become discouraged, engage in fights, get drunk, and only sink lower? Those shifting millions of our population who pick our onions, cherries, beans, carrots, celery, apples and much more of the food that sets before us on our clean tables—those are the migrants.

How would you like to work for a summer with a bunch of children from broken families who are derelicts without love or a home or any of the good things you know? Had you ever thought of making such children a little bit of joy and a bit of the stability you know?

How about you going to the Deep South where racial tension is severe and there in your best manner and your simple way try to share and help and build into others lives some of the Christian faith you know?

Or, had you ever thought of traveling from church to church, getting acquainted with our people, working with them, helping them in their church work, giving programs, using your talents wherever you could?

You see, there are hosts of possibilities for young people to serve the church. You don't get rich in money, but your spiritual treasury is filled. Think it over, maybe you are the one for Voluntary Service this summer. —EL

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Beyond Our Own

NEW YORK, — Mrs. Ralph J. Bunche, wife of the former U. N. acting mediator in the Palestine dispute, and Mrs. Ruth Bryan Rohde, one-time U. S. minister to Denmark, now a member of the U. S. delegation to the United Nations, yesterday helped launch a nationwide program to put a million American Protestant women on record for Christian unity throughout the world. At a meeting yesterday at the offices of the interdenominational United Council of Church Women, the group signed the "Ecumenical Register of Church Women" on which the million are to be enrolled. The project also called the "First Million," is sponsored by the United Council, an organization made up of women of every major Protestant denomination in state and local councils across the country.

CHICAGO — A county-by-county drive in 35 states to provide food for the needy abroad reached a nationwide climax January 30 at the Port of New Orleans with the National Dedication of the 1949 Christian Rural Overseas Program.

Highligting the dedication was a relief luncheon in honor of the contributions by Americans of food for the aged, ill, orphaned and destitute in 22 nations. The bulk commodities, given through the cooperative church program, are distributed abroad by church agencies.

Whether or not Sholem Asch undergoes baptism in water, in the opinion of most of the Yiddish writers he has already baptized himself in ink. Ever since he switched to Calvary as a literary theme, Asch has incurred the dislike of his former colleagues. Asch's latest venture into Galilee, the book *Mary*, is sure to produce an eruption in the Yiddish press. The first blast has already come from the pen of Benjamin Ressler, in the *Day*, who devotes three articles to the latest Aschininities.—Rabbi Samuel Silver, in *The National Jewish Post*

The American Sunday School Union is celebrating its 125 years of service. The Sunday school movement was initiated by Robert Raikes in Gloucester, England, in the year 1780. It was, however, in America that the Sunday school movement was to come to full flower. The American Sunday School Union paved the way for all evangelical denominations in the undertaking of Sunday school work.—*Watchman-Examiner*

SAN FRANCISCO—A New Year's resolution to banish "Bazaars, suppers, pledges, special offerings or benefits of any kind" from church financing was taken by the Park Presidio United church here.

The combined Methodist-Congregational church supports itself entirely from voluntary and anonymous contributions by its 400 members. Income is now $17,000 annually.

The plan began five years ago when the present pastor, the Rev. Robert W. Moon threw out the church's giving record books.

Covenant Weekly

ALABAMA.—The Alabama State Supreme Court has ruled that the court is no place to settle religious disputes. It refused to step into lawsuits growing out of disagreements among members of two Alabama churches, in one case the Church of God of the New Testament and in the other case the Primitive Baptist Church. One judge in rendering his judgment said, "This court and no other court in Alabama can say who is right in doctrinal belief and I believe all of them (parties to the suit) ought to spend more time on their knees than in court.—*Gospel Herald*

Book Notes . . .

BIBLE ATLASES FOR STUDENTS, TEACHERS, AND CHURCH LIBRARIES

In the study of Book of Acts, the Gospels, or historical portions of the Old Testament every teacher grapples with the problem of how best to present the geographical background. Teachers and church school officers should know that there are good Bible atlases at various prices. One is priced low enough to warrant the purchase of enough for each pupil to have one in his hand.

Atlas of Bible Lands, C. S. Hammond and Company, New York. This paper bound 32-page booklet has 32 maps and a number of photographs, some of which are colored, to illustrate people's customs, geography, architecture, etc. It lists at 50c with a discount of 20 per cent if purchased in groups.

Historical Atlas of the Holy Land, Rand McNally and Company, Chicago. Another paper covered booklet of 32 pages exclusively devoted to maps depicting different biblical periods. The group of maps is a selection from Hurbudrts' *Bible Atlas Historical and Descriptive*, described below. It lists at $1.00.

The Westminster Historical Atlas of the Bible: edited by George E. Wright and Floyd W. Filson, Westminster Press, Philadelphia, 7, 1945. This is definitely a teachers' atlas. Incorporating the very latest techniques in map making and the most recent archeological findings, this 114-page book not only presents maps and photographs of Palestine but also gives a table of biblical history, maps of early church history, and extensive printed matter which furnishes a most necessary supplementary background for intelligent Bible study. Listing at $3.50, it is probably the most dependable of the Bible atlases.

Bible Atlas, Historical and Descriptive: by J. L. Hurlburt, Rand McNally and Company, Chicago, 1910. Although one of the older atlases, this is the most complete of the group that is listed here. Its 168 pages include some ninety maps and a host of illustrations. The text or printed matter that accompanies these is very helpful in rounding out the geographical and historical background. It lists at $4.50.

Either or both of the latter two ought to be in every church library of serious Bible students.

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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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by Charles A. Welles 112

The Mennonite

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Of Your Pen Acquaintance

LEONARD METZGER, ("The Biblical Significance of Fellowship"), Normal, Illinois, is pastor of the Normal Church (Central District) and popular retreat leader in the Central and Middle Districts.

WILHELMINA KUYF ("In China: Baptisms and 'Liberation' on Christmas") Chengtu, West China, does Christian work among university students in that large West China center. This article is the first since the "bamboo curtain" closed around Chengtu.

W. C. VOTH ("A Missionary's Sunday in Hongkong"), Hongkong, China, serves as Conference missionary.

MRS. TED E. CLAASSEN ("Let's Take the Family to Prayer Meeting"), Newton, Kansas, is the mother of four growing children who found time to tell of a revival in interest in prayer meeting at First Church.

ELLIS GRABER, (Eastern District Observes Birthday of Denomination"), Souderton, Pennsylvania, is pastor of the Zion Church at Souderton.

RITA ANN GRABER ("Freeman: the Story of a Christian Junior College"), Freeman, South Dakota, is a student at Freeman.

The Reader Says

Dear Editor:

Encosed find a check for $2.50 for which please renew my subscription to the MENNONITE. We appreciate the paper very much, and believe it should be in every Mennonite home.

Sincerely yours,
Jacob K. Waldner
Bridgewater, South Dakota

Dear Editor:

I would not want to be without the MENNONITE.

Mrs. Mary Y. Burkhard
1011 South 7th Street
Goshen, Indiana

College Youths Evaluate Service

Winners of a contest for the best written evaluations on the Student-in-Industry project in Chicago sponsored by the MCC, were George Mark, Goshen College, first prize; and Shirley Dunham and Joan Buhler, both of Bluffton College, tied for second prize. First and second prizes of $25 and $5 were awarded by Don Kreider of Wadsworth, Ohio. A number of these essays will appear in published form.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

February 19-26, Brotherhood Week.

February 21, Seminary Board of Trustees meets in Chicago at 9:30 A.M.

February 22, Ash Wednesday.

February 24, World Day of Prayer.

February 26, First Sunday in Lent.

Feb. 27 to Mar. 11, Short-term Bible Course, Bethel College.

March 6, Bethel College spring quarter opens.

March 7, Mennonite Biblical Seminary, spring quarter opens.

March 12-17, Annual Bible Lectures, Bethel College, Melvin Cammack, speaker.

March 13-17, Bible Week, Canadian Mennonite Bible College, Winnipeg; speakers: J. J. Nickel, Langham, Sask.; A. E. Kreider, Goshen, Ind.; and John Thiessen, India.

March 17-19, Eighth Annual Rural Life Conference, Bluffton, College, participated in by Friends, Brethren, and Mennonites.

March 19-24. Annual Bible Week at Freeman Junior College, Jesse H. Ziegler, Bethany Biblical Seminary, Chicago, Illinois, speaker.

April 1, 2, Foreign Student Conference, Bethel College, North Newton, Kansas.

April 2, Palm Sunday.

April 2 to 9, General Conference Week of Witnessing.

April 7, Good Friday.

April 9, 1950, Easter.

April 27-30, Middle District Conference, First Church, Wadsworth, Ohio.

May 4-7, Eastern District Conference, Hereford Church, Bally, Pennsylvania.

May 7, 1950, Mennonite Song Festival, Memorial Hall, North Newton, Kansas, 2:30 and 8:00 p.m.

May 28, 1950, Pentecost.

May 28, Mennonite Biblical Seminary Commencement, Conrad Bergendoff, president, Augustana College and Theological Seminary, Rock Island, Illinois, speaker.

May 30, Bethel College, Commencement, 10:00 a.m.

June 1, Freeman Junior College, Commencement Day.

June 10-14, Northern District Conference, at the Gospel Church, Mountain Lake, Minnesota.

June 5, Bluffton College, Fiftieth Annual Commencement, D. Elton Trueblood, speaker.

June 22, Canadian Mennonite Bible College, Commencement, 10:00 a.m.

July 1-5, tentative dates for the Canadian District Conference Sessions, the Rosenort Church at Rosthern, Saskatchewan.

August 18-23, General Conference Minister's Retreat.

August 23-30, 1950. General Conference Sessions, Freeman, South Dakota.

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

COVER

This week's cover portrays the group of foreign exchange students in the various Mennonite and Brethren in Christ colleges last year when they attended their annual conference for foreign students held at Bluffton College. This year's conference will be held at Bethel College, April 2.

Editorials

THERE IS POSTIVELY NO REASON why Christians should get the atomic-age jitters which the front pages of our dailies have been reflecting. This is true for two reasons. First, the Christian has spiritual resources that lift him above such behavior. The Christian has a basic conviction that Christ's Kingdom "is not of this world." Furthermore, he has the conviction that ultimately the kingdoms of this world are to become the "Kingdoms of our Lord and of His Christ." The conviction about the second coming of Christ guarantees us that God will finally prevail. In the light of this the Christian regards himself as a "stranger and a pilgrim;" he cannot regard himself as anything else in a world in which men deliberately and studiously and some even religiously, break the law of God. In such a situation the Christian will not be seriously disturbed if he be ridiculed, hurt, imprisoned, persecuted, or even martyred. He knows he belongs to another world that cannot be touched by these. Furthermore, and this is the second reason why the Christian dare not become jittery, his very willingness to take his stand for his convictions is a means of serving his age by giving his contemporaries a witness that will point them to Christ and his Kingdom. In this way the Christian fulfills his obligation to "Occupy till I come." (Luke 19:13).

Be at war with your vices; at peace with your neighbors.—Benjamin Franklin.

It is not enough for a gardener to love flowers; he must also hate weeds.

THIS MORNING's newspaper carried the story of a prayer meeting among some of the actors and actresses in Hollywood. The meeting as the article put it was called to provide a place for people of the entertainment world "who are searching for some spiritual life." Some may react by saying, "Well, they sure need it!" But is this not a terrific reflection on the churches, many of which are dark on prayer-meeting night or do not otherwise provide an opportunity for their membership to profit by extended seasons of meditation, petition, and intercession. This strikes at the very root of the present church's need—a re-awakening of church members. The Sunday morning service with less than half the hour devoted to worship and much less to prayer is obviously insufficient to provide the neecssary amount of group-communion with God, that is needed to present to the world outside a dynamic aggressively Christian front concerned not only about the collective sins of our time but also with the conversion of the individuals who make collective sins possible. If our strength is in Christ and if the Church is the body of Christ with the members of the Church making up the body of Christ then we should not "forsake the gathering together of ourselves as the manner of some is." (Heb. 10:25).

A HOME MISSION WORKER recently asked why there were no station wagons for Home Missions. He had purchased and worn out a car or two in the process of doing work assigned him by the Conference. He also called attention to the fact that we ought to be more concerned about the opportunities for mission work here at home at a time when the doors are wide open. We can well imagine what will happen to a full gospel message even in free America once another war should get started. Yet there seems to be a feeling abroad that Home Missions can wait. One fact needs to be underlined. The geographical location of an unsaved soul in no wise eases the lostness of the condition of that soul. Perhaps the time is closer than we think, when we ought to dispense with the organizational boundaries between Home and Foreign Missions. No one will deny that although thickly dotted with Christian institutions, America is essentially a pagan nation. Furthermore, communication is far too efficient in these days to hide this fact any longer from the nations we seek to win to Christ. While the responsibility to reach out to the ends of the earth with the saving message will ever remain, the strength of that witness will be exactly in proportion to the depth of the Christian witness in our homeland.

"The soul is soluble in alcohol," says the California Liquor Control News.

ACCORDING TO THE *Reader's Digest* of January 1950 an individual who did considerable research on the effect of smoking came to this conclusion: "When I began research for this article, I was smoking 40 cigarettes a day. As I got into the subject I found that number dropping. As I finish the article, I am smoking ten a day. I'd like to smoke more, but my investigation of the subject has convinced me that smoking is dangerous and, worse—stupid. Finally, I enjoy my ten cigarettes ever so much more than I did the 40." Why should he stop short of complete freedom? He would find that he would enjoy all life more if he dumped the ten he is still smoking to say nothing of a number of people around him who are involved in the slavery of his poisoning habit in that they have to put up with smoke-filled rooms and clothes that are perennially saturated with the odor.—J.J.E.

They say that folks drink because of their problems. You can't drown problems; they float like a cork even when they are as heavy as lead. There are only two things to do with problems: one is to solve them and the other is to live with them. Not one of us can SOLVE all of our problems but we can LIVE with them—courageously and intelligently. Too frequently the alcoholic tries to throw his burdens off on someone else instead of carrying them himself. Even Jesus had to bear the cross on which he died.

The Biblical Significance of Fellowship

by Leonard Metzger

WE hear much today about the need of bringing the peoples of the world together in some common understanding. With the recent advancements in the field of science and invention, we find our world becoming smaller, distance meaning nothing, and travel time decreasing. As we are brought into this close proximity, we are faced with the problem of living together. Are we prepared to live as we are brought closer together?

As we glance about us, we find various patterns employed to solve this problem. Sometimes we have followed the pattern of political strategy. Again we have assigned this problem to the field of economics. If we only had a proper economic relationship with the world, our problem would be solved. True, these and others are symptoms of our problem, but they are not the basic issues. The crux of our problem is spiritual.

The great need of our day is Christian fellowship—the type of fellowship that was found in the early church, of being "members one of another." A fellowship such as described in I John 1:3, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with His Son Jesus Christ." A fellowship with the Father and with His Son Jesus Christ will result in true Christian fellowship, which will in turn bring a proper relationship with one another. Let us note a few things that happen when we come into this proper relationship with God and our fellow-men.

First of all as this experience brings us into a proper relationship with God it produces a fellowship with God which is the highest possible experience for the human soul. If our fellowship is with the Father then our joy is full. The poet, Tennyson, puts the experience in these words,

> Speak to him, thou, for he hears,
>   And spirit with spirit can meet;
> Closer is he than breathing,
>   And nearer than hands and feet.

When we have this fellowship, God becomes our Father and Jesus Christ becomes our Saviour. We are then able to walk in the light as He is in the light as I John 1:6 puts it, "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin." This personal relationship with God forms the very basis of the structure of Christian fellowship.

This leads to a second thought that we need to bear in mind. Out of this personal relationship with God will come the fruitage of love. In John 15:9-17 we find a thought that ought to stir the Christian to thinking. "As the Father hath loved me, so have I loved you; continue ye in my love." And again, "This is my commandment, that ye love one another, as I have loved you." This is the type of love that is produced in the life of an individual, when they recall the love of God toward them. It is the type of love that Jesus called for in the Sermon on the Mount, "I say, love your enemies." It is this type of love that alone will result in true Christian fellowship, a fellowship that flows freely from a heart of love.

> "If I truly love the One
>   All the loves are mine;
> Alien to my heart is none
>   And life grows divine."

Out of this proper relationship with God will come a concern for the welfare of the souls and lives of our fellowmen. There will no longer be passive members in the church, but we will take our place with others in leading the souls of men to Christ. The members of the church will have a concern and will have a part in the evangelistic program of the church. They will be so filled with the power of God that they cannot help sharing it with their fellowmen.

Proper relationship with God, love, and concern are the basis for true Christian fellowship. As we look into a world filled with sin and evil we have something, as Christians to counteract this situation. We have a spiritual solution to the problem of living in a world that is becoming smaller. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ." I John 1:3.

MINISTERIAL SCHOLARSHIPS FOR SUMMER OF 1950

The Interdenominational School for Rural Leaders will meet at Garrett Biblical Institute from June 19 to July 21 this year. Scholarships of $45.00 each are available which cover the cost of tuition and room for the five weeks. Candidates for the scholarships must be college graduates. Students may earn a maximum of eight quarter hours in the five week period. This year's faculty includes:

O. R. JOHNSON, head of the department of agricultural economics at the University of Missouri, in Columbia, who is offering the course: Agricultural Economics for the Rural Pastor.

WILLIAM SEWELL, head of the department of rural sociology at the University of Wisconsin, in Madison, is offering the course entitled: Rural Life in the United States.

ROCKWELL C. SMITH, director of the school for Rural Leaders, will again offer his course: The Program of the Rural Church.

In addition to these courses, the regular offerings of the Garrett Summer School will be available.

This is an unusual opportunity since our own Seminary is not in session during the summer. Quite a few of our younger ministers have availed themselves of this opportunity in recent years and speak very highly of their experience. If interested, write Ed. G. Kaufman, North Newton, Kansas.

From the Mission Front

In China: Baptisms and "Liberation" on Christmas

by Wilhelmina Kuyf

The following article, the first from our missionaries in occupied Chengtu, China, is made up of parts of a letter of Wilhelmina Kuyf to her family. It describes briefly the experiences of the missionaries as they work in a city which is being taken over by the Chinese Communists. As you will note, part of the article is written December 21, which was before "liberation"; the rest was written on January 7, after "liberation."

CHENGTU, CHINA, December 21, 1949. As you hear from the radio news, we are still not Communist, but we understand that the "liberating" army is very near. Since the start of the emergency or the whatever you want to call it, more than two weeks have passed. For several nights we heard trucks rumbling through the night, and we packed our bikes and some other things away, and stayed in. We had bought in food supplies. I began to wear my only other new pair of shoes, and my best new dress because it seemed the best way to take care of them. However, two weeks is a long time to wear a new, beautiful dress. Slowly conditions quieted, though the city is full of soldiers. They are of two armies, one of the Kuomintang regulars, and the other of a local general who has come from the province of Sikang. Perhaps I have it all mixed up, but anyway these two groups fought it out near the University, and a few bullets flew over that far.

Posters all Over

There are posters all over, listing 12 serious offenses, one of them is the unauthorized carrying of arms, another, the spreading of rumors.

In spite of the tension, we have had good attendance at church, and have been delighted to find so many Christians right on our street. Schools are mostly all closed because they have soldiers living in them, therefore I have English and Bible classes with almost the same group daily. The student work is very satisfying. I'm glad you pray for these young people too.

I took my bike out once last week and once this week, and not one bothered looking at me much, except the soldiers, who probably admired my "water buffalo spread" of handle bars.

It is now 11:30 P.M. and I can hear big guns booming and it makes me wonder if this letter will be held up. Poor people, some of them have lived in such fear for so long that they can hardly figure it out. Jesus' words, "Sheep without a shepherd," often come to my mind.

During this time, when we couldn't go out so much, and none of us went out at night, we had, at the request of the Chinese, a Bible study hour. We took the epistle to the Hebrews, because we thought that was about the right length (13 chapters) to finish. We ended last night, with much profit. It is a wonderful book. We are going to wait until after Christmas before starting another. Our folks feel we will have Christmas in peace, and they don't know about New Year. Time will tell. We thank God for each meeting we can have, and in the women's meeting one girl suggested we pray that this time next week we would have our regular meeting.

As of January 7, 1950

Our instruction for baptism class was irregular the second week but a few faithful ones stuck by. The result was that on Christmas Day we baptized 18 people making a total of 46 for the year here. The spiritual growth and depth of some of these new converts is amazing. Some of those who were not accepted for baptism are deeply disappointed, but know themselves to be saved, and will look forward to further instruction and baptism. Sometimes there are old habits that need to be overcome. Our standards here are higher than in some places at home. They and we need the constant prayers of home folks, that "having done all, they may stand."

We were "liberated" on Christmas Day, so quietly that we didn't know it. We were out at the west street at our Christmas program there. The liberating armies came in on Dec. 29 and 30 and there was naturally much excitement and celebration. Life seems to have settled into normal ruts very quickly, and we are happy that everything went off so peacefully. Church services were always well attended, and we are getting the feeling of being a close fellowship of believers.

On January 1, 1950, my heart was gladdened by 17 letters. It seems there is no airmail service out of Chengtu right now, but will try to get this started anyway.

Life in our new set-up here needs a separate letter and almost a book too. Some of the things you wouldn't believe. Thank God with us for what has been done in our group, and keep us all in your thoughts and prayers.

JESUS THE CARPENTER

CHARLES M. SHELDON

If I could hold within my hand
  The hammar Jesus swung,
Not all the gold in all the land,
Nor jewels countless as the sand,
  All in the balance flung,
Could weigh the value of that thing
Round which his fingers once did cling

If I could have the table Christ
  Once made in Nazareth,
Not all the pearls in all the sea,
Nor crowns of kings or kings to be
  As long as men have breath,
Could buy that thing of wood he made—
The Lord of lords who learned a trade.

Yea, but his hammer still is shown
  By honest hands that toil,
And round his table men sit down
And all are equals, with a crown
  Nor gold nor pearls can soil;
The shop of Nazareth was bare—
But Brotherhood was builded there.

A Missionary's Sunday in Hongkong

by W. C. Voth

HONGKONG, JANUARY 24.—"Never a Dull Moment" is surely true here. There are so many things to be done that I do not get around to all the things I would like very much to do. Saturday Paul Bartel asked me if I would come with them to the large refugee camp on Sunday afternoon. We spent all afternoon there.

There is a Mrs. Calvin Chao whose husband is a good evangelist and pastor. He is connected with the Inter-Varsity Fellowship here and is always busy. Mrs. Chao does much for these camps and preaches almost every Sunday afternoon besides her week-day evangelism. She is the one who introduced us. Paul Bartel held a Bible class with a lot of the refugees. Three of us missionary men and Mrs. Chao took turns preaching to the group out in the open. This was inside of the large Tung Hua Hospital yard. The yard is full of these people with beds under the trees everywhere. (I certainly wonder what happens when it rains.) We had about 150 who stood around us and listened very attentively. When Mrs. Chao asked how many of them wanted to accept Jesus and follow him, there were about 80 who raised their hands. We preached for over two hours and felt the Lord had blessed the meeting. The people were all well behaved and quiet. Besides these that stood around us there were a great number who were sitting on their beds near by.

Desperate Need of Missionaries in Japan

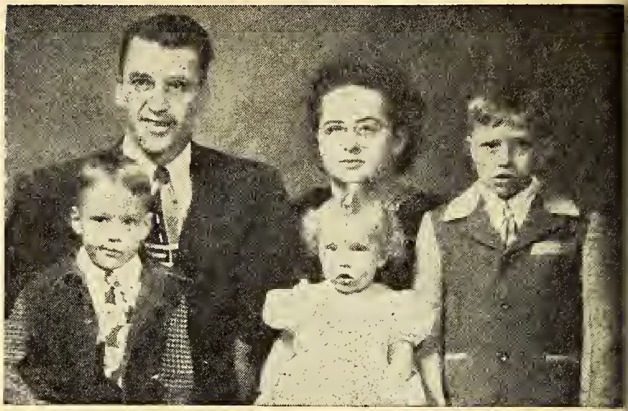
In the evening we heard a very interesting report by two Lutheran missionaries who had gone to Japan to look for a new mission field. I was very much interested since that is one of my assignments for our Board. They spent three months in Japan. Both of them were in the interior of China before. They said there is a great open field with still many country places and smaller centers where there had never been any mission work done. The missions in the past had almost all been in the larger cities and even those who had not been covered.

There were 1,200 missionaries in Japan before the war and now there are as yet only 800 at work. I was quite surprised about that. Even a city like Osaka had only one mission at work. They also had an interview with Dr. Kawaga. He had said, "Send us another thousand missionaries." "Now there are open doors everywhere in Japan, but we do not know how long that will be the case."

MISSION BRIEFS

On January 9 one of our missionaries, Miss Gladys Klassen, stationed at Jaghdeeshpur, C. P. India, was married to missionary Robert Kampars of Dehra Dun, U. P. India. Mr. Kampars is an independent missionary originally from Latvia. The wedding took place at Dehra Dun. Mrs. Kampars has severed her connections with our mission and will work with her husband in the United Provinces. We pray that God may bless them in their married life and in their missionary service.

Missionary Family Returns to the Field



Buddy **Carol** **Bobby**

Vernelle and Orlando A. Waltner

HOME ADDRESS:	FOREIGN ADDRESS:
Marion, So. Dakota	Jagdeeshpur Via Raipur C. P., India

After several disappointing experiences because of difficulties in obtaining their visas for India, the Orlando Waltners received word during the latter part of December that their visas had been granted and that they would be able to sail for India.

They left Newton, Kansas, on January 17 in their Jeep station wagon together with the camp trailer, both of which they are taking to India with them.

After having been stationed at Champa during their first term of service, the Waltners will be stationed at Jaghdeeshpur when they arrive in India.

They left New York on January 26. Pray that the Lord may give them a rich ingathering of souls while in India. Their children are: Robert, age 7; John, age 5; and Carol, age 18 months.

Your Opportunity

TO SERVE YOUR CONFERENCE

THE Mennonite Press Needs an experienced shop foreman.

Write—

THE MENNONITE PRESS
NORTH NEWTON, KANSAS

Let's Take the Family to Prayer Meeting

by Mrs. Ted E. Claassen

"I will make them joyful in my house of prayer—for mine house shall be called a house of prayer for all people." Isaiah 56:7.

AS a child, many of us were TAKEN to prayer meeting. NOW the child takes the parent; or, so it seems, as father and son, mother and daughter zealously wend their way to the regular mid-week service. Is there power, here, hitherto undiscovered, for the church of tomorrow?

About two years ago, we sensed the Lord's leading in the inauguration of a new idea in prayer meetings at First Mennonite.

Heretofore, we found ourselves in much the same situation as many kindred church groups. Oh yes, there was a regular mid-week Bible study and prayer service, conducted in both German and English. Stamped indelibly on our hearts is the picture of saints of God pouring out their souls in adoration and intercession. God alone knows the constraining force of this faithful group! But if numerical attendance was any indication, we were at low ebb spirtually. Young people rarely attended, parents with small children were excused, and members generally had forsaken the assembling of themselves together for prayer. Was there no hunger, or was the program inadequate?

There Was Concern

There was concern in the minds of pastor and leaders, in so much, that a special meeting was called of the major committees of the congregation. Those present felt deeply the need of a fuller program, whereby every adult, youth, and child would be inspired to a closer walk with the Lord. A special committee was appointed to submit a plan.

At the same time, the Spirit of God was stirring hearts. The Ministerial Alliance was sponsoring a series of meetings under the direction of a noted evangelist. Throughout Newton and its environs, homes were opened daily, where prayer was "wont to be made." Obstacles were removed as neighbors interceded for each other, as well as for the unsaved. In the evening services, under the convicting power of the Holy Spirit, children and youth accepted Christ as their personal Saviour, while a time of great heart-searching was experienced by Christians.

There Were New Dedications

As a result of these new dedications, a greater hunger for the things of God was manifest in our midst. With this added impetus, the special committee completed their plan. From "vacation land" had come a supplementary booklet coinciding with the need. The Family Prayer Meeting and Bible Class was the answer. A hearty response and a continual growth has marked its acceptance, with the attendance fluctuating between 175 and 200.

Parents and children gather for the short opening service, after which they separate into their several classes. Considerable time is allowed for prayer, wherein there is freedom because their is oneness of age and understanding. Pride, selfishness, and differences vanish as fellowship grows in the fear of the Lord. Precious it is to experience the believing prayers of little children, for "of such is the Kingdom of Heaven."

Lessons are Prepared at Home

Lessons are prepared at home using the Word of God as the textbook, with a graded leaflet *(Chapter by Chapter, Through the Bible Study—Genesis through Revelation,* by Harlin J. Roper), containing questions and references to the scripture at hand. This creates interest and discussion, so that the closing bell is an unwelcome intruder.

With small children and youth in mind, the services begin early and close promptly, thereby keeping it an enjoyable experience for all.

This plan has met with such success, that others may be encouraged to inaugurate a comparable one. There is expansion, without destroying the blessings of the former plan. It may be significant that the entire group has the same assignment. The lessons are progressive, so that one hesitates to miss a single session. And last, but not least, it is a plan that appeals to our Mennonite family life.

A Sudden Awareness of Evaluation

It is cheering to note, in these days of complexity, a sudden awareness of evaluation. A study of the Word should give direction. Couple to this, prayers and supplications in the Spirit, with thanksgiving. May we not then expect men and women of great faith?

When Moses prayed, the fire was quenched.
When Hannah prayed, a son was given.
When Josiah prayed, judgment was postponed.
When Jonah prayed, deliverance came.
When Peter prayed, the Gentile was included in the Church.
When Paul and Silas prayed, a household was saved at midnight.
When early Christians prayed, there were added 3,000 souls.
Men today are praying, God the Father is being honored.
Lord, teach us to pray!

A student in a certain university enjoyed a great influence for good over the student body. The president called him into his office and asked him, "Harry, why is it you can have such a Christian influence over this entire school? I would give the world if I could have that influence. The student replied, "Well, that is what it cost me."—*Texas Baptist Voice.*

EASTERN DISTRICT

Observe Birthday of Denomination

by Ellis Graber

The 425th anniversary of the Zurich Meeting was observed by the Eastern District Conference with a special program arranged by the Historical and Publication Committee held in the Zion Mennonite Church, Souderton, Monday afternoon and evening, January 23.

The afternoon prgram featured two papers, "A Survey of Conditions Previous to the Zurich Meeting," and "The Zurich Meeting," presented by Wilmer Shelly and Freeman Swartz, respectively. At the evening service Charles D. Spotts, well-known writer and speaker, spoke on "The Future of the Church in the Light of the Zurich Meeting."

As the Lifting of a Curtain

For both those who had studied church history and those unacquainted with our heritage the afternoon meeting was as the lifting of a curtain to behold anew the rich heritage that is ours. We saw once again the conditions which gave rise to our faith, the corruptness and moral decay, the political and ecclesiastical entanglements, the rise of nationalism, and a host of other evils in the midst of which our Swiss Brethren stood firmly. The recapturing of the spirit of the early Christian church through the study of the Bible, bringing with it the doctrines of believers baptism, separation of Church and State, and non-swearing of oaths, was also stressed. The discussion following the presentations showed a renewed appreciation for our heritage. Perhaps somewhat neglected, and yet implicit rather than explicit, was the understanding that this faith of our fathers had led to a way of life in which thousands upon thousands died a martyr's death without resorting to violence, strictly adhering to the principle of biblical non-resistance.

The afternoon meeting closed with the question still not fully answered: "What can we do to be worthy of our great heritage?"

Charles D. Spotts seemed to answer that very question. He maintained that the future church needs to recapture some of the historic emphases of the Mennonites, particularly the separation of Church and State, and the doctrine of peace. Pertaining to the latter, especially striking was his contention that the church of the future must hold to the pacifist, nonviolent, non-resistant, biblical, Christ-like way of love in time of peace—right now in a war economy, and not only or primarily in time of war.

With Evangelistic Fervor Into All Areas

In contrast he mentioned areas in which the emphasis of Mennonites may have been somewhat weak. One of these is in the opening of the Bible to all peoples. "Not until all people know the Bible as the book of life can you rest," he said. A second area of neglect is that of moving out with our Christianity into social life, into every nook and corner of it. The implication was that sometimes Mennonites have been prone to go their own way in their own little world with seemingly little concern for what is happening outside of their immediate circle. Spotts contends that we need to move out with a real sincere evangelistic fervor to all of life. The conference gathering felt fortunate in having in their midst an "outsider" who with love and understanding would honestly tell us where we are strong and where weak.

Protest Vatican Ambassadorship

As if anticipating his message which had not yet been heard, the conference gathering in the afternoon session enthusiastically instructed the executive committee to telegraph President Truman expressing the hope that no one would be appointed to replace Myron C. Taylor as ambassador to the Vatican. Pastors were urged to encourage the people in their congregations to write to Washington D. C. to make their wishes known.

So the day ended with the conviction that truly our heritage is great; that surely we will not just want to preserve it, but that we will build upon it.

WHAT THEY SAY ..... about The Handbook to the Mennonite Hymnary

"*The Handbook to the Mennonite Hymnary* is an excellent volume that well repays members of other churches as well as your own to read and study. The summary in your introduction is very helpful in covering the broad range of hymnology.

"In the comment on the hymns and the writers it seems to me that you have given an excellent presentation, saying neither too much nor too little, and saying it well. The appreciation for hymns is often increased by knowledge of their origin, some characteristics of the writers, and associations connected with their use. I can foresee that our Moravian Brethren in Germany call *Singstunde* (a service of song) in which appropriate remarks culled from the *Handbook* will add to the joy of worship.

"Last week I showed the book to Bishop and Mrs. J. K. Pfohl, of the Moravian Church here. Mrs. Pfohl is an accomplished organist and has asked me to lend her the *Handbook* for study.

"I would like a copy of our archives, and enclose check for payment, hoping it will not inconvenience you to send it."—WACHOVIA HISTORICAL SOCIETY, Winston-Salem, North Carolina, Douglas L. Rights.

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M. C. C. Launches Palestine Material Aid Project

Plans have been developing favorably for the Material Aid project in Palestine, to be centered in eight refugee-swollen villages located east and southeast of Tyre, Lebanon. The people to be served number over 12,000, about half of these being children below 15 years of age. All are Arab refugees from Palestine. It is planned that in early February the workers will begin with the program of distributing 13,200 pounds of clothing and bedding 2,200 pounds of mending materials, 1,500 pairs of shoes, and 60 cases of soap. These materials were shipped from the M.C.C. clothing centers in the United States, and are now in temporary storage provided by the League of Red Cross Societies, the agency with which the M.C.C. has arranged for this relief unit.

The objective in this relief effort is to help Arab refugees who are without adequate clothing and shelter. Many of these refugees have not yet received an issue of clothing from any relief agency, and are therefore in definite need. With only meager tents to provide shelter from the rain and cold weather, it is certain that this distribution of clothing and bedding will be timely. Workers in this Palestine relief project are to be Titus Lehman, serving as director, and G. R. and Sarah Gaeddert who are transferring from Europe.

Advance Note on Christmas Bundles

In past summers it has been difficult in some areas to secure winter clothing to pack in Goodwill Christmas Bundles. This advance information is therefore being released so that persons may secure certain items of clothing during this winter and early spring season. It is planned that the Christmas Bundles for 1950 are to have contents similar to those of recent years. Further announcement will be made later to give specific details on contents and packing.

Voluntary Service Notes

The "Polk Street House" was dedicated on Dec. 21 as a Christian Center for the young people participating in the Service Unit at Topeka State Hospital, Kansas. The House was made available for M.C.C. use by an interested individual. P. C. Hiebert and several local persons took part in the dedicatory service; also present were 18 Student Volunteers from Bethel College.

Applications are still being received for enrollment in the Voluntary Service orientation school scheduled for March 3 to 31. Persons interested in giving a year of service may apply.

A folder describing summer service opportunities is being published and will be available soon. Secure a copy from your pastor or from the M.C.C., Akron, Pennsylvania.

Jottings

—**First Church, Beatrice, Nebraska**: At a recent business meeting it was decided to start the construction of our new church about March first. Our pastor, Jacob T. Friesen, was re-elected for another three year term. The all-church choir is again rehearsing for a musical program to be given later in the spring. —Mrs. Abraham Jantzen, Corr.

—**IDEAL MUTUAL AID**: On March 13, 1947, a young Mennonite man was granted a loan of $1,000 to help him get started on the farm after his release from C.P.S. He was to repay this loan in three years. The loan was actually repaid in full one year before it was due. On January 20, 1950, the Board of Mutual Aid received a check of $300 from this individual to be used for the purpose of helping other young men in the way that he had been helped. This is indeed the Golden Rule in action. It is Mutual Aid working at its best.

—**Allentown Church, Allentown, Pennsylvania:** Our congregation participated in the Allentown Teaching Mission from January 19 through 26 with J. J. Plenert as our guest leader. The meetings included a program of self study, fellowship cultivation, and a plan for future enlargement. As part of this mission a city wide religious census was taken by thirty churches. Twenty-four people from our church made 500 calls. Eighty to ninety per cent of the city was covered by 1,400 canvassers, resulting in a responsibility list for our church of ninety-two people, composed of new contacts and inactive members.—Jean Shelly, Corr.

—**Benjamin Ewert,** widely known home mission worker of Canada, reports arriving home in Winnipeg. He was returning from the 75th anniversary of the Brudertal Church, Hillsboro, Kansas, his boyhood church home. He also visited relatives and friends in Kansas and Minnesota.

—**First Church, Wadsworth, Ohio:** A new high for Sunday school and church attendance was established January 29. The newly elected officers of both church and Sunday school were installed. The deacons decided on a series of evangelical services for Sunday evenings, running until Easter. Pastor Neuenschwander will bring the messages.—George McBride, Corr.

—**Lorraine Avenue Church, Wichita, Kansas:** Members of this church recently took eighty-five pounds of clothing, sixty-five pounds of soap grease, and ninety-eight pairs of repaired shoes to the Relief Center at North Newton, Kansas. Miss Marjorie Linscheid of North Newton spoke to the Friendship Circle at the last meeting telling of her experiences in Voluntary Service. Our congregation is grateful to our pastor, J. H. Langenwalter, who resigned last July, for serving us faithfully until February 19. Our new pastor, George S. Stoneback, will be installed Sunday, February 26 ta 7:30 P.M. Representatives and visitors from other churches will be very welcome.—Mrs. Waldo W. Leisy. Corr.

BUSINESS OPPORTUNITY — Thriving hardware business for sale in the community of Burns, Kansas. Write to Edwin Harms, Burns, Kansas, or J. W. Fretz, Board of Mutual Aid, North Newton, Kanas.

—**Einsiedel Church, Hanston, Kansas**: Our congregation purchased thirteen copies of the *Handbook to the Mennonite Hymnary.* Marie J. Rgeier, missionary from China, spoke here January 24. During the past year the Mission Society devoted one meeting to the study of our missionaries—their names, fields, problems and accomplishments. A box of German books was sent to Mexico. Seven comforters were tied and sent to relief in addition to 300 pounds of used clothing, much of which was first mended by the society. The Junior class with their teacher, Harry Albrecht, our pastor, John Lingenfelder, photographer, produced an original Christmas story entitled "It is More Blessed to Give." The script was written by the teacher. This production was reproduced and presented by Mr. Albrecht's wire recorder together with the fifteen colored slide pictures projected on the screen. This was followed by the showing of the film, "The Saviour is Born." Mrs. Wm. P. Schowalter, Corr.

—First Church, Nappanee, Indiana: "Seeing Christ with the Artists" was the theme of the evening program on January 15, 1950. The program made use of many of the new slides that have recently been acquired by the Christian Education Committee. An interesting and worthwhile service had been worked out, using of our young people. Orlin Frey, a senior at our seminary in Chicago and field secretary for the Middle District Conference Young People's Union, was our guest minister on the morning of January 22.

Topeka Church, Topeka, Indiana: Sunday evening, January 15, Peter Dyck of Saskatchewan, Canada, showed pictures and told of the work he and Mrs. Dyck did in helping Mennonite refugees to Paraguay. Lester Hostetler and wife of North Newton, Kansas, stopped en route east with their daughter and family, Pastor and Mrs. Loewen. Hostetler delivered the morning message on January 22. They will do a year's relief work in Berlin, Germany, under the M.C.C. Sunday evening, January 22, slides on our Mennonite heritage were shown.—Opal King, Corr.

—Bethel Church, Waka, Texas: On January 11, the annual business meeting was held. That same day the ladies gathered at the Herman Wiebe home to spend the day sewing for relief. At noon a covered dish dinner was enjoyed by both the men and the women. Records of the past year show better church and Sunday school attendance, an increase in membership—two by baptism and two by letter, a ladies aid was organized, C. E. was reorganized, material blessings were good and spiritual blessings were manifold. Such increases are indeed an encouragement to our small group.—Mrs. Herman Wiebe, Corr.

—First Church, Geary, Oklahoma: The year of 1949 ended with a watch-night service and the New Year, 1950, began in silence and meditation. The Lord has been gracious to us in the first month of this new year in giving us agreeable weather for the Sunday services. On Tuesday evening, January 3, we were blessed in having the Seminary Octet from Chicago in our midst. Miss Marie J. Regier, missionary to China, brought us the morning message on January 15. Our mid-week prayer services have been fairly well attended; we have been studying the Book of Amos during our study period in this year. We held our annual business meeting on the first of January. In one of the reports we heard that our church had made a net increase of 11 members during the year 1949. Our resident membership now stands at 67 and non-resident at 29, making a total of 96 members.

—Meadow Church, Colby, Kansas: On New Year's Eve the students home from the various schools gave an interesting program. On Sunday evening, January 2, Asher Dahl, a student at Park College, Chicago, related some of the experiences of a revival which took place on the campus and among the students. On January 8, Pastor and Mrs. W. H. Regier together with a mixed quartet drove to Vona, Colorado, to serve the church there on that day. On January 29 the Community C. E. had a special candlelight service to install the new C. E. officers for 1950.—Mrs. W. H. Regier, Corr.

—First Church, Paso Robles, California: The Lester Wuthrichs who are at present at Santa Barbara, California, attending Westmont College, told of their experiences in China. They have returned recently from China. The church held their annual business meeting January 22. All officers were reelected. The pastor, Ben Rahn, is teaching the Book of Romans in Bible study. Our church membership now stands at 88.—Mrs. Edwin Schroeder, Corr.

—Immanuel Church, Los Angeles, California: Glen Esch, the M.C.C. relief representative, was with us on Thursday, January 26. The Bethel College Quartet gave a program of sacred music on Monday, January 9. Catechetical instruction is being offered to believers in the Lord Jesus Christ as personal Saviour and who wish to follow the Lord in baptism. The class meets during the Sunday school hour with Pastor Alfred Regier as the instructor. Mr. and Mrs. Erwin Regier were married December 23 in the St. John Church, Pandora, Ohio. A reception was held in the Los Angeles Church on Friday, January 20, in their honor. Marvin Friesen has been employed as music director of the church. Richard Downs is in charge of the newly organized Sunday school orchestra.—Betty Kroeker, Corr.

Information Please!

1950 is the 25th anniversary of Western District retreating. Many persons who attended the first retreat and others of the early retreats are now scattered over this country and other countries of the world.

We have not been able to find the names of early retreaters; but now that we are planning to observe this 25th anniversary, we would like to find out who these former retreaters are. If you attended any Western District retreat before 1943, will you please take time to write the following information on a penny post card, or use this blank, and mail it to:

Mrs. Helen Hiebert Mueller
722 Main St., Newton, Kansas

1. Name (If you are a woman and have married, give both name and married name in full.) ______________________________
____
2. Year (or years) attended ______________________________
____
3. Did you attend as retreater or leader? ______
____
4. Present Address ______________________________
____
5. Name of Home Church at the time you attended retreat ______________________________
____

If you know of other former retreaters who may not have access to this information blank, will you either supply the information to us or send us their names so we can mail them blanks. Your help in this will be much appreciated.

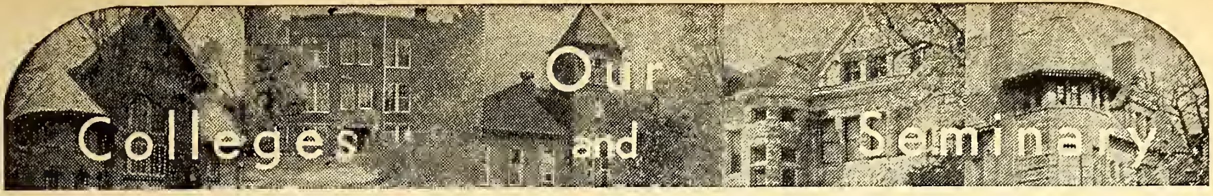
—First Church, Pretty Prairie, Kansas: We were privileged to have William G. Detwiler, Orville, Ohio, as guest speaker Sunday morning. Detwiler brings the messages heard on the Calvary Hour broadcast over KFBI, 8:30 to 9:00 Sunday mornings. The young Ladies' Chorus of the Eden Church, Moundridge, Kansas, presented an exchange program here Sunday evening. The Men's Chorus of the Bethany Church, Kingman, Kansas, will present a program here Sunday evening, February 19.—Ralph Krehbiel, Corr.

Into the Beyond

MRS. JACOB YODER, Topeka, Indiana, member of the Topeka Church, Topeka, Indiana, was buried on January 13, 1950.

GEORGE ELLIS BAYSINGER, Wadsworth, Ohio, born July 5, 1872, a member of the First Church, Wadsworth, and died January 22, 1950.

SARAH EDITH KREIBUILL, Wadsworth, Ohio, born June 3, 1872, a member of the Canton Church, Canton, Ohio, congregation since closed, and died January 26, 1950.



BETHEL FOREIGN STUDENTS SERVE HIGH SCHOOL

Eleven foreign students, accompanied by J. Winfield Fretz, participated in the annual International Relations Conference at Clay Center High School last week. The two-day conference was thoroughly enjoyed by both the Bethel visitors and the high school students. According to a letter from Clay Center, the contribution made by J. Winfield Fretz and his students to better world understanding in the community was of inestimable value.

A three-college peace conference, sponsored by the Institute of International Relations, met on the Bethel College campus Saturday and Sunday, February 4 and 5.

Its theme was "Non-violent Techniques in Social Tension" and the speakers were Bayard Rustin, Negro secretary of the Fellowship of Reconciliation and a noted traveler, and Paul and Lois Harris, noted lecturers on international relations.

The Deep River Singers, famous Negro quartet, will appear February 17 for one of the Bethel College Memorial-Hall Series concerts. They will sing classics, forklore, and the ever-beloved Negro spirituals. The concert will be given in Memorial Hall, North Newton, at 8:00 P.M.

The Bethel College Graymaroons, within one week, defeated College of Emporia, McPherson College, and Friends University in basketball.

CANADIAN MENNONITE BIBLE COLLEGE

The ex-students of the Mennonite Collegiate Institute of Gretna, Manitoba held their annual re-union during week-end in Winnipeg and on Sunday afternoon, Jan. 29, the College doors were opened to them and the student body of C.M.B.C. enjoyed fellowship with them. A short program was rendered consisting of a few musical numbers and a discussion on the value of our own private Mennonite institutions of learning. Arnold J. Regier, president of C.M.B.C., also addressed the group.

Donnelly, pastor of the Young United Church of Winnipeg, was a guest speaker during chapel on January 31. He expressed his sincere interest in the work of the Canadian Mennonite Bible College as he had observed it here in the city from its beginning. He also addressed the students with a very inspirational message on "How to Live Life Abundantly."

On Friday evening, February 3, an exchange program was given at our sister college, the Mennonite Brethren Bible College. The program centered around the theme, "Witnessing for Christ." It consisted of several musical selections by the College Male Choir and Octette and a gospel dialogue, entitled, "The Witnesses." After the program a fellowship lunch was enjoyed together.

BRETHREN IN CHRIST LEADER ADDRESSES SEMINARY

Bishop E. J. Swalm, Duntroon, Ontario, moderator of the Brethren in Christ Church, was the chapel speaker on Friday, February 3. Bishop Swalm was in Chicago as one of the main speakers at Founders Week of Moody Bible Institute. He is widely known as an evangelist and leader of the non-resistant movement in the Brethren in Christ Church. He is chairman of the Conference of Historic Peace Churches of Canada which meets annually and which planned negotiations with the Canadian government during the second world war with reference to conscientious objectors. The address to the Seminary was entitled "The Conscientious Objector in Canada during the Second World War."

In addition to Founders' Week, considerable attention was given to the lectures by Paul D. Tillich, former German theological teacher who is now affiliated with Union Theological Seminary, New York. The substance of his messages were that today we are living in a time of despair; despair of the end and the despair of guilt. The Christian message, therefore, is a message of love which answers the despair of guilt by preaching the forgiveness of Jesus Christ and answers the despair of the end by the fact of the resurrection.

The Seminary Women's Fellowship met Friday evening, February 3, with Mrs. S. F. Pannabecker as hostess. Mrs. Harold White of Oak Park presented a Chinese play. Assisting hostesses were Lois Kreider and Frances Funk.

The all-school recreational party was held at the First Baptist Church gymnasium on Saturday, Feb. 4. A good time was had by all. The party featured badminton, volleyball, tumbling, baseball, Chinese checkers.

NATIONAL FIGURE TO SPEAK AT BLUFFTON

Secretay of Agriculture Charles F. Brannen will present the Brannan plan of farm price maintenance at the Rural Life Conference in Bluffton March 16-18. Someone will be secured to present the opposition to this plan. An attempt is being made to secure Senator Robert Taft to present his views on farm price supports.

J. N. Byler, director of relief personnel for the Mennonite Central Committee was the speaker for College Church Sunday evening, Feb. 5. He showed pictures of his recent tour of relief centers in Europe and Asia Minor. This was an open meeting participated in by people of the community.

Dr. and Mrs. Crous, visitors from Germany, spoke in three Mennonite churches in the West Liberty area Sunday, Feb. 5. They will appear in many other Mennonite churches in Ohio during their month at Bluffton.

The annual faculty reception for students was held Monday evening, Feb. 6, in the Musselman Library.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Freeman:
The Story of a Christian Junior College

by Rita Ann Graber

THE primary aim of Freeman Junior College is to serve its constituency. While it desires to preserve for the future the splendid ideals of a people, it by no means adheres to a narrow sectarianism. It believes that the ideal upon which all education must be based, if it is to be effective, is the ideal of Jesus. It believes that there should at all times be evident a wholesome Christian atmosphere on the campus.

The institution operates under a corporation consisting largely of members of the various Mennonite churches of South Dakota and surrounding states. This not only includes the General Conference churches, but also the various Mennonite branches such as the E.M.B.; K.M.B. and M.B. These are also represented in the student body, faculty, as well as on the board of trustees. While established primarily for the benefit of the young people of the Mennonite faith emphasizing the simple life, industry, the sanctity of the home, freedom of conscience, and Christian love as the guiding principle in all situations of life, the benefits and privileges of the College are nevertheless, heartily extended to the members of other denominations.

Enrollment and Courses

The present enrollment in Freeman Junior College is approximately 150. Freeman Junior College offers:

A junior college course with the Associate in Arts degree
A one- and two-year teacher-training courses of public instruction
An academy course
Two-year terminal-type college course
Two-year secretarial business course
General agricultural course
Farm mechanics and shop courses
Home making course
Pre-professional courses
Christian education courses

There are six buildings on the nine-acre campus. The plaque of Pioneer Hall was unveiled December 14, 1949 and by now the new auditorium-gymnasium is almost completed. Almost all the work was done by donated labor.

Chapel Services

Chapel services are held every morning during the school week and are designed to implement the daily schedule of educational concerns with religious motivation. The programs during this period are varied, including the visits of extramural speakers and music designed to inform and inspire. The Students' Association takes care of their business and programs during one chapel period a week. A chapel period a week is given over to the Y.M. and Y.W.C.A.'s to hold chapel among themselves and use the talent in their own group. The object of the Y.'s is to fulfill the meaning of its name "Young Men's and Women's Christian Association." Its deeper concern is to lift the Christian standards and create a deeper, meaningful Christian life among the students.

Student Organizations

The organization that has perhaps the greatest influence in the furtherance of the spiritual life of the student is the Christian Youth Volunteer Organization. The aims of this organization include the nourishing, cultivation, and deepening of the spiritual life of students. This organization aiso strives to awaken and lead others to a saving faith in Jesus Christ as their personal Saviour and to challenge the students to devote themselves, in united effort with human society, to extending the Kingdom of God throughout the world.

The members are Christians who have a desire to serve Christ and their fellow men in an active way. This year there are about 70 members.

This group meets monthly for a special program and worship service. Many of the activities are carried on outside of school. Programs are given bi-weekly in the Freeman and Marion Old People's Homes. Several times a month representatives of the C. Y. V. give programs in the churches of this community and other communities. Visitations are made to many of the sick, invalid, and aged of the community. Members of the C.Y.V. meet twice weekly for prayer meeting. The Christian Youth Volunteer Organization helps to prepare young people for leadership and full-time service.

1874
PIONEER HALL
1949

The placque of Pioneer Hall at Freeman Junior College.

The Importance of Music in Campus Life

Music has played a fundamentally important historical function in human life and culture. Freeman Junior College and Academy have always been serious promoters of music activities, both on and off campus, assuming a real leadership role in community activities in this respect.

The music department of Freeman Junior College is interested in the development of musicians who continue their music education toward a degree in this field. It also offers the opportunity to others, who do not wish to major in music, to study for its cultural value and thus to add to the development of personality and the happiness of living.

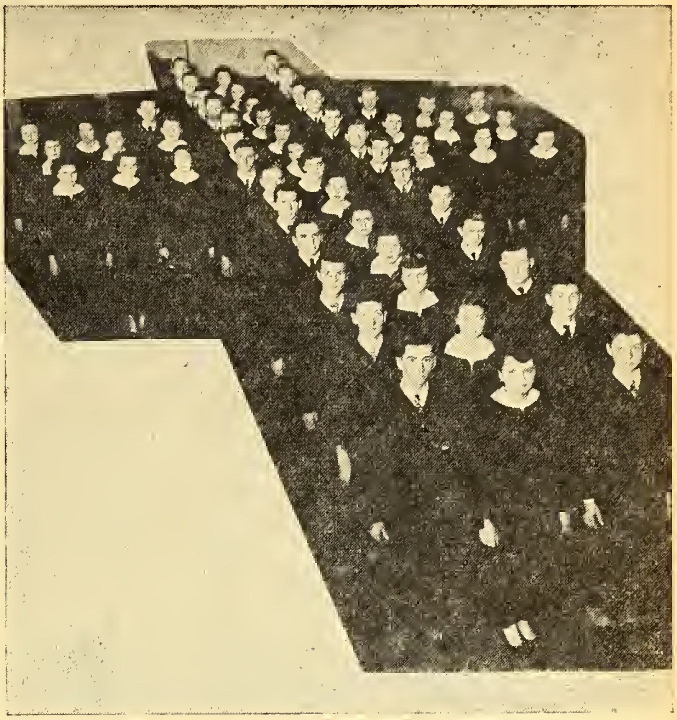
Both men's and women's ensembles appear at many school and community functions. The a cappella choir also gives many concerts in school and in the various churches. It again plans an extended tour in the spring of this year.

Speech, Physical Education and Student Publications

Both college and academy students are given opportunity for debate, oratory, extemporaneous and impromptu speaking, as well as other speech activities.

The college offers regular classes in physical education and development. It has rather a conservative athletic program which offers ample opportunity for interscholastic competition in softball, basketball, and track. Competition with other schools is made possible through the Inter-State Conference, which is made up of other church schools in this area.

Freeman Junior College has three publications throughout the school year. The *Star* is the Student Association's bi-weekly publication. The *College Bulletin* is published monthly and the *Lark* is the school annual.



The A Cappella Choir gives emphasis to the musical activity of the college.

These are but a few activities which help to make Freeman Junior College a progressive Christian school.

Comments by the Editor-- "Everyone a Minister"

YOU are a lay member of your church. Why the word 'lay' is used to describe you is hard to understand. We use the same word when we say a person doesn't do his job. Then we say you "lay down on your job." Saying "lay member of the church" has implications we don't like. We hope those implications don't describe you!

If you are called a "lay member" then there is another class of folk in the church who are called the "clergy." They are the ordained ministers who are authorized to officiate at the rites of the church, carry on the 'ministry' and do the pastoral work of the church. Lay members and clergy.

But, as a layman had you ever thought of yourself as a minister? Had you ever seen yourself as much of a minister as your pastor whom you call your minister? Had you ever seen your task as being one of the ministry?

If you will read Ephesians 4:11-12 (especially in the Revised Standard Version which is clearer), you will find that you, too, are a minister. For, according to Paul, the ministry is not a special gift given to one person in the church and not to another. The ministry is a task of the church and it is everyone's task. Paul lists special gifts as being: apostles, prophets, evangelists, pastors, and teachers. And these special gifts are "for the work of ministry."

The word 'minister' means 'to serve.' And every member of the church has the task of serving. By becoming a member of the church he accepts that task. We have dulled the richness of the word minister by changing it from its original form as a verb, making it a noun, designating one specific person in the church as the minister. Much richer is the original meaning of the word. Then your task of visiting the sick, giving comfort to the aged, reassuring the young, helping the needy and confused, doing voluntary service, teaching and the hosts of other tasks you do for the church, all those tasks represent your labors in the ministry "for building up the body of Christ" as Paul continues in these verses.

So, you see you are a minister, too! Because the early church of Paul's day saw themselves as ministers each and everyone of them, they had dynamic powers which we today admire and envy. By each of us being ministers, the church today can gain such power too. Talk this over among yourselves, see the nobility of your part in the kingdom of God. Go forth to minister.—E.L.

The California Crippled Children's Camp

Out in California, in the San Bernardino mountains, a unit of Summer Service Volunteers worked in a crippled children's camp last summer. This M.C.C. unit gives a report of their experiences in these articles.

1. History of the Camp

THE Crippled Children's Society of Los Angeles County started their first camping project in the summer of 1945. One hundred children from Los Angeles were taken to Tamarack Lodge at Big Bare Lake for a two week period. The staff of Mrs. Sarkes' regular camp was used with the addition of two supervisors of special camping.

In the summer of 1946 "Happy-Day Lodge" was rented for the summer. Handicapped counselors then predominated. A very restricted program was used with much sedentary activity such as crafts, ceramics, table games, and Indian stories and dramatics. About 40 children came for 10 days each making a total of 200 children for the summer. The program resembled a school schedule that year—everything organized with little free time given the children or staff.

In 1947 this camp was changed to "Camp Paivika" meaning "Dawn" in the Indian language of the tribe living in this area, the Kohelas. The program was much changed during this year. More choice of activity was given the camper. Games and activities more in the order of a normal camp were begun. Medical blanks with detailed recommendations were used to base activity restrictions. In 1948 the present site was leased on long term from the government. The buildings were being erected during camping period. That summer campers and staff were housed in tents or out in the open. A little portable kitchen was used. It was necessary to haul all water. Electric power was generated on the grounds. Lack of facilities prevented camper increase and less handicapped campers only were admitted.

Two weeks before the close of the 1948 camping season the "Easter Seal Lodge" was completed. To have hot water, adequate refrigeration, and a beautiful clean place in which to eat was a most enjoyable experience. Camping out doors proved to be healthful, and enjoyable too, and many children regretted moving into more comfortable cabins when they became ready for use.

The 1949 season brought camping on a larger scale and many more handicapped campers were admitted. Nine counties sent campers to Paivika, by special arrangement. Crippled Children Societies of these counties helped to defray the cost to the Society of their campers. Tendencies are toward having a complete non-ambulatory unit each period. This requires specialized equipment, staff and materials in order to make it a camping project and not a sanitarium.

2. Population of Camp Paviaka

by Marlene Schroeder

Camp Paivika is a camp that offers a most beautiful and picturesque out-of-doors. It is a place where one stands astounded and sees all the beauties of God's wonderful creation. Both campers and staff alike come here for a rich experience that will never be forgotten.

First, let us meet the people who are here to help and supervise these children. At the head of the staff is Miss Laufeld. Since she is one of the principals of a school for handicapped children at Los Angeles, she is a very capable director. Assisting her are two social workers. Also a physical therapist, a speech therapist, an occupational therapist, and a recreational leader. The rest of the staff members serve as counselors, attendants, matrons, and kitchen help. The majority of the staff members are either university students or people who have had special training with handicapped children. Still, we find them so many people with so many varied ideas.

Next let's meet the campers. One-hundred boys and girls come here every two weeks for an enjoyable vacation. Why? Because they find it impossible to adjust themselves to regular camps and therefore wish to participate in a camp such as this.

They are crippled children ranging in the ages from 6 to 41. Children? Yes, we find many campers very, very immature in their growth and adjustments whether it be mentally or otherwise.

A large majority of the children use either crutches or braces. Some, of course, are completely confined to the wheel chair. Approximately one-half of these are victims of cerebral palsy and a comparatively large group are polio cases. Many of them need special care and attention.

Then we have many who have speech difficulties and some who are deaf and dumb. Other diagnoses are blindness, rheumatic fever, asthma, epilepsy, obesity and allergies. In addition many are very emotionally disturbed which is often due to their home conditions. It is a real pity to read the case histories of some children. Many come from broken homes, from resentful homes, and some from no permanent home at all.

Regardless of their handicaps, they are happy and come here with great enthusiasm. It is surprising to note how these unfortunate people can face life with a smile as they do. Whether they be white, Negro, Mexican, Japanese, Indian—Catholic, Jew, or Protestant they work together with a willing and helpful spirit.

3. The Voluntary Service Group at Camp Paviaka

by George Unger

If in unity there is strength, certainly we can say that the Mennonite group at the Crippled Children's Camp is established on a firm foundation. We are co-centered in our Lord Jesus Christ. From this point, the further we branch out, the less we have in common. And we do differ. The only thing we have in common is that no two of us are alike.

Vede Mae, for example, possesses something which cannot be equalled. Anyone meeting her must needs observe the corners of her mouth being pulled back for a 17-tooth smile, vaguely suggesting something of what is inside. And when she says, "Would you take care of devotions tomorrow night, please?" Who could refuse?

Mary Lou likes to sing, or even draw pictures. And the dear little boy campers say, "We'll get all cleaned up and washed today, so we can say 'hello' to Mary Lou when she comes back tomorrow. Otherwise she won't take us out sketching."

Of course, there are others. Marlene Schroeder has taught school for three years and it makes all the difference. She likes to ice skate and tell us about it afterward. The other day Marlene was sitting at the table, all in convulsions at something she was reading. And which other girl would laugh over a letter she has just finished writing. But Marlene has a very good sense of humor, even though introspective.

Marguerite is friendly and has a German accent, but when she says, "No, you've had one aleady," that's when the little boys put their hands in their pockets again or else push down the remaining bits of sandwich given them in the mid-forenoon. She is an exchange student and has been very happy to be able to travel around the United States seeing and learning new things, as anyone would.

The foregoing represent the state of Kansas, with the exception of Marguerite Schnebele who is from Germany. There are two Pennsylvania representatives—Ann Fager, and Earl Hensel. Earl's newly found friends during his stay in Upland have almost given him that "California permanent" look in his eyes and this summer's work has profoundly influenced his life. He is seriously considering devoting his life to work among the crippled children. During the past eight weeks, he has been very active in crafts.

Ann hardly ever mentions her school teaching experience because that is "old stuff" to her. She likes to see that the cabin is neat and tidy, when her "little darlings" are indifferent. And always full of new ideas—doing things in just a little different way.

There is nothing more that George Unger can say, except maybe "yours truly."

4. The Location and Setting of the Camp

by Mary Lou Rich

Paivika in Indian means "the rising sun" and Camp Paivika on the top of one of the San Bernadino Mountains in southern California is a perfect spot for watching the sun rise. The winding road leading to the camp gives one the feeling of being on top of the world. Great, tall pines tower above the camp buildings which are in a large circle around a center knoll where campfire is held. The lodge is a large, well equipped building with a kitchen and large dining hall, office headquarters and a game and recreation room. The lodge fireplace is burning every evening throughout the summer. With the huge floor-to-ceiling windows on three sides of the room it makes a perfect setting for any kind of group get-together.

Four long, neat looking cabins and a number of tents house the camp population. In front of the lodge a fine swimming pool is in the process of construction. By next summer's camping period it will be put to use.

When the evening sun is setting and the sky takes on a pink glow, the mountains in the distance also reflect the pinkness of the sky. Silhouetted against the tall green pines the purple and pink mountains make a beautiful and breathtaking picture.

As darkness falls Camp Paivika has new beauty. On a clear night the lights of San Bernadino lie in a sparkling pattern far in the valley below. The stars in the heavens above seem to accent the lights in the valley.

Taps is heard as the night falls and the camp grows quiet until reveille is played and the morning sun throws light across each sleeping bag. Another new day on the mountain top at Camp Paivika has begun.

From Basel, Switzerland

V. S. Looks Ahead

by Paul Peachy

VOLUNTARY SERVICE is a bit dazed. No, it isn't defeated or out of work or anything like that; in fact it looks back over the past year with deep gratitude and a sense of worthwhile accomplishment. But it is the complexity and magnitude of the task that baffles. Here are, on the one hand, a few hundred lives and scores of communities that have been touched in one way or another, who have felt something of the spirit that has also blessed our lives. But how shall the small spark that has been kindled be fanned into Christian life and action? And on a continent where literally millions of youth are inwardly hungry, morally frustrated, disillusioned, and searching, how can we use our small talent most effectively? How can the few dedicated American Mennonite youth and dollars minister and serve most meaningfully? How can the bias against Christianity be overcome in a "post-Christian" society?

Of course we are not responsible for the whole, but we have a share; we are "workers together with God" and and so our bit does have meaning, and we continue to serve in the capacity with which we have begun. At Espelkamp we will continue to build home and communities; in France we hope to share with Mennonite youth in our first Voluntary Service project there; in Germany we look forward to several short-term services throughout the year. Again we are awaiting the American student group who will help in the summer program.

In the future we hope to make our first experiment with the caravan which will be a team of American Mexican V.S. folks spending at least two weeks, working, living, and sharing with the young people in a community. That young Christians be challenged to give a positive expression of their faith and that non-Christians or those indifferent be drawn into this experience, is one of the most effective methods of witness that we could use in the present situation. But V.S. is not an end in itself. We are not building programs or organization, but proclaiming the Christian message and building the Kingdom of God in word and deed.

Beyond Our Own

Please enclose this label when writing.

AFRICA. Racial intolerance is growing in South Africa. Evidence of this is found in the opening of the fifth private prison in the Orange Free State from which black convicts are hired out to farmers as cheap labor; in the request for separate hearses for black and white funerals in the Transvaal; and in the petitions from various groups of whites to the government that all condemned black murderers be hanged in public.

On February 26, the Methodist with 8½ million members and as many more constituents will call upon all Methodists who have not yet signed the commitment to total abstinence to do so as a service to God and country.

The Southern Baptists have also undertaken churchwide commitment to abstinence. In Virginia, all of the churches observed a joint Commitment Day on January 15, 1950.

PASADENA, CALIFORNIA. Pioneer Radio Evangelist Charles E. Fuller, originator and director of the Old Fashioned Revival Hour, celebrated twenty-five years of gospel broadcasting in January which has been designated as Anniversary Month on the program.—*United Evangelical Action*

A total of 8,397 men have thus far been granted classification as conscientious objectors under the 1948 draft law it is announced by the National Service Board for Religious Objectors. States having the highest number of COs, the Board said, were Pennsylvania, 1,396; Indiana, 1,030; Ohio, 1,023; and Kansas, 1,009.

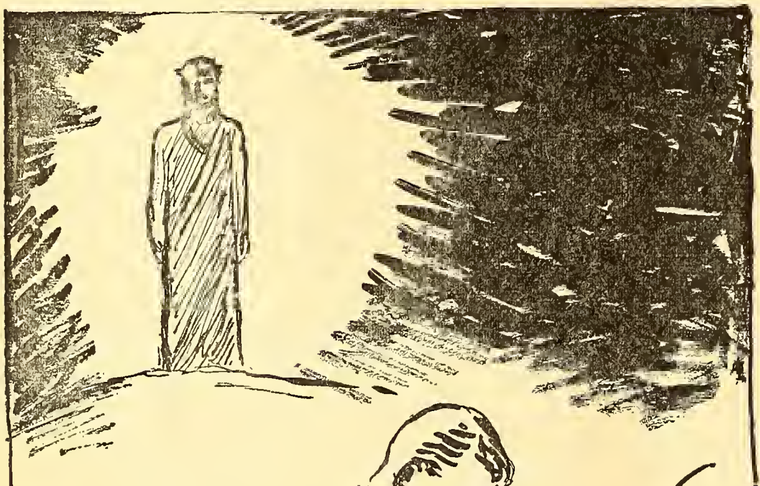
Watchman-Examiner

An agreement has been signed by the Roman Catholic Church and the Communist-dominated government in Warsaw for the rebuilding of thirty churches there which were damaged during the war. The agreement covers procedure and the extent of cooperation between civic and ecclesiastical authorities in the church reconstruction program. Religious News Service says that this is the first time since the beginning of the church-state conflict in Poland that the Catholic Church and the government have been able to enter into any formal agreement.—*Gospel Herald*

NEW YORK CITY.—Appointment of Mrs. Alfred Madison Chapman, of Washington Crossing, Pa., formerly of New York City, and Mrs. James M. Dolbey, of Cincinnati, O., to chairmanships in the United Council of Church Women, was announced here today by Mrs. Harper Sibley, Council president.

The United Council represents 10,000,000 church women of 83 Protestant denominations across the country.

BERLIN, GERMANY.—Church authorities in Berlin, Germany, have announced that 15 war damaged Protestant churches in that city were rebuilt and consecrated during 1949, bringing the total of restored Protestant churches in the city to 103. Seven of the rebuilt churches are located in the Western sectors, and the other 8 are in the Soviet-occupied part of Berlin. By the end of the war, 62 of the 192 Protestant churches in Berlin were totally destroyed, 61 severely damaged, and 67 had suffered minor destructions. Only 2 had remained untouched. — *Watchman-Examiner*



THE COMPASS OF TRUTH

By Charles A. Welles

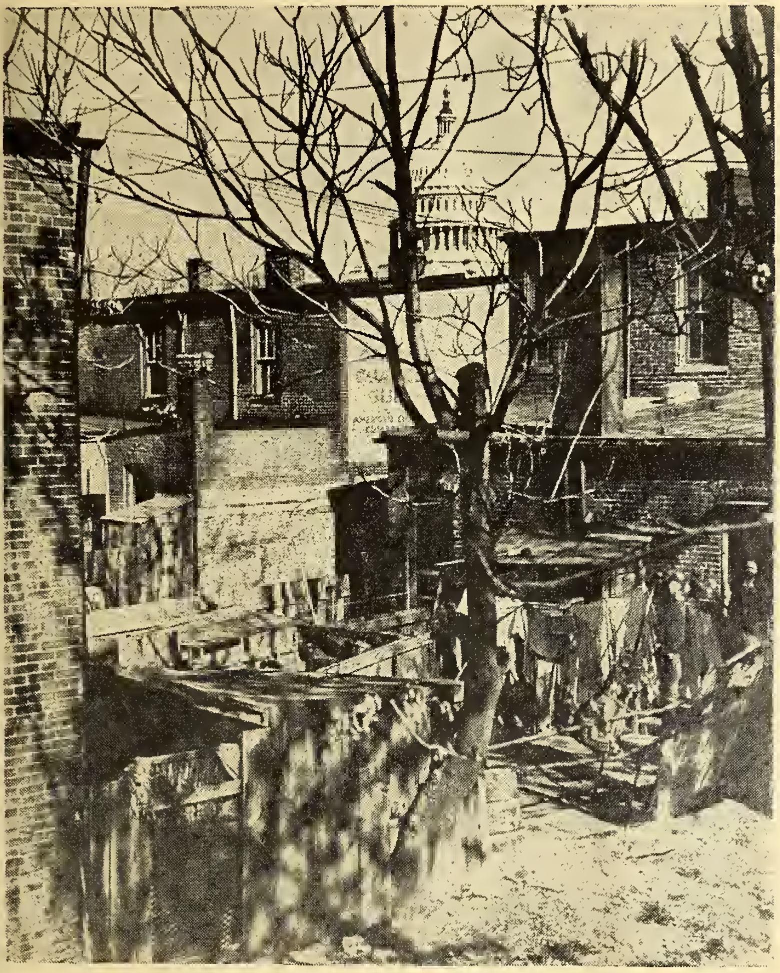
One of the evidences of the divinity of Christ is the fact that when one has once learned of His teachings, the mind is never free again from the deep realization that here is truth, here is justice, here is the complete and final measurement of love. It is an amazing experience that millions have shared, an experience that no other prophet or teacher has been able to provoke. Whenever one is caught in a moment of indecision, when selfish interest or one's prejudices are tugging for recognition and we are gripped by doubt as to our direction,—if we let our inmost thoughts "ride free" for a moment we will feel the needle of conviction again pointing towards this incomparable figure and His all-encompassing words. Sometimes His words are too much for us,—too much for our frail, selfish earthbound minds,—but the figure and His words remain in our vision like a light burning on a hill.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 65 — February 21, 1950 — Number 8

MENNONITE BIBLICAL SEMINARY



Religious News Service Photo 8937
Slums in the Shadow of the Nation's Capitol

> *And when he drew near the city he wept over it, saying, "Would that even today you knew the things that make for peace! But now they are hid from your eyes . . ."*
>
> —Luke 19:41,42. RSV

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WIRE

JACOB H. JANZEN PASSED ON TO HIS REWARD 4:05 A.M. FEB. 16; SPECIAL SERVICE SUNDAY MORNING; FUNERAL 2:30 P.M.. SUNDAY FEB. 19. PLEASE REMEMBER THE FAMILY AND US IN PRAYER. (Address of family: 164 Erb Street, Waterloo, Ontario.)

HENRY H. EPP

The Mennonite

Acting Editor, Jacob J. Enz.

Associate Editors: Lester Hostetler, Don E. Smucker, W. F. Unruh, David C. Wedel. Contributing Editors: Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Cering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannabecker, Paul Roth, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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Looking Toward Freeman

Nestled among the mountains high up in the Alps, a count built a little chapel for his subjects. It was very beautiful, artistic, and worshipful. Only one thing seemed to be missing—there were no lights, nor any provision for having any installed later. Visitors felt the beauty was marred by such an omission. As the shadows of evening fell and the day's work of the peasants was done, these visitors saw little lights appear on the mountain sides from above, from below, from everywhere, moving toward the little chapel. The peasants, men and women, young and old, were coming to evening prayers. Now the chapel was bright, the light through the windows streamed up the mountain sides and down into the valley. Every person had to bring his trimmed and lighted candle to make the little chapel the place of praise, thanksgiving and worship to God.

To help God make the General Conference sessions at Freeman in August accomplish what He wants to see done, we as organizations, committees, and individuals *must* everyone from every*where* bring our lighted candles of love, of intercession and sincere prayer, candles of loss of self for His sake, of life not hoarded but spent, of His hand laid on us to do His bidding, candles of completely consecrated hands, minds, and wills. May our candles be trimmed and lighted fit for the Master's use.

Mrs. A. M. Lohrentz
Chairman, General Conference
Women's Missionary Association

Of Your Pen Acquaintance

ELENORE SCHMIDT ("*Sewa Bhawan Speaking*"), Jagdeeshpur, India, is a registered nurse and one of the younger members of our India missionary staff.

A . H. SHULTZ ("The Man Who Walked With God"), Quakertown, Pa., is a member of the Eastern District Education Committee besides serving the East Swamp Church.

OZZIE AND ELAINE GOERING ("We Visit and Work in Volendam"), Paraguay, South America, are serving under Mennonite Central Committee Voluntary Service.

MARIE J. REGIER ("What Seminary Students Were Told"), is missionary on furlough from China awaiting return passage meanwhile visiting churches of the Conference in the interests of mission.

HARLEY J. STUCKY, ("Book Notes"), North Newton, Kansas, is teaching history and political science at Bethel College; before going to Bethel he served a Methodist church in Chicago.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

February 19-26, Brotherhood Week.
February 21, Seminary Board of Trustees meets in Chicago at 9:30 A.M.
February 22, Ash Wednesday.
February 24, World Day of Prayer.
February 26, First Sunday in Lent.
Feb. 27 to Mar. 11, Short-term Bible Course, Bethel College.
March 6, Bethel College spring quarter opens.
March 7, Mennonite Biblical Seminary, spring quarter opens.
March 12-17, Annual Bible Lectures, Bethel College, Melvin Cammack, speaker; Ministers' Conference, March 14-16; Women's Conference March 14.
March 13-17, Bible Week, Canadian Mennonite Bible College, Winnipeg; speakers: J. J. Nickel, Langham, Sask.; A. E. Kreider, Goshen, Ind.; and John Thiessen, India.
March 16-18, Eighth Annual Rural Life Conference, Bluffton College, participated in by Friends, Brethren, and Mennonites.
March 17-19, Eighth Annual Rural Life Conference, Bluffton, College, participated in by Friends, Brethren, and Mennonites.
March 19-24, Annual Bible Week at Freeman Junior College, Jesse H. Ziegler, Bethany Biblical Seminary, Chicago, Illinois, speaker.
April 1, 2, Foreign Student Conference, Bethel College, North Newton, Kansas.
April 2, Palm Sunday.
April 2 to 9, General Conference Week of Witnessing.
April 7, Good Friday.
April 9, 1950, Easter.
April 14-16 Mission Institute, Bluffton College
April 27-30, Middle District Conference, First Church, Wadsworth, Ohio.
May 4-7, Eastern District Conference, Hereford Church, Bally, Pennsylvania.
May 7, 1950, Mennonite Song Festival, Memorial Hall, North Newton, Kansas, 2:30 and 8:00 p.m.
May 28, 1950, Pentecost.
May 28, Mennonite Biblical Seminary Commencement, Conrad Bergendoff, president, Augustana College and Theological Seminary, Rock Island, Illinois, speaker.
May 30, Bethel College, Commencement, 10:00 a.m.
June 1, Freeman Junior College, Commencement Day.
June 10-14, Northern District Conference, at the Gospel Church, Mountain Lake, Minnesota.
June 5, Bluffton College, Fiftieth Annual Commencement, D. Elton Trueblood, speaker.
June 22, Canadian Mennonite Bible College, Commencement, 10:00 a.m.
July 1-5, tentative dates for the Canadian District Conference Sessions, the Rosenort Church at Rosthern, Saskatchewan.
August 18-23, General Conference Minister's Retreat.
August 23-30, 1950. General Conference Sessions, Freeman, South Dakota.
December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Editorials

HOW SHALL CHRISTIANS THINK ABOUT CHINA? We have heard of some who think all Christians and missionaries should leave that country, now dominated by atheistic and materialistic communism. That would be like Jesus' situation if he had complied with the request to "come down from the cross." Of course, such a point of view would want nothing to do with the recognition of now Communist-dominated China. Some Christians notably the Quakers feel that the new China regime should be recognized; many others are uncertain; others feel that nothing should be done and lean in the direction of the support of the Nationalist Government of Chiang Kai Shek. Of course, as Christians, we cannot support an anti-Christian philosophy like communism; on the other hand, we dare not lose contact with the Chinese people who also need the witness of the gospel. We ought to confess our own failures in the crumbling of the Nationalist regime under Chiang. As the *Christian Advocate* put it:

"Chiang might have succeeded if the people had been ready for democracy, and the people might have been ready if there had been a hundred times as many missionaries as there were in the first years of the century, and there might have been more missionaries if there had been less interest in the commercial exploitation of China, even under the famed Open Door policy. But that would have been a different people and a different Generalissimo, able and ready to apply the peacemaking methods in the New Testament he loves."

Furthermore we should not be too hasty in judging the Chinese people in their quick change-over. We read the following words from the pen of F. Olin Stockwell of the Methodist Mission (also from the *Christian Advocate),* Chungking, China:

"The liberation of Chungking high-lighted the complete collapse of National Government morale and moral integrity, for the action of the leaders as well as the soldiers of the Chiang Kai-shek regime compounded fear and brutality in a tragic climax. . . .

"Not only were men and leaders alike fear-crazed, but they exhibited a brutality that is almost unbelievable. On the night of Nov. 29, 1949, the deathlike quiet of the city was punctuated with the blowing up of ammunition dumps and arsenals. Not until later did we learn that the blast that had shaken houses in Chungking and broken windows had wiped out from 3,000 to 5,000 people—coolies and other workmen at the arsenal who were given no warning of the plans.

"In addition to this act was the machine-gunning of between 300 and 400 political prisoners at the Tze-chi-keo concentration camp on the outskirts of Chungking. This camp was organized as a training center during the war, and Americans assisted Chinese in developing spy work against the Japanese. Since the war the secret agents of the central government have carried on at the same center, directing their activities against the Communists.

"Stories of brutality, of secret arrests and executions have been whispered about from time to time. On the night that the central government left Chungking, from 300 to 400 men, political prisoners held on charges of being Communists, were brutally machine-gunned and burned at this one center, their bodies thrown into ditches or left to rot in the open. Several escaped to tell the story.

"The order for this crime came straight from the top, signed by the Generalissimo himself. Unfortunately, because of America's former relation to this center, the crime is credited to America, as well as to the dying central government.

"In Methodist circles in America, Chiang Kai-shek is remembered as one who gave property and endowment for an orphanage at Chungking, where today there are 200 smiling children. In Chungking circles he will long be remembered as a cruel and despotic ruler who ordered the slaughter of more than 300 political prisoners in a last-minute gesture of helpless defiance."

All this leads in the direction of several conclusions. First, we have absolutely no sympathy with atheistic communism. Second, politically speaking, we should not forget that China was not a democracy before the Communists took over; furthermore in the matter of recognition of governments neither Christianity nor democracy has been a basis of recognition in the past. Third we should not forget that there may be some very valid reasons for the inexplainably quick turnover by the Chinese people as indicated above. And, finally, as Christians we are bound by our convictions, whether China is democatic or communistic, recognized politically or not, to accept the Chinese people with all other peoples of the earth as part of the world that "God so loved" and with that, the acceptance of our responsibility to serve them through our missionary and relief programs and whatever other channels God may open to us.

ONE OF THE NATION'S LEADING (and often highly criticized) periodicals, *The Christian Century,* recently carried out a nation wide poll of ministers to determine the twelve most effective churches in the country. One of these, the first to be reported on, is the Mount Olivet Lutheran Church in Minneapolis. The reporter who was sent out by the *Century* to write up the church asked some of its members what they thought was the secret of its greatness. One of these, a brilliant woman, formerly a member of another denomination and an accomplished musician who was pouring her life into Mount Olivet, said, "Here I find a spirit which dares to face life as it is. This church knows there is a hell and says so, and it knows the alternative to hell and proclaims it. At different times before coming here I was a member of four churches. Their breadth of intellectual interest appealed to me until I discovered that they had become so broad that they forgot the difference between right and wrong. They left me cold and I came to believe that they were spiritually dead and didn't know it. But here I find warm vitality, compelling love, faith that really saves. Why can't other churches be like this? Why can't God awaken them also?" More of our Mennonite churches ought to have this note of finality saturating their message as they seek to speak to the problems of this life as well as those of the life to come.

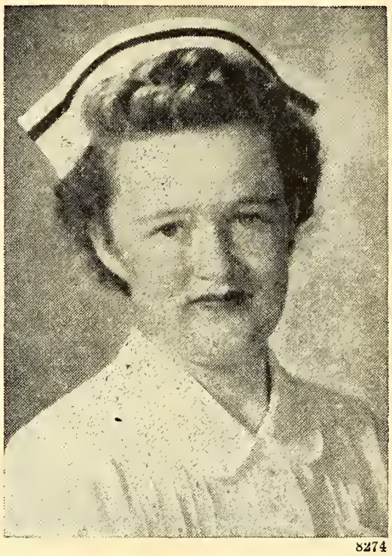
From the Mission Front

Sewa Bhawan Speaking

by Elenore Schmidt

SEWA BHAWAN means "House of Service." This past year we have been called to prove this over and over again. There have been times when we have despaired because of lack of time, staff, and equipment. But thanks be to God for each opportunity of service.

Serving the needs of the soul is a great part of the work. Those that come here are sick in body and sick in soul. Some one has ventured to say that ninety per cent of India's sickness is sin or the result of sin. Can we neglect so great a part of our Christian service? We cannot by-pass this challenge and command from our Lord the Great Physician to bring to these people the gospel of healing and peace.



Elenora M. Schmidt

Each morning patients who are not bed fast, and the friends and family of patients gather in the hospital court yard to hear the precious Word of God. Together with this testimony in song and word, Gospel portions and other religious literature is sold and distributed. Since last April, 461 Gospel portions, New Testaments, and other books have been sold. We have had opportunity to sell Bibles, but because Bibles in Hindi and Oriya are not available these opportunities were lost. But God's Word in Gospel portions does go out to villages which we may never reach in any other way.

A full time evangelist deals personally with patients and often the wife of Pastor J. Walters of Bethel Church comes to witness, to comfort and to give joy to many through her visits.

"But to Minister"

Not to be ministered unto but to minister is the supreme example left to us by our Saviour. This hospital was established so that we might follow in His steps—to serve the needs of the sick in this jungle area. Day after day crowds come for healing. Some come with real faith and go away healed and blessed. Others come doubting, seeking our help only after all else has failed. Needless to say, many of these go away unhelped and as restless as before. All in all those that have come to *Sewa Bhawan* as in-patients in 1949 reached the total of 2,130 with a daily average of 46.

In all there were 4,944 patients who came to our out-patient department throughout the year. Even though figures do not tell all, they help to give a picture of the extent of our work. In order to make these figures a little more personal I will tell you about one or two of these "numbers."

Kalab Ram came in for admission one morning. As soon as we saw him we knew he was very sick. After examination, Dr. Dester ordered him prepared for an emergency operation for strangled hernia. He was in a very weak condition and according to human reasoning he was beyond help. Soon the operation was under way and we all prayed that it might be successful. Those prayers were graciously answered for Kalap Ram made a miraculous recovery. Several months after he had left the hospital he came to pay us a visit. I did not recognize this strong, happy healthy young man.

A Miracle in Our Midst

Phulmoti Bai, a Chrisian of Jagdeeshpur, is the victim of tuberculosis of the spine. She came to us for admission. At first, as I came into her room I was overcome with pity for this crippled woman. But soon my pity was turned to praise. Here was a soul thanking God for each small blessing and fairly shining with joy. The months that she spent in the hospital she became an inspiration and a blessing to us all. If I was discouraged for any reason, I went to see Phulmoti and soon I was filled with the same praise that she radiated. After a long treatment she was discharged, wearing a body cast. The first time I went to see her in her home she was still in bed, the next time, a week or so later I found her in the garden watering her vegetables. At Christmas time she attended church and gave a special thank offering for all that God had done for her. Phulmoti is a miracle in our midst.

Those who serve include a number of humble illiterate folk who help keep the hospital and grounds clean. Those of the trained staff, besides the doctor are: two compounders, one of whom is also laboratory technician, two trained women nurses and one male nurse. Dr. Banwar has been with us a year—a busy year in which we have thanked God over and over again for sending us this consecrated Christian doctor. Compounder E. Sidh has worked here as compounder and laboratory technician for many years. In many ways he is Dr. Dester's right-hand man. He is also a stalwart Christian, carrying his full share of the burden as deacon in the Bethel Church. His wife, Lily Sidh, is one of the trained nurses on our staff. Com-

(Continued on next page)

What Seminary Students Were Told

by Marie J. Regier

DURING the interval between Christmas and the New Year over four hundred students from eighty-eight seminaries scattered all over the United States and parts of Canada representing forty-two different denominations and at least seven different countries gathered in Rock Island, Illinois for the second triennial North American Inter-Seminary Conference.

There were three major emphases at the conference: (1) If the minister himself is not converted and has not experienced Christ he can not lead others there; (2) That in the true church every member is a missionary; in fact the proof that you are a Christian is simply the ability to lead others to Christ; (3) The importance of the prayer life. The main speakers set the tone of the conference and the discussion groups amplified what these had said. There was a special emphasis upon Bible study in the latter. Discussion groups met twice a day using an outline concerning the minister, his message and his task.

Aside from the small discussion groups there were special interest groups on Church Unity, Christian Missions at Home and Abroad, Church and Race, Church and Education, Personal Evangelism, Discipline of Personal Prayer, Counselling, The Minister's Ethical Dilemmas, and Women as Professional Workers. The delegates were free to make their choice though the one on prayer was so large that some had to be turned away to another group.

"There Are No Once-born Christians"

The main speaker of the conference was Bishop Stephen Neill, formerly of India now assistant secretary of the World Council of Churches. He symbolized the spirit of the conference. He dealt with the qualifications of a minister. First in the list he put familiarity with the experience of forgiveness of sin. As long as he is not forgiven himself, the minister cannot lead others. Too often the young minister is taken for granted. The same thing was emphasized by other speakers. Samuel Shoemaker of Calvary Church, New York, said that he had been a missionary to China for some time before someone found him who did not take him for granted and pointed out that he was trying to teach the Chinese what he did not possess himself. Bishop Neill said, "There are no once-born Christians. They are all twice-born of water and spirit." Shoemaker told of a young preacher who came to him saying that there was so little spiritual power in his life. He admitted that he did not believe in the deity of Christ. "Isn't it preposterous for any man to make the claims which Jesus made," Shoemaker asked him, "if they were not true? Either he intentionally tried to deceive people, or he suffered from terrible illusions, or else he spoke the truth." The young man realized his error and then and there turned his life over to Christ with the result that everything changed and his life became charged with spiritual power.

Forty Per Cent from the Gospels

Particularly impressive was the lecture on the minister's message. Bishop Neill emphasized first that he must preach the whole counsel of God and not only his pet subjects. It is a good thing to look over your sermons of one year and see how your texts are distributed. About forty per cent ought to come from the gospels, twenty-five from the epistles, and twenty-five from the Old Testament. That leaves ten per cent for special occasions. But in all this there should be one central theme and one only—Christ and Christ only. Shoemaker also emphasized this when he said, "Human wisdom has failed and always will fail. The only medicine is Christ and His cross."

Bishop Neill further emphasized the necessity of being so familiar with the Bible that the whole of Scripture would be in solution in the minister's mind so that even his sentences would be formed in the cadence of the Bible. People to-day do not understand the Bible and it is very important to re-interpret it to them.

A Matter of Life and Death

In the third place he should preach always a

(Continued to page 128)

Sewa Bhawan Speaking . . . **Continued from page 116**

pounder Musa Gier has been with *Sewa Bhawan* for four years. He is rather a quiet young man but we like him for that very reason. Mrs. Ashin Tirkey is the trained nurse who has served as nurse in *Sewa Bhawan* longest. Besides being a good and faithful nurse, she is also a competent mother of three children.

Our two newest staff members are Mr. and Mrs. B. R. Singh—both trained nurses. Dresser G. L. Singh has never had formal training, but experience and willingness to work make him a valuable worker. He with a young helper, do all the dressings and treatments of men patients. Mr. Y. Kumar, who also has never had any formal training has proved himself again and again in his many years of service at *Sewa Bhawan* by being able to do most anything. Our registration clerk, Mr. H. Pandow was a primary school teacher in Mauhadih before he came to work for us. Phulo Bai and Bhagywati Bai are the two cleaning women who also serve as nurse aids. Other cleaning women who are employed from time to time clean the yards and wards. In God's sight each one, whether doctor, nurse compounder or lowly worker, contributes to the work of the Kingdom.

To Him whom we serve be given all the praise and glory for achievements during 1949. We thank Him for health, and trust Him to keep us—all of us who serve in *Sewa Bhawan* throughout 1950.

Feb. 24
World Day
of Prayer

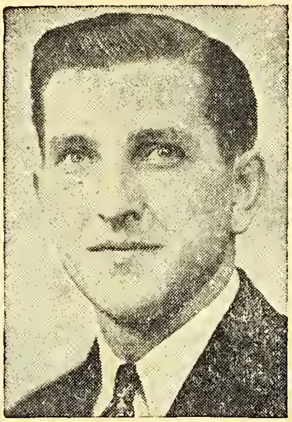
The Man Who Walked With God

by A. H. Schultz

"And Enoch walked with God, and he was not; for God took him." Genesis 5:24.

THIS text is taken from a chapter in Genesis that at first reading seems to convey no great spiritual truth since it speaks largely of death. Someone has called it the "Death-Bells Chapter" and rightly so, for the expression "and he died" appears eight times. Another has called it a chapter of "Mr. Nobodys" for it lists only the facts that these men were born, lived many years, reared a family and died!

In the midst of this sounding of "Death-Bells," we suddenly come across a glorious gem of God's truth in the life history of a man concerning whom we read: "that he walked with God." His name is Enoch. The death-bells are silent as Holy Writ opens up in these few statements to reveal a hero of faith. The testimony of this antediluvian saint challenges each of us to walk with God and live in His fellowship.



A. H. Schultz
Pastor East Swamp Church
Quakertown, Pennsylvania

The Misery of Feeling Alone

This business of living is a very important issue. It isn't immaterial how we get through life! There is only one right way to live, and that is to live in God's fellowship: "for in Him we live, and move and have our being." To be living outside of God's fellowship means to be living "without Christ, being an alien from the commonwealth of Israel, and a stranger from the covenants of promise, having no hope and without God in this world." How miserable life can be when the consciousness and feeling of being entirely alone bears down upon you. Have you ever been in a big city with its teeming multitudes all around you, yet you felt yourself all alone? That is a strange feeling. Then how good it is to meet someone you know. Immediately the loneliness is gone and in its place there is a spirit of mutual kinship.

I shall never forget my first experience in the big city. My boyhood days had been spent on the northern prairies of Montana, thirty miles from the nearest railroad town. I was very much a country boy when stepping out into a new, unknown world. After several days of travel I arrived at the big city of Minneapolis. The country showed up all over the young fellow, clothing, expression, movements, and all. Never in my life had I been so lonely among so many people. Since my arrival was after nightfall, fear of what might happen to me if I should venture out on the street at night, caused me to lock my door and go to bed hungry. The next morning as I stepped out of my room a fellow-student met me, who introduced himself and soon put my fears and loneliness to flight. He was familiar with the city and so helped me get my bearings. His presence, help, and kindness created a real spirit of fellowship and friendship which has lasted a long time.

This experience suggests a spiritual parallel to my mind. Natural man in his sinful state is a stranger to God; an alien from the covenants of Promise. He is separated, cut off from God's fellowship. He is unable to guide his course and life aright. Life becomes a burden. But then the love and grace of God are made known in Jesus Christ; we anchor our faith in Him and sweet fellowship is established. Praise God, we are no longer strangers but fellow-citizens with the saints and of the household of God.

On God's Terms

Now let us see Enoch's experiences. In a simple, declarative statement we read: "and Enoch walked with God." This short sentence includes many things. It doesn't say that God walked with Enoch; no, Enoch walked with God. This presupposes that he had met God's conditions, for Amos 3:3 declares: "Can two walk together except they be agreed?" Let us note that God does not meet man on man's conditions. Man can never be acceptable in God's sight in his own righteousness, good works, morality, and character. Man must meet God on God's terms! Although Enoch was sinful by nature God's Word testifies that he walked with God. He had met God's requirements of faith, obedience, and a godly Life. D. L. Moody comments, "Enoch was one of the few men in the Bible against whom God had nothing to say."

Even though Enoch lived long before Christ, the Scriptures by implication indicate that his experiences were according to the pattern for believers of all time. He was in full agreement with God as to the place of meeting. Where do a Holy God and a guilty sinner meet? At the Mercy Seat—the Cross of Christ. By faith Enoch looked forward to the Redeemer. "No man cometh unto the Father but by Me" said Jesus. No man can be in fellowship with God unless he first comes by way of Calvary. The Old Testament saints looked forward to Christ's atoning Sacrifice on the Cross, and we who live after, look back to that same event for salvation. This is the only basis for fellowship with God.

Further, he was in agreement with God as to the goal. Walking with God he had the same objectives and purposes. Enoch lived to glorify God. "Ye are bought with a price; therefore glorify God in your body and in your spirit which are God's." The name Enoch means "dedicated". His life was dedicated to the doing of God's will. He was the Lord's servant, do-

Missionary Itinerary

Since Marie J. Regier, missionary on furlough from China, has not been able to secure passage as yet, she expects to visit churches in the northern area during February and March, and in Canada and the West Coast during April and later. Her tentative schedule for points in Nebraska, the Dakotas, and Minnesota is as follows:

NEBRASKA

February 26	a. m. First Mennonite Church, Beatrice, Nebraska. p. m. Second Mennonite church, Beatrice, Nebraska.
February 26	p. m. Mennonite Church at Henderson, Nebraska.
February 28 - March 1	Grace Bible Institute and friends, Omaha, Nebraska.
March 2	p. m. Salem Mennonite Church, Wisner, Nebraska.

SOUTH DAKOTA

March 5	a. m. Avon, South Dakota
March 6	p. m. Hutterthal Mennonite Church, Dolton, South Dakota
March 7	p. m. Bethany Mennonite Church, Freeman, South Dakota
March 8	p. m. Huttendorf Mennonite Church, Freeman, South Dakota
March 9	p. m. Salem Mennonite Church Freeman, South Dakota
March 10	p. m. Salem Zion Mennonite Church,
March 12	a. m. Bethesda Mennonite Church, Marion, South Dakota p. m. Bethel Mennonite Church, Marion, South Dakota
March 13	p. m. New Hutterthal Mennonite Church, Bridgewater, South Dakota
March 14	p. m. Zion Mennonite Church Bridgewater, South Dakota

MINNESOTA

March 15	p. m. Bethel Mennonite Church, Mountain Lake, Minnesota
March 16	p. m. Gospel Mennonite Church, Mountain Lake, Minnesota
March 17	p. m. First Mennonite Church Mountain Lake, Minnesota
March 19	a. m. Immanuel Mennonite Church, Delft, Minnesota p. m. Butterfield Mennonite Church, Butterfield, Minnesota
March 20	p. m. First Mennonite Church, Butterfield, Minnesota
March 21	p. m. New Home Mennonite Church, Westbrook, Minnesota

SOUTH DAKOTA

March 22	p. m. Hutterthal Mennonite Church, Hitchock, South Dakota
March 23	p. m. Fairfield Bethel Mennonite Huron, South Dakota
March 24	p. m. Mount Olivet Mennonite Church, Huron, South Dakota
March 26	p. m. Emmanuel Mennonite Church, Doland, South Dakota

NORTH DAKOTA

March 28	p. m. Zion Mennonite Church, Arena, North Dakota
March 28	p. m. Bethel Mennonite Church, Langdon, North Dakota
March 30	p. m. Swiss Mennonite Church, Olsen, North Dakota
March 31	p. m. Salem Mennonite Church, Munich, North Dakota

MINNESOTA

April 2	p. m. Woodland Mennonite Church, Warroad, Minnesota

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ing whatever he was commissioned to do. He testified, prophesied against the wickedness of the times as Jude 14 and 15 records. He did not compromise with the world!

It Costs Something

We note also that Enoch was in agreement with God as to the cost. It costs something to be a Christian. Has it cost you something? If not, you had better examine your profession. Satan hates God and His followers and will make it hard for the child of God. Yet Enoch would not be deceived. He lived in a wicked and sinful generation which was rapidly filling the cup of God's wrath which would be consummated in the great Flood. In this environment the man of faith pleased God. The test of a true walk with God comes, not when everything goes easy, but when the opposition and attacks of the Enemy are fierce. A true and living faith conquers every foe and wins with God. Living in God's fellowship assures victory.

Enoch's godly walk brought assurance and safety. He had this testimony that he (had) pleased God, according to Hebrews 11:5, and that is what counts. A child of God can live in calmness of soul even in the midst of a troubled world. I'm thankful that we can know here and now whether we're God's children or not, whether we are doing His will or not. The assurance of work well done and the approval of the Master, gives inward satisfaction and pleasure. So it was with Enoch. Only to have the Lord's fellowship and approval, that was all he sought for.

Our final thought is found in the striking statement of verse 24b. "He was not; for God took him." What happened to him? He was translated, taken directly to heaven; he was the first one not to die. The godly walk of the believer ends in eternal glory. Hallelujah! Whether Enoch's wife sent out a searching party for him when he did not return, I do not know. But this I know: "he was not for God took him." He had gone in person into the very presence of God—there to live forever in his Father's fellowship. That is the goal of all true believers! One of these days, I know not when, the Lord Jesus will come and call all His own out of this world. What a glorious moment that will be—to be caught up into the clouds to meet the Lord in the air, "and so shall we ever be with the Lord."

Are you living in God's fellowship?

Letters Are Needed

Hearings on Selective Service extension began January 20 before the House Armed Services Committee and key government figures including the Secretary of Defense, Secretary of State, General Bradley and General Collins have already testified for it.

The draft is not needed and, admitting this, the Army has indicated its desire for a law on the books with registration and classification functions required but not induction. This is dangerous and will establish the principle of peacetime conscription as well as give mobilization powers to the Army in peacetime, instead of letting them reside with Congress.

As Congressman Thomas J. Lane (D.) of Massachusetts said last May:

"Young men cannot poceed in full confidence with their educational programs or start up in business with this passive threat hanging over them. Under present conditions it is a nuisance law which serves no constructive purpose. It points the dagger of fear at every mother's heart."

It would be a serious mistake to continue the draft in peacetime just because the Army wants to establish the pinciple of peacetime conscription.

Furthermore, as an English educator put it, "Conscription is taking away men from where they are essential and putting them where they are useless." The real fight in Europe today is for men's loyalties and that will be determined much more by their economic security and their dedication to freedom than by the number under arms. Men forced into the army are men taken away from industrial and agricultural work needed for genuine economic recovery.

Will you write as many of the members of the House Armed Services Committee as you can, particularly those from your own state.

House Armed Services Committee

Democrats:
- Carl Vinson of Georgia, Chairman
- Overton Brooks, Louisiana
- Paul J. Kilday, Texas
- Carl T. Durham, North Carolina
- Lansdale G. Sasscer, Md.
- James J. Heffernan, New York
- L. Mendel Rivers, S. C.
- Philip J. Philbin, Mass.
- F. Edward Hebert, Louisiana
- Arthur Winstead, Mississippi
- Franck R. Havenner, Calif.
- Melvin Price, Illinois
- Porter Hardy, Jr., Virginia
- O. C. Fisher, Texas
- William J. Green, Jr., Penna.
- Clyde Doyle, California
- Edward deGraffenried, Ala.
- John R. Walsh, Indiana
- L. Gary Clemente, New York

Republicans:
- Dewey Short, of Missouri
- Leslie C. Arends, Illinois
- W. Sterling Cole, New York
- Paul W. Shafer, Michigan
- Charles H. Elston, Ohio

Home Mission Board Offers New Service

MISSION Conferences held in individual churches or in closely situated groups of churches have a tendency to impress upon the people the vastness of the fields and importance of mission work. Missions according to Scripture is basic for the virility and growth of the home church.

When a greater interest in and understanding of mission work has been aroused, increased support comes to the work. As a result, more workers can be sent out to preach the gospel of salvation; and consequently, the larger will be the number of converts to Jesus Christ. In order to impress our people that Home Missions is a vital part in this great program of missions and strengthens the "grass roots" of the home base, the Board of Home Missions offers to make available Home Mission workers wherever desired.

The Board has made provision in the 1950 budget to cover such travel expenses. It is hoped: (1.) District conference program committees will consider Home Mission workers when making up their program, as well as Foreign Mission workers. (2) Church groups when planning a mission conference will make room for Home Mission workers and (3.) If an individual church wants to have a mission conference that the Home Mission Board will be contacted for a worker or workers, through the secretary, A. J. Neuenschwander, 146 Beck Street, Wadsworth, Ohio.

This fact of the wider use of Home Mission workers will also have the salutary effect of making more consecrated and enthusiastic workers in their home fields.

Bequests

Recently the Board of Home Missions received, through the bequest of the late John and Frieda Regier, $6,000 from the sale of their farm that was willed to the Foreign and Home Mission Boards. We thank the Lord for such consecration and pray that He might stir others to make their will so that even when they have gone to their rest, their gift will aid in the spreading of the Cause of Christ.

Request

Some weeks ago a request came from Carl Walhsteadt, Home Mission Worker Barbourville, Kentucky, for one of their school girls who is a high school senior. She would like to attend a Bible institute. Pray that the Lord might provide for her so that she can carry out her plan of preparing for Christian work.

- Jack Z. Anderson, California
- William W. Blackney, Michigan
- Leroy Johnson, California
- Harry L. Towe, New Jersey
- Leon H. Gavin, Pennsylvania
- Walter Norblad, Oregon
- James E. Van Zandt, Penna.
- John T. Patterson, Conn.

Address of each member:
House Office Building
Washington, D.C.

Book Notes

HELP FOR CITY CHURCHES

Leiffer, Murray H., *The Effective City Church*

New York: Abingdon-Cokesbury, 1949, 232pp. $2.75

It is generally said, that the Mennonites are a rural people. Yet, less than half of the members of the General Conference live on the farm. This means that more and more we are becoming an urban people and for that reason should make an effort to understand the influences of urbanization on American life.

Most people take both the church and the city for granted. In an uncritical fashion laymen and even ministers commonly accept their church and its program without asking whether it could be a stronger force in the community? Rarely indeed, do the lay or clerical leaders of a congregation ask themselves seriously, whether the church's program is adequate for the needs of the community and whether there are neglected groups in the community which it could serve. Leiffer, in his book *The Effective City Church,* which might more appropriately be entitled "Urban Sociology and the Church," assumes that the church has a unique message and that it performs a distinctive function in the community. Some churches, however, do not get the message across, whereas others do and hence are effective. Leiffer contends that this is possible only when the church finds its community, knows its people, and then readjusts its program so as to achieve maximum effectiveness in a particular situation. He argues that there is no final and perfect program and hence what is adequate and well-balanced in one community will not suffice in another.

Leiffer's book is divided into four sections. The first traces the rise and development of American cities and shows the effect of urban life on people and on the church. He follows this with a discussion of "Urban Communities and Their Churches" such as the downtown district and the "First Church," the blighted area and the institutional church, etc. The third section of the book is concerned with the general problems of the city church, and the fourth, with church planning in city and regional areas.

Leiffer's book is written largely from the point of view of a Protestant sociologist, nevertheless his book is of particular importance to denominational officials, ministers, lay church officials, and any others who are interested in the problems and future of our city churches. This book is easy to read, yet comprehensive in scope, and contains a surprising amount of information.

Many city churches are comparatively ineffective and the mortality rate is shockingly high. Therefore, Mennonites, being more adept in rural life, ought to study this account so as to enable them to build and plan wisely as the trend toward the cities goes on.—Harley J. Stucky.

Order From

The Mennonite Bookstore

Nearest You:

NEWTON
Kansas

BERNE
Indiana

ROSTHERN
Saskatchewan

Summer Bible School Style 1950!

The presses are rolling—and soon the 1950 series Summer Bible School materials will be ready.

It is not too early now to place your order with the Mennonite Book Store nearest you so that our local stores can estimate the approximate requirements. That does not mean that you have to place a definite order, but you can place at least an approximate order.

Teachers and directors of the Summer Bible School materials will be interested to know that this year the General Conference Board of Publication, working with the Mennonite Publishing House at Scottdale, Pennsylvania, comes out with a companion series to the ones which were issued last summer. The 1949 series were grades 3, 5, and 7. The series for 1950 are Grade 4, 6, and 8. This completes the entire series from the nursery to the high school, making it possible for our churches to meet the requirements of every age group.

Requests for publicity and advertising materials may be sent either to the book stores or to the General Conference Publication Office, 722 Main, Newton, Kansas.

MEN NONITE MEN FOR CHRIST

FINEST CHRISTMAS GIFT IN ADAMS COUNTY

LIND — The finest Christmas present in Adams county will to a 78-year-old woman who isn't as alone in this world as she often may feel.

Members of the Menno Mennonite church are giving a new home to one of their number, Mrs. Elizabeth Entz, known to practically everyone in the Lind area as "Auntie" Entz.

Willard Wiebe, pastor of the Menno Mennonite church, believes that friends will help Mrs. Entz move across West Third street, a block from the school building, into her new home this Saturday . . . .just in time for the elderly pioneer to spend Christmas Eve with a "gift" that typfiies the true spirit of Christmas far more than most.

It is a gift born completely of unselfishness and good will. Members of the church have contributed all of the labor and donated all the materials.

The house was finished last Friday, two weeks after it was started. Farmers drove from miles around to join townspeople in building it. An estimated $1200 was spent for materials—all of it donated.—taken from *The Ritzville Journal-Times*, Ritzville, Washington, Dec. 22, 1949.

Our
Colleges
and
Seminary

Bluffton College Rural Life Conference

THE Eighth Annual Conference of the Rual Life Association, to be held at Bluffton College, Bluffton, Ohio, March 16, 17, 18, will have as its general theme "Building the Community."

Among resource persons who will be present as speakers or discusion leaders are Charles F. Brannan, U. S. Secretary of Agriculture; Baker Brownell, professor of philosophy at Northwestern University; Richard Eastman, field secretary for General Conference Friends in Ohio, Indiana and Illinois; Stanley Hamilton, executive secretary of the Rural Life Association; Russell Hoy, rural pastor, farmer, and chaplain of the Ohio State Grange; Carl R. Hutchinson, educational director of the Ohio Farm Bureau; I. W. Moomaw, former agricultural missionary to India, now educational secretary of Agricultural Missions, Inc., New York City; and William Stauffer, Mennonite minister and farmer, Sugarcreek, Ohio.

Lloyd Ramseyer, president of Bluffton College, will be chairman of the conference. One evening session will be devoted to the extremely important subject of farm price supports; a three-way panel discussion will be held with Secretary Charle Brannan presenting his plan. Allan Kline of Des Moines, Iowa, farmer and president of the American Farm Bureau Federation, has been invited to present his views in opposition to the Brannan plan; if he cannot appear, someone else will be invited to present the opposition. Jerry Voorhis of the Cooperative League in Chicago, has been invited to present the middle viewpoint, that of the consumer. Opportunity will be given to question the speakers.

One session of the conference will be devoted to rural education for high school and college age youth. Another feature of the gathering will be the showing of pictures of the Mennonite colony in Paraguay.

The Peace Club sponsored a peace institute on the campus Feb. 17 and 18. This is the second annual institute of this type. Speakers were C. J. Rempel, Melvin Gingerich, and J. N. Smucker.

A mission institute is being planned for April 14 to 16. While intended primarily for college students, others are invited. A number of Mennonite missionaries will participate on the program. The institute is financed through income from the Memorial Fund.

S. F. Pannabecker, president of Mennonite Biblical Seminary, was a campus visitor February 10 and 11. He spoke in chapel and interviewed prospective seminary students.

SEMINARY FEATURES VISUAL-AIDS SERIES

The first of a new series of programs of visual aids featuring the missionary and relief work of our students was started here Friday night when Marie Kroeker of Henderson, Nebraska, presented her pictures of Italy, and Ellen Harder of Whitewater, Kansas, showed hers of England and France. Both have served in relief work for the Mennonite Central Committee. This series will provide a way for all of our students to share their pictures with the Seminary student body.

Hanno Klassen, the German exchange student, made a profound contribution this Wednesday when he led the prayer meeting. His utter sincerity and deep faith provided the basis for a moving testimony prior to the period of prayer.

President S. F. Pannabecker visited Bluffton and Goshen Colleges in the interest of students who want to attend here next year.

A special evening lecture was presented at Bethany this week by R. H. Miller of Manchester College. His subject was "Prophets and Prophecy."

Elmer Ediger was scheduled to appear in the churches of the Henderson, Nebraska, community on February 12.

Don. E. Smucker was scheduled to address the chapel service on Tuesday, February 14 with the subject, "Reflections on my Experience as a Student."

Marvin J. Dirks gave a sacred solo concert recently at the Eighth Street Church, Goshen, Indiana.

BETHEL OFFERS SHORT-TERM BIBLE COURSE

The Bible Department at Bethel College is planning a two-weeks Bible Short Course from February 27 to March 10. This course is designed particularly to meet the needs of Sunday School workers although all church workers will be welcome. The courses to be offered are:

Methods of Teaching	by D. C. Wedel
Bible Study	by Erland Waltner
Mennonite Heritage	by Cornelius Krahn
Child Psychology	by Eva Harshbarger

These classes will convene daily between the hours of 9:00 A. M. and 4:00 P. M. making it possible for those who wish to drive back and forth each day to do so. Rooms and dining hall privileges will be available to those who desire them. The cost will be $14.00 for tuition, and for those who stay on the campus $17.50 for board and room for the two weeks period. Erland Waltner is the director of the course.

It is expected that this course will be recognized by your General Conference Board of Education and that credit may be earned to apply toward the Teacher Training Diploma issued by the Board.

The Deep River Singers concert of the Bethel College Memorial Hall Series, February 17, gave a varied and colorful fare. Classics, folksongs, popular selections, and Negro spirituals all fit into the rich background of artists who have 40 national tours of Mexico, Canada, and Cuba behind them.

Jottings

—**Bergtal Church, Pawnee Rock, Kansas:** Bible study is conducted by John E. Kaufman, our pastor, each Wednesday evening, after which choir practice follows, and also adult church membership instruction. The children are to meet during Bible study period for Bible stories and junior choir practices. On January 8, Miss Louise Deckert, R. N., sponsored by the C. E. showed colored slides of her work as supervisor of the hospital at La Plata, Puerto Rico, under the M.C.C. Miss Florine Dirks, missionary to Africa, recently brought the children's message in the morning and, in the evening, showed colored slides and told us more of her work of the past four years in Nigeria. Catechism class for the teen age young people is conducted by the pastor each Sunday during the Sunday school period.—Mrs. John K. Friesen, Corr.

—**Salem Church, Dalton, Ohio:** Seeing on colored slides the work of the Board of Home Missions as shown to us by A. J. Neuenschwander, now of Wadsworth, on January 29, gave us a greater vision of brotherhood with the Mennonites of South America. Activities going on recently among our organizations to serve the well-rounded church life are the following: The Golden-Rule Class made a donation to the Missionary Society to help a certain project. An enthusiastic choir, started last summer, continues to function each Sunday morning. A heartening number of ladies braved the icy roads to attend the all-day quilting and program of the Missionary Society on February 1. Approximately thirty tickets have been sold to our Christian Endeavorers to attend the annual Wayne County banquet held at Smithville Inn which is famous for its chicken dinners.—Mrs. Ivan Badertscher, Corr.

—**Johannestal Church, Hillsboro, Kansas:** Harvey Jantz spoke in our church in the community pulpit exchange on the Sunday of February 5. He spoke on "Behold I set before you the open door."—Corr.

—**Grace Church, Landsdale, Pennsylvania:** The morning worship service, February 5, brought us a most challenging message on "A Yielded Life" by our pastor, J. J. Plenert, followed by the installation of the church officers, including Trustee, Henry Landes; Treasurer, Linwood Kulp; Secretary, Osmund Fretz; Fin. Sec., Ronald Philips, Corr. Sec., Mrs. George Greger; Pianists, Martha Fretz and Annabel Ebert. Leon Detweiler was then ordained as deacon. We as a congregation are holding up our new deacon in prayer, as he undertakes his duties. Tobias Rittenhouse observed his 81st birthday on Sunday. Attendance certificates were awarded in the Sunday school. Mrs. Samuel Gerhart and her son Wm. Gerhart have a record attendance of twenty years. Our Senior Deacon, Jacob Fretz, missed only while attending General Conference in California.—Cor.

—**Bethesda Church, Marion, South Dakota:** World Day of Prayer will be observed in our church. In the past months the Ladies Mission Society made bandages from old sheets and sent them to the Africa Mission Station. Now they packed 188 printed feed and white sacks, sixty-eight spools of thread, nineteen packages of needles, nine bed sheets, twenty yards print material, two pairs pillow cases, twenty-five dozens assorted buttons, seven baby blankets, twenty-three baby gowns made from outing flannel, overall, shirt, socks, and a few paper dress patterns which were all sent to the Mennonites in Paraguay. Also to the African missions eleven baby gowns, and eleven dark outing flannel baby blankets were sent. Now they are making comforters.—Corr.

—**Gospel Church, Mountain Lake, Minnesota:** The new year of 1950 has again come and with it also all the newly elected officers were installed, who are busy getting everything organized in the various departments. Eighteen members of the Sunday school received honorable mention for having missed only one Sunday and several with a perfect attendance. Two members, living out in the country, have a five year record of perfect attendance. They all expressed their thankfulness towards God for good health and joy of having had this blessed privilege. The committees have already been appointed to lay plans for the Northern District Conference which is to be held from June 10-14 in our church. The inside work of the new church addition is nearly completed.—Eliz. Lohrenz, Corr.

—**Emmanuel Church, Moundridge, Kansas:** The Emmanuel Mission Society of the Emmanuel Mennonite, Moundridge, Kansas, where Rev. Garman H. Wedel is pastor, celebrated its 9th anniversary recently. A delicious supper was served to the congregation and guests. Mrs. Henry Buller, a Jewish Christian and German refugee, was the guest speaker of the evening. Everyone enjoyed her interesting life story.—Mrs. Garman H. Wedel, Corr.

—**West Zion Church, Moundridge, Kansas:** John B. Graber, our new pastor, and his wife moved into the parsonage last week. On Sunday morning, February 5, a special welcome service was held in their honor. A representative from each of the various church organizations welcomed them into the church. Music was given by a ladies' sextet and the men's chorus. After the welcome service our new pastor delivered the morning message. A fellowship meal was held at noon. After the dinner a men's quartet rendered a musical number.—Mrs. L. L. Lehmberg, Corr.

—**First Church, Burns, Kansas:** A representative of Grace Children's Home, Henderson, Nebraska, showed pictures and spoke to us recently. The picture, "Stephen, the First Christian Martyr" was shown January 29. A farewell basket dinner was given our superintendent Elmer Flickner and family Sunday noon, January 29. Brother E. W. Zimmerman delivered the morning message February 5.—Mrs. Dave Stucky, Corr.

—**Bethel Church, Inman, Kansas** The Bethel Charity Society had Mrs. Frank J. Enns show pictures of the mission work that is being done in the Congo in Africa on January 29. Mark Fakkema, education director of the National Association of Christian schools, gave a very inspiring message Sunday morning. The meetings are being sponsored by the Central Kansas Bible Academy in Hutchinson. The churches of the Inman community sponsored the appearance of Bayard Rustin, a colored man, at the high school auditorium recently. He came under the auspices of the Institute of International Relations, American Friends Service. A large audience listened to him as he sang several songs and talked about the problem of race relationships from the standpoint of a Negro.— Corr.

—**First Church, Nappanee, Indiana:** Our congregation recently purchased a new Baldwin Electronic Organ and the dedication service was held Sunday afternoon, February 5. The program consisted almost entirely of musical numbers—organ numbers played by Carol Pletcher, regular church organist, several selections by the church choir under the direction of Fred Pletcher, solos by Lois Metzler, and a piano-organ duet with Bette Price at the piano. The act of dedication was in charge of the pastor, Rollin W. Moser.—Helen Yoder, Corr.

—**First Church, Colfax, Washington:** Our Thanksgiving offering was $3,162. Offering to the Missionary Society was sent to Grace Children's Home for support of a worker there. Church expenses for the year were $3.851; $5,135 was given to missions. The attic of the church has been insulated and some finishing work is being done in the basement. A laymen's group has been organized.—Corr.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

We Visit and Work in Volendam Colony, Paraguay

by Ozzie and Elaine Goering

IT is exactly four months ago that we left the M.C.C. home in Asuncion and went to the colony, Volendam, which was to be our new home and our place of work for several months. As we rode in the M.C.C. truck from the port Mbopicua, to the colony, many ideas of what to expect went through our minds. What are we to do here? How will the people act towards us? How do the people live, etc. We were soon to find out. On the way to the colony we found many of our Mennonites working on the road to the port. When we asked why they were doing this we were told that one day in about six months is set aside for the building and improvement of roads in and around the colony. We also discovered that mostly women were doing this work.

One Can Tell

First impressions are not always the lasting impressions, and so it was in this case too as we were first introduced to the colony. The road had been dusty and by the time we got settled we were pretty dirty, in fact we wondered if it ever rains in Paraguay. By this time we have found out differently. Everyone had told us how we might expect things but it is hard to imagine a place like that unless you have seen it yourself. To our surprise the colony looked better than the pictures that had been painted for us by others. Here in Volendam we found fifteen villages all within a matter of a few kilometers (a kilometer equals about five-eighths of a mile) of each other. The villages have all been cut out of forest because the land is better there than on the prairie. The homes are all made of a clay mixture (dirt and water), which is around them. The roofs are thatched with grass found on the prairie. As one visits the homes, one can tell which families have worked the hardest and which families have the most ingenuity by the way the homes have been arranged. In some places you visit, you will find nice white-washed walls with curtains hanging and things all nice and clean. In other places you go you will find just the four walls standing, no windows or anything. It usually turns out to be that those people who have lots of hope for the future and who want to get ahead are the ones with the nice white-washed homes and it is those who just seem to have lost all ambition and hope where you find the bare walls standing.

Carving a Home Out of the Wilderness in Paraguay

8923

Cold Stares

At first the people were rather cold to our coming—at least it seemed so to us. As we walked down the street in Village No. 5 where we were to make our home, all the people seemed to meet us only with cold stares and no one seemed to say a word. We being new ourselves, felt like we had been thrown out into one of the world's uttermost regions without friends. However, we soon discovered that as soon as we said "Guten Tag," the people were only to glad to talk and to make friends with us. During the stay in Volendam, we have tried to use every possible excuse to get into as many of the homes as posible. It seems that they really appreciate it when someone from the North is willing to come into their homes and talk to them. As we go from house to house we always hear the same story over and over again of (1) the beautiful homes which they had in Russia before the Communist revolution, (2) the coming of the Communists into power and the fleeing of the families; mistreatment by the communists, (3) the flight through war and Germany. and (4) contact with the M.C.C. and resettlement in Paraguay. The story is interesting, but it is also tragic.

Man-power is Missing

As we go from place to place one of the saddest (cont'd on next page)

Comments by the Editor-- "Now is the Time to Plan Your Summer"

Now is the time for you to plan for your summer. If you have a dash for adventure and a desire to make good use of your summer, you can find many things you can do, either at home or in other communities. Your first thought is perhaps to earn some money so that you can go to school. You may have plenty of work to do at home, and the family farm, or in the family business. Such an experience is of great value and, the more of it we can have, the better. You may be in search of a job and to find work and do it well is of great value, too.

There is real adventure in working at home. You can make it even greater adventure by what you do during your free hours. Your church group, your C. E., or youth fellowship may have some project they want to undertake. They may have parties and activities which would fill those free hours. They may have some special service that they do for needy people in the community. By doing those things, you can have real adventure.

We don't de-emphasize the possibilities at home by also suggesting service units of the M. C. C. and the General Conference. You may not feel financially able to give your summer in service. That is the chief barrier blocking volunteers from actually going out. That is important, but we do need to weigh our decision by other factors as well as by the money factor. Too often, our decisions are made solely on the basis of finances and not as much on the basis of opportunity and growth and experience.

Testimony after testimony comes back saying that the greatest experience of growth and new insight has come through Voluntary Service. For that, it is worth sacrifice!—E. L.

WE VISIT AND WORK IN VOLENDAM COLONY, PARAGUAY (cont'd from p. 124)

things that comes to us is that usually a father or older son, mother or daughter is missing from the family circle. Many of these have not been heard from for years and there always remains that hope that they might be alive yet. It is the man-power that is missing in Volendam. You will find the women working as hard as the men. We think that is one reason why you will find so many more women in the hospital at Volendam than men. The day in Volendam begins with the sun and ends when the sun goes down. At the present time it is summer here in Paraguay and so you will find the colony stirring at five o'clock in the morning. And in the evening you will find it quite difficult to do much visiting after eight o'clock. Also, in our colony we have a very fine hospital. We have no full-time doctor, however, we have access to the doctor in Friesland, and he comes to Volendam one week a month. When the doctor is not around we have a very fine substitute, a Sister Betty, who came with the first Volendam group.

One Begins to Wonder

Oftimes one gets discouraged when talking with people, and they seem to have lost all hope for the future and seem to think that they can't make a living here in Paraguay. However, we must not forget the background of these people. In their flight from the Russians they went through much and often they had to avoid the truth in order to save themselves. Here they came to a land of an entirely different nature, a land of a different climate, different customs, different people, and different language. When one thinks of these things, one begins to wonder that the people are as good as they are, and that they still have the hope and ambition for the future as they have. Those who have lost that hope are those young men who have served in the armed forces in Europe. Many of these young men did not come here because of religious convictions and they are dissatisfied because the going is somewhat hard. Inspite of the fact that there are a few that are dissatisfied, one must remember that they are human beings just like our Mennonites in the U. S. A. and Canada, and whenever you put 1,800 people together you cannot satisfy everyone.

One Has to Marvel

As a whole, most of the people in Volendam appreciate everything that is done for them from the North. They are willing to work hard and they try to make the place where they are, a beautiful place in which to live. As one goes through the different villages one has to marvel at the work that has been done by these people in two years time. They have cleared forest, built homes, planted flowers and trees in the short time of only two years. One can tell that these people have worked hard, and if they continue in that spirit, one wonders what Volendam will be like in five years from now.

Please do not forget these friends of yours here in Paraguay. They need your help and your support in gifts and prayers. God has brought these people this far and we are certain that He will not forget them now. As we go about our work in Volendam it seems to us that we have done nothing. It is only with the help of God and your prayers that our work is not in vain.

February 24

World Day

of Prayer

Work with Underpriviledged Children in Washington

by Ethel Jahnke

NOT far from the busy streets of the nation's capital at the edge of the quaint and historic Georgetown, are sheltered one hundred or more dependent and homeless children. To some youngsters it is a haven of happiness; to others, an experience of frustration and bewilderment.

To the interested observer, conditions which bring the children to the Industrial Home School Annex are full of pathos and tragedy. A young mother and two children come in. The mother's drawn face looks prematurely old. She has come to the end of her resources, but life must go on. Tearfully she turns away leaving the children behind. Her aim is to find work, rent an apartment, eventually have her children at home again. And where is Daddy? Perhaps he is a victim of alcoholism, or maybe he has deserted his family.

Took Turns Sleeping in the One Bed

On the other hand, here is a boy of eleven or twelve years. His eyes light up as he tells how happy he is since he came to the Annex "Just think," he says, "I have a bed to myself and three whole meals each day. Before I came here our whole family of twelve children and my mother lived in one room. We had only one bed, and we took turns sleeping in it. I hope I can stay here until I'm old enough to work for myself." Yes, these conditions exist in Washington! Children of prostitutes, abandoned children, orphans, offspring of delinquent parents—these are the cases which stream into this institution.

In July, 1948, the Annex was opened to temporarily meet the needs of these homeless children. It is not intended to be a permanent home, but rather a place to stay until the Welfare Board can arrange for the child to return to his parents, be placed in an orphanage or in a foster home. The institution is interracial and the children range in ages from two months to thirteen years.

Rub My Other Back Too

The bathing is over. What fun to have three or four in the tub at the same time! Just who is wetter, the children or you, is a good question. After prayer, the task of tucking them in so they will stay begins. Three-year-old Charles, after having been put into bed several times, looks up with his expressive eyes and says, "Help me to pray to be a good boy." Bedtime seems to be the time they long for mother. Often a back-rub will sooth a child so that he will fall asleep: One evening a little one who couldn't go to sleep looked up and said, "Rub my back." Soon he turned over and said, "Rub my other back, too."

"Are we going to have Bible school down by the stream today?" eager voices inquire every morning. One of our classes is held by a little stream. After

Mary Wenger (upper) entertains several youngsters by reading from a story book.

Marie Fast (middle) combs a little girl's hair.

Irene Fast(lower) supervises playground activity.

teaching the children songs, Bible stories, and Scripture verses, they play and wade in the water.

Can You Yield?

Our unit has much to remember about the Annex. As a group of inexperienced "VS'ers" we recall entertaining the children, working in the nursery, redecorating rooms, sewing, painting, remedial teaching, garden, teaching Bible School, and evenings of bathing the children and tucking them in bed. We remember too, the sweet face of a child begging, "Please come in my room and pray with me."

The needs at the Annex will challenge the best that you can give—willingness to be used where you're needed, to relieve the thirst for love and belonging. Can you spend yourself for the sake of little children? Can you yield to the tug of little arms—maybe brown, maybe white—that reach up around you?

Service with Delaware Handicapped Children

by Ethel Reeser

A relatively unique type of service was offered to a number of the M.C.C. group who arrived at Farmhurst, Delaware in June, 1949, to work in state hospital for the mentally ill. As one of the six girls who served in this unexpected capacity, I would like to describe some of the features of our work with the aim of giving an insight to those who may be interested when another such proposition is made.

The call came from the Governor Bacon Health Center, established less than one year ago in a former army fort along the historic and picturesque Delaware River near Delaware City.

And what is unique about this place? In an atmosphere which once echoed with the din of military training, relief is given to physical pain and mental frustration and fear. But the Center is unusual in that it deals almost exclusively in preventative psychiatry, and as such, it closely focuses its attention upon childhood.

For this purpose, a group of cottages have been adapted to accommodate children in a home-like atmosphere. Here, both normal children from underprivileged homes and those from normal homes who have serious personality maladjustments, are assisted toward normal living under the supervision of a housemother who is chosen because of her ability in that respect.

A ward has also been established for those children who are crippled by rheumatism, heart disease, spastic orders and the like. Here, children are given an understanding of their handicaps and are taught, wherever possible, to surmount them, and to prepare themselves to lead a useful, happy life.

To this end, we helped. Ours was the joy of seeing rows of bright faces above rows of wheel chairs and crippled feet, above oddly-shaped and under-developed bodies. Ours was the satisfaction of holding a cup of cold water to parched lips on the hot, summer days, and of planting in new, young soil, the seed of hope in eternal things.

WHAT SEMINARY STUDENTS . . . from page 117

sense of urgency. "If you do not think that the gospel is a matter of life and death you have no business preaching. But in order to bring this gospel to the people he must know their every day life, what they think and feel. Only then will there be both the warp and the woof in his preaching. What you say is not as important as what the people understand. It is not just the word that the preacher speaks that is important but the bells that he starts ringing in their lives. The message must make men feel at home and at ease on the one hand. It must answer to their need, but on the other it must shock and wound them too. Your preaching must also make people hate you. But never wound people over trival matters. When it comes to sin in people's lives you dare not mince your words. It may be your duty to empty the churches. Unless you are going to preach words of eternal life, don't preach at all."

There is a terrible finality about words like these when spoken by a man like Bishop Neill whose whole personality breathes love and gentleness. They were much more effective than if they had been spoken by a man of a stern mien. They conveyed iron conviction. One young man said to me afterwards, "This conference has shaken me to the foundation of my being. I realize that I am not ready to go into the ministry. I am going away for two years. I think I will come back, but at present I am not sure whether I really want to give my life to God or whether I want to live for myself. I will need the prayers of others." In one of the special interest groups one of the students asked Shoemaker how it were possible to bring a person who did not feel his need of salvation to this realization. Shoemaker suggested that he get him in touch with someone who had a very vital experience. "But I know a man at this conference who is practically an atheist and he listens to Bishop Neill's messages day after day and yet they have no effect on him," the young man countered. "I would not be too hasty in my judgment," Shoemakers replied, "Bishop Neill will probably act as a depth bomb to him."

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GREAT BRITAIN.—Toyohiko Kagawa, Japanese Christian leader, made his first public appearance in London following his arrival from Japan for a six-months' evangelistic tour of the British Isles.

In his address at a press luncheon on January 3, Kagawa paid tribute to General Douglas MacArthur, declaring that the Japanese people had "almost forgotten that MacArthur was an American and represented a conquering military force." He described the American occupation of Japan as "the most peaceful occupation of all time."

"Today in Japan," Kagawa asserted, "the emperor is a man, not a god. There is freedom of speech and worship, and workers are able freely to organize themselves."—*Ecumenical Courier*

ENGLAND — A young Methodist minister, Rev. Roland Gibbins, has stirred Durham saloon keepers to appeal to the police for protection. In the course of a "Back to Church" campaign, Mr. Gibbins had invaded the pubs on Saturday night inviting people to his Sunday services. The pub keeps asked that he be banned "as he is likely to cause disorder, and also interferes with our business."—*Ecumenical Courier*

NETHERLANDS—An appeal for all possible aid to the United States of Indonesia was made at the Hague by the Council of the General Synod CSA of the Netherlands Reformed Church in a "Summons to Prayer" sent to Reformed congregations throughout the country on January 3, 1950.

The Council urged church members to "leave behind all discord of views and show unequivocally that the real well-being of the Indonesian peoples is close to our hearts."

"We must resist the temptation to remain sulkily aloof, or, what would be worse, observing spitefully the difficulties the young State must face in the first period," the Council declared. "We are convinced the Lord calls us to serve the Indonesian peoples in a new relationship."—*Ecumenical Courier*

CONFERENCE STEWARDSHIP THERMOMETER

DURING each month of this year a report of this nature will appear to show the progress that is made toward our goal. Since this is the first report for the year, the percentages may appear to be very irregular. Since one-twelfth of the year is gone, the percentages should overage a little over 8% while actually it is a little less than 7%. The budget receipts for January are as follows:

Board	Budget	January Receipts	Per cent Received to date
Foreign Missions	$255,000	$17,240	7
Emergency Relief	178,250	7,974	5
Home Missions	59,800	11,028*	18
Biblical Seminary	56,000	2,242	4
Peace Committee	10,500	222	2
Board of Education	17,000	692	5
Board of Publication	10,000	353	3
General Treasury	5,115	908	18
Minister's Aid	6,000	20	—
Y. P. U.	3,800	104	3
W. M. A.	9,500	374	4
Mutual Aid Board	11,850**	91	1
Doct. & Conduct Com.	400	115	28
	$623,215	$41,363	7

*Includes one large gift of $6,000 from an estate.
**Includes $10,000 needed for loan capital.

We should bear in mind that the boards need regular contributions throughout the year. Please support them with your prayers and material gifts throughout these coming months, spring and summer, which usually are lean months for contributions.

Very sincerely,
A. Theodore Mueller ,Office Manager

NEW York—Cooperation achieved by Protestants in Europe shortly after the war is being reduced by a new upsurge of denominationalism, Dr. J. Hutchinson Cockburn, former moderator of the Church of Scotland, told a meeting of the Friends of the World Council of Churches here.

He said that serious post-war economic and social problems had driven European churches "to a certain measure of cooperation," which was "in no sense ecumenical."

Now, he explained, "the recent tendency has been towards a denominational approach to church work."—*Covenant Weekly*

TOKYO, JAPAN—Some two thousand ministers and laymen attended a recent special ceremony at Tokyo, marking ninety years of Protestant mission work in Japan.—*The American Friend*

CHICAGO, ILLINOIS—Robert A. Cook, of Chicago, reports that Youth for Christ now exists in 59 countries in the world. Rallies have been started in Yugoslavia, Guatemala, Honduras, and Burma in the past few months. Cook also reveals that these countries have started rallies since the summer of 1948.—*Watchman-Examiner*

KENTUCKY—Two years ago, Attorney Henry M. Johnson, president of the Kentucky Sunday School Association, and Dr. Sam Morris, Texas evangelist, filed suit in Kentucky, alleging that the Columbia Broadcasting System had refused to sell time for temperance, abstinence, and welfare interests. The suit asked for $33,000,000 damages. On the motion of the plaintiffs, Federal Judge Roy Shellbourne dismissed the suit. Mr. Johnson said: "Nine tenths of what we wanted was accomplished when the network and affiliated stations agreed to sell choice radio time." He hailed the agreement as "a great victory for the Drys."—*Watchman-Examiner*

Pope Pius XII's plea for all faiths to unite under the Roman Catholic Church to combat militant atheism has met with either disapproval or silence from leading Jewish and Protestant spokesmen. — *Christian Science Monitor*

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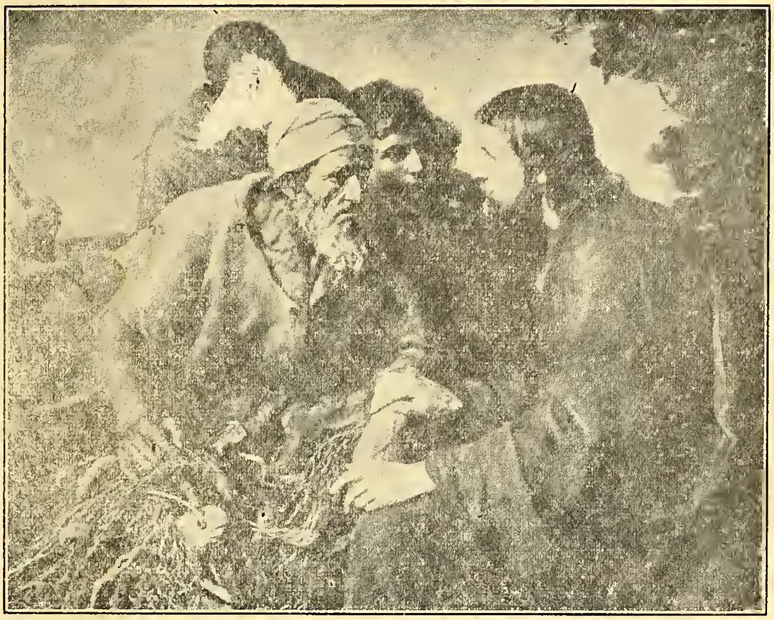
The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 65 — February 28, 1950 — Number 9

The Ageless Price of Discipleship

. . . They Left All . . .



Courtesy, *Gospel Messenger*

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by Marvin J. Dirks

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in *Mennonite Youth*

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The Mennonite

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Of Your Pen Acquaintance

MARVIN J. DIRKS ("Meaningful Music for Lent"), Chicago, Illinois, teaches voice and church music at the Mennonite Biblical Seminary. He and Mrs. Dirks formerly served as Conference missionaries to China.

ANDREW SHELLY ("An 'On the Scene' Experience"), Chicago, Illinois, is field man of the Seminary. Until January 1, 1950, he was pastor of the Stirling Avenue Church, Kitchener, Ontario.

Announcements

SUMMER BIBLE SCHOOL WORKSHOP

A Vacation Bible School Workshop sponsored by the Education Committee of the Western District Conference for teachers and leaders in this area will be held March 25 in Memorial Hall at Bethel College.

Churches are urged to plan their Vacation Bible Schools and select their teachers and leaders as soon as possible so that they may be able to take advantage of the workshop.

The new curriculum materials are now available; let us make our schools more effective in teaching the Bible to our children through consecrated and well-prepared teachers.

Watch for definite annoucements of the Workshop program in later issues of this paper.—Eldon Graber, Secretary, Western District Committee of Education

TRACTS FROM BOOKSTORES

Under a new arrangement General Conference tract distribution is now handled through our three Conference book stores. Contact the book store nearest you for samples as well as quantities. Present stocks are being distributed free of charge upon request. Other inquiries and gifts for this work should be addressed to Jacob T. Friesen, Conference Tract Promoter, 1408 North 9th Street, Beatrice, Nebraska

The Reader Says

Dear Editor:

I note the February 7 issue of THE MENNONITE calls attention to the fact that W. Stanley Rycroft is editor of the *Latin American News Letter* published by the Committee on Cooperation in Latin America. I would be interested in subscribing to the news letter if possible.

Elvin R. Souder
Souderton, Pennsylvania

(Committee on Cooperation in Latin America has its offices at 156 Fifth Avenue, New York 10, N. Y. Ed.)

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

March 6, Bethel College spring quarter opens.

March 7, Mennonite Biblical Seminary, spring quarter opens.

March 10, M.C.C. Institute on Mental Health and Church Responsibilities, Goshen College, Goshen, Indiana.

March 12-17, Annual Bible Lectures, Bethel College, Melvin Cammack, speaker; Ministers' Conference, March 14-16; Women's Conference March 14.

March 12, Sunday "One Great Hour of Sharing" for Relief.

March 13-17, Bible Week, Canadian Mennonite Bible College, Winnipeg; speakers: J. J. Nickel, Langham, Sask.; A. E. Kreider, Goshen, Ind.; and John Thiessen, India.

March 16-18, Eighth Annual Rural Life Conference, Bluffton College, participated in by Friends, Brethren, and Mennonites.

March 17-19, Eighth Annual Rural Life Conference, Bluffton, College, participated in by Friends, Brethren, and Mennonites.

March 19-24, Annual Bible Week at Freeman Junior College, Jesse H. Ziegler, Bethany Biblical Seminary, Chicago, Illinois, speaker.

March 25, Western District Summer Bible School Workshop, Memorial Hall, North Newton, Kansas.

April 1, 2, Foreign Student Conference, Bethel College, North Newton, Kansas.

April 2, Palm Sunday.

April 2 to 9, General Conference Week of Witnessing.

April 7, Good Friday.

April 9, 1950, Easter.

April 14-16 Mission Institute, Bluffton College

April 23, Conference Sunday, Theme, "The Ministry of Reconciliation."

April 27-30, Middle District Conference, First Church, Wadsworth, Ohio.

May 4-7, Eastern District Conference, Hereford Church, Bally, Pennsylvania.

May 7, 1950, Mennonite Song Festival, Memorial Hall, North Newton, Kansas, 2:30 and 8:00 p.m.

May 28, 1950, Pentecost.

May 28, Mennonite Biblical Seminary Commencement, Conrad Bergendoff, president, Augustana College and Theological Seminary, Rock Island, Illinois, speaker.

May 28, Baccalaureate service for Freeman Junior College. Russell Mast, pastor of the Salem-Zion Church, speaker.

May 30, Bethel College, Commencement, 10:00 a.m.

June 1, Freeman Junior College, Commencement Day.

June 1, Commencement, Freeman Junior College, with E. W. Harrington, Dean of University of South Dakota, speaker.

June 10-14, Northern District Conference, at the Gospel Church, Mountain Lake, Minnesota.

June 5, Bluffton College, Fiftieth Annual Commencement, D. Elton Trueblood, speaker.

June 22, Canadian Mennonite Bible College, Commencement, 10:00 a.m.

July 1-5, tentative dates for the Canadian District Conference Sessions, the Rosenort Church at Rosthern, Saskatchewan.

August 18-23, General Conference Minister's Retreat.

August 23-30, 1950. General Conference Sessions, Freeman, South Dakota.

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Editorials

REVIVALS ARE MAKING THE HEADLINES AND THE RADIO WAVES. As we have stated before, we feel this is a definite answer to the prayer of thousands for a mighty moving of the Spirit of God in America. This should be a real encouragement to the Church. There is one point however where this movement stops short and can, in the end, hurt the church as much as help it. That is at the point of its failure to deal drastically with the complex social sins of our day as well as the personal sins. In much of this evangelistic effort nothing is being said about the now universally accepted mass international murder, race hatred, economic exploitation—all of which are sending the souls of men to an eternity with Christ. Why don't we hear reports of confessions of having killed people in war either by direct participation or by furnishing the weapons? Why don't we hear reports of people who are landlords confessing the fact that they have extracted unjust rents? Why don't we hear confessions of people who know they have been guilty of hatred of Jews, Negroes, Mexicans, Japanese, Germans, or Russians? Why haven't we heard of confessions of people who have broken up the happiness of a family by grudge and hatred? Of one recent convert we read that he deplored his former drinking and swearing; perhaps he even stopped smoking. This is good as far as it goes, and let us thank God for it! This is needed to clear the ground for a more radical consecration. But if we stop there the world will laugh at us. One of the reasons why certain elements in our country welcome this type of extreme other-worldly approach is that it completely and systematically ignores some of the wholesale sins of mass hatred and economic exploitation upon which those elements thrive. Our plea then is: let's not put the brakes upon the present movement of the spirit; let's pray for more of it; *and,* let's put teeth into it! It just doesn't make sense to the world when we save the soul of a young man and encourage him to win others and in the meantime pray for God's blessing upon him while the government puts a gun in his hand with which he is to wipe out other precious souls. It doesn't make sense to the world when a soul is saved, while the feeling of that soul toward another individual, just as much in need of redemption, is one of bitter hatred because he happens to be of another political or racial background. Those who are convinced that believing in the Lord Jesus Christ is willingness to follow Him in all relationships of life have a tremendous evangelistic opportunity and responsibility at the present time. We dare not succumb to the temptation of ignoring evangelism just because it may be misused by some. It is ours to "preach Christ and him crucified" making the applications down the whole gamut of life. Our message should press for a verdict on the basis of a clear knowledge of the implications of being a Christian for all of life. We betray people if we ask for a verdict and invite them to become a Christian before we have shown them what it will cost. Dare we yield to the temptation of trying for large statistics about souls converted by keeping the demands of Christ down to a minimum?

FOR ONCE ALL PROTESTANTS SEEM TO BE UNITED on an issue. That is, that the embassy to the Vatican in Rome must not continue. Even *United Evangelical Action,* which usually frowns on any political pressures or any kind of "dabbling in politics" by the church encourages its readers to wire or write to the President immediately due to the tremendous pressure which is undoubtedly being brought to bear on the President by the Roman Catholic hierarchy to continue the contact with the Vatican by naming a successor to Myron C. Taylor who recently resigned. By all means write: the address, The Honorable Harry S. Truman, President of the United States, White House, Washington, D. C. This flagrant break in our traditional policy of separation of Church and State must stop. And while you are writing, don't forget about informing your Congressmen and the House Armed Services Committee about your opposition to the continuance of Selective service (see last week's MENNONITE, p. 120).—J.J.E.

There are before the present Congress bills to prohibit transportation in interstate commerce of liquor advertising and to stop its broadcasting over the air. The Langer Bill (S. 1847) in the Senate and the Bryson Bill (H. R. 2428) in the House. Hearings on these bills were set for January 12 and 13, 1950. Since the future life and prosperity of the liquor traffic depends very largely on advertising, making their products popular, you may be sure they will leave no stone unturned to defeat these bills. They have a good chance of passing, however, if a large number of people write personal letters and send telegrams, resolutions and petitions from congregations and other organizations urging their passage. These should be sent at once to the U. S. Senator and Representative from your district, c/o Senate or House Office Building, Washington, D. C.

The crucifixion of Christ is an event which occurred once for all. And yet it is an event which is constantly recurring with every persecution, inasmuch as the Christian is joined with Christ. A great world church teaches the doctrine that at every communion the body of the Lord Jesus is offered again in sacrifice to God. But the body of Christ is again offered in a real and living sense only with the suffering of His saints. Paul participated in the fellowship of Christ's sufferings when he endured persecution and hardship for the cause of the Gospel.—*Gospel Herald*

There are not differences of honor within the Christian army, but there are differences of function. That is why we are not to be called, "Rabbi, Rabbi," and why we must let no man call us "Father" when One is our Father, as Jesus said, but there can be a division of labor without any difference of higher and lower. One of our worst heresies has been the introduction of differences of honor along with division of labor, but this only demonstates a radical inability to understand the revoluntionary significance of the Gospel.—Elton Trueblood

Meaningful Music for Lent

by Marvin Dirks

"WHEN I Survey the Wondrous Cross" is a hymn whose title and content could well serve as the theme for all of our Lenten or Passion Week music. The Lenten season is a time of heart searching and of meditation on the mercy and goodness of God toward us. It is a time of bringing to our special attention the great love of the Father as shown by the gift of His only Son, our Lord, who suffered and died on a cross for our redemption.

As the Christ so freely gave Himself for us so also should we be continually giving ourselves in His name for others, to the end that we may glorify God. So also we may employ music to glorify God and at the same time bring blessing to men. In a sense we may present our music as a sacrifice "of a sweet smelling savor" to the Almighty.

Our Choice Reflects Our Theology

In choosing music for the Lenten season or any season it is well to remember that a fair idea of what we think of God may be gained from the music we offer each Sunday in our churches. During the Lenten season we must be especially careful that the music we offer be productive of no worldly suggestion or 'lightness.'

8439

Good choral music for Lent is not difficult to find. Davison, an authority on music at Harvard University, has estimated that not less than eighty per cent of the greatest church music centers on the salvation of man through the death on the cross of our Lord Jesus Christ.

The Larger Choral Groups

The larger choral groups form an especially good medium of musical expression during this season. There is a wide choice of cantatas, anthems, chorales and spirituals available. For adults, Stainer's "Crucifixion" can be reverently performed with a depth of feeling and a richness of expression far surpassing most other works. Other cantatas heard during the Lent or Easter Seasons are Du Bois' great work the "Seven Last Words"; and Gauls' "The Son of Man"; selections from "The Messiah" by Handel; and, Bach's "St. Matthew's Passion." The last named can, however, be successfully presented only by the most advanced choir with capable soloists. Selections from all of the above can be secured and rendered according to the ability and experience of our individual choirs. For a more complete list of Lenten, Passion, and Easter cantatas anyone interested should write to a good music house such as Carl Fisher Inc. or Lyon & Healy in Chicago.

Anthems

Some of the most familiar Lenten numbers from the above Cantatas are: "God So Loved the World" by Stainer; "O Sacred Head" (The Passion Chorale) by Bach (there are a number of good arrangements of this varying in difficulty); "Surely He Hath Borne our Griefs" by Handel or by Graun; and "And With His Stripes We are Healed" by Handel. These could very well be presented more often than they are apart from the larger works.

Separate Anthems and Spirituals

Other separate anthems which have proved very effective are: "Jesus, Our Lord, We Adore Thee" by Will James, "Rise, My Soul, To Watch and Pray" by Grauer and "Jesus' Cross, the Death and Pain" by Gumpeltzhaimer. The latter song was a hymn of the Bohemian Brethren—there is a good choral edition by Walter Buszin.

For those who are interested in them, there is a variety of spirituals available which are well adapted to the Lenten season where they are presented in a devotional atmosphere. Two examples of this group are "Were You There" by H. T. Burleigh and "All Mah Sins Been Taken Away" arranged by Robert Hernried. I have actually hesitated naming the above separate anthems because of the danger of presenting them as the "best." Actually there are many others of equal or even better quality depending on our individual use of and experience with them. I am confident, however, that the ones named will bring blessing to those who experience their presentation either as singers or listeners.

(Continued on page 137)

Not less than eighty per cent of the greatest church music centers on the salvation of man through the death on the cross of the Lord Jesus Christ.

The Conditions of Discipleship

by George W. Phillips

" 'If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me, cannot be my disciple .... So therefore, whoever of you does not renounce all that he has cannot be my disciple.' " (R.S.V.)

THERE is no passage of Scripture that states more pointedly than the one given above what are the conditions of true discipleship Do we as Brethren (or Mennonites), today, have the spiritual genius to give this passage of Scripture the place it demands in our Christian experience? I doubt it.

The church itself has become too much institutionalized, and our personal religion has become too much professionalized to experience fully what Christ is telling us here. We are afflicted with spiritual anemia. We have so little real spiritual power. Our spiritual power is not comparable to our extensive church machinery. We have the outward forms of the Christian faith, but the inner content is too unreal. To be a follower of Christ involves an absolute commitment and a complete change of life.

Our spiritual power is not comparable to our extensive church machinery.

On this occasion Jesus was being followed by great multitudes. But Jesus was never enamored by numbers. These people were following Jesus far too easily; so he thrusts a challenge at them. He would sift the motley crowd. The way of salvation is simple enough, but it is not easy. Jesus accepts only on terms of life commitment. Church membership needs to be made hard and challenging. We can enter only by the narrow gate, and we must walk the narrow way.

A significant expression in this paragraph is the thrice repeated one, "He cannot be my disciple." He does not say merely that one cannot be a good disciple, but one cannot be a disciple at all. It behooves us then to find out what bars us from discipleship. The test is an absolute one. There is no way by which we can set up our own standard of righteousness. To be Christian means that life must be Christ centered. He must be supreme. The kingdom must be central. Everything else is secondary. Most of us are just fooling ourselves. We are playing at religion. We are enamored by the many wheels going round in our church activity, without ever knowing a life of renunciation or surrender.

Jesus said, "If any man cometh unto me and hateth not his own father, and mother and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Or as He put it elsewhere. "He that loveth father or mother more than me is not worthy of me." Jesus must come first. John Bunyan went to jail for his Christian convictions even though he had to leave behind his own blind child.

Jesus also said, "Whosoever doth not bear his own cross and come after me cannot be my disciple." This means voluntarily to accept sacrifice and to suffer for the kingdom's sake. It means not merely self-denial, but denial of self. There is a vast difference. This text bears down hard. If we would bear the cross as the early disciples did and as Jesus demands of us, we too could turn the world upside down. The cross stands at the very heart of true discipleship. Therefore, Jesus says, "Count the cost."

Jesus, then, approaches it the third time by saying, "Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." This expression really stuns. The self must be entirely subservient. The temporal self-ambition, purely earthly interests, must be relegated. Renunciation is necessary to enter the narrow gate that leads to life It is not sin, here, that Jesus is talking about; it is the renunciation of other so-called legitimate things. The chief trouble is not that we do not live good lives, but that we have failed in renunciation— in self-surrender.

The only kind of life that there can be in Christ Jesus is the surrendered life. Without surrender there can be no vital experience with Christ and no triumphant life. Leslie D. Weatherhead states in one of his books that in his opinion ninety per cent of church members have never had a vital experience of Christ. Then we wonder why miracles do not happen and why the church is so powerless. The factors and experience of Pentecost are still available. The failure is ours. May we meditate on this Scripture until Christ's message is actually understood and until it becomes personal to each of us.

—Reprinted from *Gospel Messenger*

Too many of us exaggerate our rights and ignore our duties.

* * *

The agencies which degrade and destroy never sleep—shall the Church slumber?

From the Mission Front

An "On the Scene" Experience

by Andrew Shelly

FORTY-SEVEN hours with our Indian missions in Oklahoma! That was my privilege recently. During that time I visited all the churches, and talked to a number of Indians in the various communities. While it has been my practice to try to keep in as close touch as possible with all our mission work, this "on the scene" experience has been something completely unique.

Upon arrival at Clinton, Arthur Friesen, one of our missionaries, called for me and we proceeded at once to Hamman, some 35 miles away. Every Tuesday afternoon he has a meeting there. As one travels over the roads one has inevitable "up and downs." The Indians we visited live in a camp comprising about 125 people. They live in very small huts. (The one I was in had just one room). Upon arrival I met Brother Homer Hart, a Cheyenne, who assists at the Hamman work. Hart was converted many years ago, and now preaches, teaches, and generally supervises some of the work.

For the First Time — Through an Interpreter

Next I met an elderly lady; then, some delightful children. After a short time, a number gathered in a hut for the meeting. For the first time in my life, I spoke through an interpreter. They understand English, but the older folks have difficulty following a talk. We had a joyous time of fellowship, closing with the singing of "What a Friend We Have in Jesus" and a prayer.

That prayer was one of the high spots of the day. An elderly Indian, who had been converted in 1939, led in prayer. Of course, I didn't understand a word, but it was evident she was pouring out her heart to her Lord and Saviour. After a general time of informal mingling, Friesen showed me that part of the field, and we returned to his home near Clinton.

The next day we left at eleven o'clock on the 60-mile trip to Canton to join the other missionaries on a tour of that part of this Cheyenne-Arapaho field. And what an inspiring eight hours this trip proved to be.

Upon arrival in Canton, we picked up Alfred Wiebe and Herbert Dalke two other missionaries, and proceeded to visit the various churches. Brother Wiebe has charge of the Cheyenne part of the field. He has 133 members. About 400 Indians are in the area. Brother Dalke supervises the Arapaho Indians with 141 members.

First we visited the church near Canton. I rejoiced to discover that the old, dilapidated building is soon to give way to a new church. From here we crossed the North Canadian River—at the place the U. S. Government built the great dam—to the Longdale Church. The work has an interesting history dating back to 1908.

Scene of the Labors of Haury and Petter

Next we went to Cantonment church. In some ways this was the most inspiring part of the trip. Here I saw the work begun by S. S. Haury. And it was here that the late Rudolph Petter began his work in 1891. I saw the farm home where he did his translation work. In the dusty attic of this church, I saw some of the work of Petter. I saw some of his translations, and thought of the tremendous work that entailed.

Our final stop was the Funda Church.

The next morning I "looked in" on the women's meeting at the Clinton Church which is served by the Friesens. Seventeen women and children were present. It reminded one somewhat of the women's meeting back home.

Well, what did I carry with me as I left Clinton.

First, I was amazed at the degree of success in an exceedingly difficult area of service. It appears that in a work of this kind one faces all the usual problems, plus many unique ones. Whatever the problems, it remains that there are Indians who have accepted Christ as Saviour. And, although none are large, churches are functioning, supervised by missionaries and assisted by Indians.

The Work Is Not Completed

Second, a very vivid conviction has grown upon me that our Conference has a real field of service here. The work is not completed. Christians need instruction and guidance greatly. And, there are still many Indians who have not been reached for Christ and the Church. One cannot visit in the camp as I did without feeling that here is a great challenge.

Third, as I spent quite a number of hours with our three missionary couples—Friesen, Wiebe, Dalke—I felt that we are fortunate to have consecrated workers on the field. They are ever seeking the best ways to do their important work. I discovered they are to have an Indian Retreat! This will be the second year.

Fourth, I wondered what could be done on the far-flung Oklahoma mission field if all in our constituency could receive a vision of the task! It seems to me that the work can prosper in increasing fashion as our people everywhere give it prayerful support.

I left wishing I had been born twins: I would like to leave one to work here!

MISSION BRIEF

The Indian women of the Clinton Mennonite Mission Church quilted their seventh comfort after Christmas on February 9. All but one of these were given to sick and old Indians. One was sold to help buy more material. Miss Marie Regier spoke to the Mission Club on January 20 and another welcome visitor was Andrew Shelly who spoke to the women in the morning on February 9.—Mrs. Arthur Friesen

Kansas Summer Bible School Training Program

THE Kansas Vacation Church School Training Program sponsored cooperatively by the Boards of Christian Education of the Protestant Churches affiliated with the Kansas Council of Churches and Christian Education (with which the Western District Conference also cooperates through its Education Committee) will have a series of one-day Vacation Church School Clinics in Kansas.

Well-trained leaders at these clincs will give helpful guidance with materials and methods on the theme for this year of "God In His World." There will be departmental work groups for kindergarten, primary, junior, and intermediate teachers, and for administrators.

Vacation church leaders and teachers are encouraged to attend the clinic nearest them as well as our own workshop. Each person who attends is asked to bring a sack lunch for the noon meal and to pay a registration fee of $1.00. The daily program begins with registration at 9:30 and worship at 10:00 a. m. followed by departmental work groups and general sessions. The dismissal time is 4:00 p. m. The places and dates for these clincs are as follows:

March 1, Liberal Presbyterian Church and Harper Methodist Church

March 2, Garden City Presbyterian and Winfield Presbyterian

March 3, Dodge City Methodist and ElDorado Methodist

March 7, Newton Baptist and Pratt Christian

March 8, Coldwater Methodist and Salina Presbyterian

March 9, Great Bend Christian and Osborne Methodist

March 10, Hutchinson Central Evangelical United Brethren Church

March 14, Phillipsburg Methodist and Abilene Baptist

March 15, Colby Presbyterian and Manhattan Presbyterian

March 16, Leoti Presbyterian and Emporia Congregational

March 17, Wakeeney Presbyterian Church

There are also clinics on these dates in the northern and eastern sections of the state which are omitted here as our churches are not near these locations; but interested persons can obtain more information by writing to the Kansas Council of Churches and Christian Education, 633 Kansas Ave., Topeka, Kansas.

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It Is Being Done

I. THE LARGEST GROUP OF ADULTS THAT EVER JOINED

SOME of our General Conference churches are doing a very valuable piece of service in the field of lay visitation evangelism; this is especially so in the Eastern District Conference. One of these congregations is the First Mennonite Church of Allentown, Pennsylvania, where Maynard Shelly is pastor. Shelly reports:

"Early in October three teams of lay people went out by twos to call on people who were on the 'prospect list' and to ask them to accept Christ and to follow the Master with us. They went out on three successive nights. They had been thoroughly prepared for this work and had consecrated themselves for this task in a special service.

"As a result of our visitation evangelism effort eighteen people made decisions. For of these people had never been identified with a Christian church, so this became for them their first decision. They were received into our fellowship by baptism. One other person joined through profession of faith, having been previously baptized, but never having been a member of any church. Seven of these people had formerly been members of churches, but they had allowed their membership to lapse and were no longer actively identified with a Christian church. These people joined our fellowship by renewal of their covenant. The remaining six transferred their membership from other churches, which were in most cases outside of the city . . . . These people were formally received into the church on the 23rd of October a week before our fall communion service . . . That morning, after the close of the service, instead of the people moving back to the exit, the entire congregation moved forward to welcome each person individually. It was an experience in which each person present shared and it was a real thrill to everyone. This was the largest group of adults that ever joined this modest congregation on one day."—by W. F. Unruh, secretary, Evangelism

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"One Great Hour of Sharing"

AKRON, PENNSYLVANIA. — Many Protestant churches in the United States are cooperating in the sponsorship of a special relief appeal through radio broadcasts during the week of March 4 through 11, and reaching a climax in the "One Great Hour of Sharing" on Sunday, March 12 when all Christians are urged to go to church and there make a special contribution for relief purposes. The M.C.C. has not been cooperating with this joint effort, chiefly because most Mennonite congregations contribute regularly to relief. It should be clear, however, that special additional contributions can be used to good advantage in the Mennonite relief program, as M.C.C. constituent individuals or churches are led through this special appeal, to contribute to this cause.

Relief Warehouse is Moved

The M.C.C. Food warehouse formerly located at Silver Springs, Lancaster County, Pennsylvania, has been moved to the Fridy Warehouse, South Manor Street, Mountville, Pa. Persons in the eastern area should take note of this change of location.

Message from Friesland Colony, Paraguay

The following is a translation of a letter from David Wieler, the Oberschultze of Friesland Colony:

"The colony administration of Friesland is hereby in the name of all children and parents, expressing its heartiest thanks to the Mennonite Central Committee. The joy which the Christmas packages brought into the homes was undescribable. Please convey our heartfelt gratitude to our brethren and sisters who never seem to tire of giving . . ."

Leper Colony is Approved

Recently the Paraguayan government has issued a decree transferring title of a land tract located near the city of Concepcion, to the Mennonite Central Committee and approved use of the land for the establishment of a leper colony. A number of M.C.C. workers are now surveying the land, establishing banking and postal facilities, and planning the approximate location of the buildings to be erected. The cost of construction and availability of materials are also being determined.

This leper colony project has been envisioned since several years ago, and will serve a very worthy purpose in caring for some of the lepers in Paraguay. The project is being undertaken as an expression of appreciation to the people of Paraguay for admitting Mennonite refugees from Europe. The work is to be carried on in cooperation with American Leprosy Mission Inc., (formerly the American Mission to Lepers); and the Mennonite colonies in Paraguay are also interested in helping in the project.

M.C.C. PLANS SERIES MENTAL HEALTH INSTITUTES

A special institute on Mental Health and Church Responsibilities is to be held on March 10, afternoon and evening, at Goshen College, Goshen, Indiana. This meeting is under the auspices of the Mennonite Central Committee, although the program is being planned locally. Resource leaders include Ernest E. Miller, Delvin Kirchhofer, H. Clair Amstutz, and Elmer Ediger. The sessions of the Institute are open to all who desire to attend. This is the first of a series of institutes on Mental Health, to be held in various Mennonite communities.

Ministers Handbook Ready by Conference

Word has been received from the Brethren Publishing House at Elgin, Illinois, that we can confidently expect the *MINISTERS HANDBOOK* to be off the press in time for our General Conference next summer. That will be good news for many who have waited long for this revision.

Sample dummies received at the Headquarters office and circulated among members of the Executive Committee indicate that members are highly pleased with the type of binding and the samples of the page format. Present plans are that it will be pocket size, leatheroid type of binding, round corners, with a ribbon marker. The type is a very pleasing large, open-face type which makes for easy reading. One of the features of the new format is that prominent initial letters serve as convenient "hitching posts" for the eye to follow in the course of the ceremony.

Ministers desiring a prompt and immediate shipment as soon as it is off the press may now begin placing their orders directly with the Conference Book Store nearest them.

MENNONITE MEN FOR CHRIST

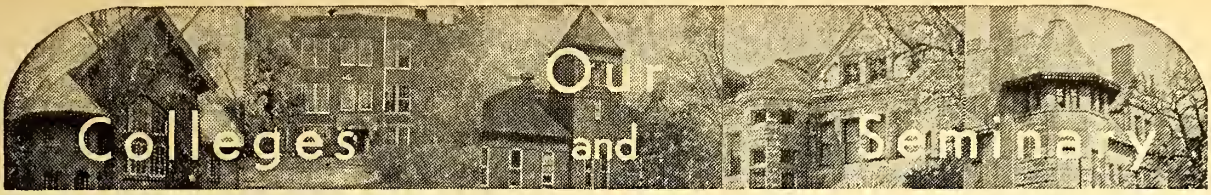
EASTERN BROTHERHOOD ACTIVE

Laymen from eight sister congregations, conducted the morning worship Service at the Historic Saucon Meeting House, near Coopersburg, Penna. on January 29.

As a Home Mission project for the year, the Brotherhood is sponsoing program to stimulate fellowship with members of our scattered and smaller church group.

Laymen taking part were: Melvin Clemens, Souderton; Horace S. Kratz, North Wales; Leon and Raymond Detwiler, Perkasie; Wilmer Reiff, Schwenksville; Norman Berky, Bally; LeRoy Weidener, Allentown, and, the East Swamp Male Quartet. John E. Fretz presided. Ward Shelly is the Pastor.

Two local laymen have been assisting with the work at Saucon for a number of years. They are Robert Stauffer and Alvin Mumbauer, members of the West Swamp congregation.



Seminary Discusses Revival

AT the prayer meeting on February 15 Leon Thomson, Hutchinson, Kans., a graduate of Manchester College gave his impressions of the revival at Wheaton which he had witnessed. He said this revival had the following characteristics: First, it was student centered. Faculty did not start the revival nor did they dominate in its development. Second, it was a genuine and sincere expression of religious experience. Third, the context of the revival was the conflict of fundamentalist commitment in the modern culture. He referred to the various pledges of non-conformity taken by the students which conflict with many phases of modern life. Fourth, there were critics of the revival present among the students, whose direct quotations he gave to our group. Fifth, it was spontaneous breaking out quite unexpectedly. In elaborating his survey, he pointed out that Wheaton College has a tradition of revival so that the students are accustomed to this particular form of religious expression which is not a common one to many people in Protestant churches including a large segment of of the Mennonite Churches. His conclusion was that it was collective act—strong, gentle, and elusive. Following his message and the dismissal of the meeting, he remained for an hour to receive questions and comments from students seeking to understand this experience.

Missionary Harold and Ruth Ratzlaff spoke twice to the First Mennonite Church of Berne, Indiana, on Sunday, February 12.

On Saturday morning, February 18, our students started registering for the third and final term of our school year.

Bethel and Tabor Faculties Meet

"PROBLEMS Common to Church Colleges" was the theme of a meeting of faculty members from Tabor and Bethel Colleges, February 13. Dean R. C. Kauffman of Bethel and President P. E. Schellenberg of Tabor spoke on the responsibility of Mennonite Colleges concerning academic standards and greatest service to constituencies. The possibility of forming a Mennonite college-accrediting association to help with the problem mentioned, was discussed. A social period, during which refreshments were served, followed.

In addition to the special certificate for elementary school teaching Bethel College offers the specialized high school teaching certificate to students. Bethel has fifteen grade and thirty-five high school teachers who will apply for their first teaching position this spring.

J. W. Fretz was a guest at lunch with Governor Carlson, February 10th, when the latter called a meeting of the Displaced Persons Commission of Kansas of which Fretz is a member.

Bluffton College Projects Spring Schedule

THE College Orchestra under the direction of Laurence Burkhalter, gave a concert in Ramseyer Chapel recently.

H. W. Berky, professor of chemistry spoke on birds before the Audubon Society of Berne, Indiana recently.

The Bluffton College faculty entertained the faculties of Ohio Northern University and Findlay College Monday evening, Feb. 20. Ernst Crous, visiting faculty member from Germany, spoke on the effect of the Hilter regime on Germany.

Important campus events between now and the end of the school year include the following:

March	6	Charles Haubiel, Pianist
March	7-10	Christian Life Week, Herbert Fretz, speaker
March	16-18	Rural Life Conference
April	14-16	Missionary Institute
April	16	Rosa Page Welch, soloist
April	21	Art Guild String Quartet
April	25	General Platoff Don Cossack Chorus
May	12	Lecture, George A. Buttrick
June	2-5	Commenceent and Fiftieth Anniversary Celebration

MUSIC FOR LENT . . . **Continued from page 132**

Our *Mennonite Hymnary* has one of the very best collections of *Chorales* for the Lenten season in the section from Number 531 to 540. Number 562 may be added to this group. The Chorale is a form of music which lends itself very well to the feeling of Lent. These Chorales used together with the story or background as found in the *Handbook to the Hymnary* will enrich our Lenten worship services. Certainly pastors and leaders should not fail to explore and use the hymns in the section entitled "His Passion" from Number 103 to 112. One of my own favorite hymns in this section is "Cross of Jesus, Cross of Sorrow" as yet not well known in many of our churches.

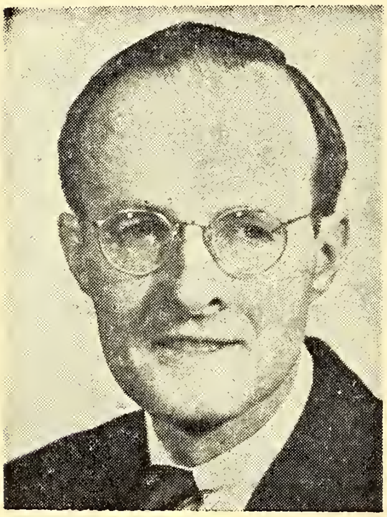
And for Easter

Although this article is concerned mainly with the music of Lent, may I include the suggestion that some time during the Easter season a workable program using choirs of various age groups could be planned. High-school, or possibly even some junior-high choirs, could present a cantata such as Clokey's "Christ is Risen." Easter in contrast to Lent is a time for Alleluia Choruses and joyful melodies.

Whether in the time of Lent or Easter it is of utmost importance that we *maintain a deep devotional atmosphere*. We should avoid all forms of showiness in dress, in staging or in the personality of singers. The less attention there is called to exterior things, the greater will be the spiritual blessing. "Do all to the Glory of God."

Bethel College Annual Bible Week

THE speaker for the Bethel College Bible Week to be held in Memorial Hall, March 12-17, is Melvin M. Cammack of the National College for Christian Workers, Kansas City, Missouri. Cammack has had many years of service as pastor of churches, as instructor in Christian worker and missionary schools, and as a youth leader. He is a member of the Board of Ministerial Training and Qualifications and chairman of the nominations committee of the Kansas Methodist Conference. He had extensive theological training, including graduate work at Cambridge University, England.


Melvin M. Cammack

Cammack will present an afternoon and an eveing series of lectures entitled respectively "Paul's Fellowship With Christ" and "The Bible and Human Rights." In addition he will give an "An Expository Study of Galatians" during the Ministers' Conference.

Besides the Bible lecture series, there will be an afternoon series of lectures on "The Problem of Mental Health and Illness and the Responsibility of the Church." and a Womens' Missionary Society Meeting.

The various Bible Week schedules follow:

BETHEL COLLEGE ANNUAL BIBLE WEEK

Memorial Hall, March 13-18, 1950

Afternoon Meetings

Bible Lectures by Melvin Cammack 2:45-3:35

Theme: "Paul's Fellowship With Christ"

Monday	"Saul Becomes Paul"
Tuesday	"Paul's Mastery of the Greek Language"
Wednesday	"The Nature of Paul's Mysticism"
Thursday	"Paul's Mystical Union with Christ"
Friday	"Paul's New Life in Christ"

The Problem of Mental Health and Illness and the Responsibility of the Church.

3:40-4:30

Monday "The Nature and Problem of Mental Illness" by R. C. Kauffman

Tuesday "Toward Mental Health in Everyday Life" by M. S. Harder

Wednesday "Local Resources for Treatment and Care," Panel Chairman, R. C. Kauffman

Thursday "Service Through Church and State Hospitals" by Arthur Jost

Friday "How Christian Faith Can Contribute to Mental Health" by Gilbert Little

Evening Meetings

Bible Lectures by Melvin Cammack. 7:30-9:00

Theme: "The Bible and Human Rights"

Sunday	"The Significance of the Bible for Today"
Monday	"The Biblical Foundations of Democracy"
Tuesday	"The Bible and Personal Rights"
Wednesday	"The Bible and Political Rights"
Thursday	"The Bible and Rights of Conscience and Expression"
Friday	"The Bible and Social Rights"

PROGRAM MINISTERS' CONFERENCE

Memorial Hall, North Newton, Kansas

March 14, 15, 16, 1950

THREE-DAY STUDY CONFERENCE

Tuesday, Wednesday, Thursday

Daily Program

Devotions	9:00 to 9:10 A.M.
Discussion Period	9:10 to 10:20 A.M.

TOPIC—"An Expository Study of Galatians"

Tuesday—"Introduction: Paul's Defense of His Apostleship and Gospel" (Galatians 1-2)

Wednesday—"Paul and the Jewish Law" (Galatians 3-4)

Thursday—"Paul's Ideas of Christian Freedom" (Galatians 5-6)

Leader, Dr. Melvin M. Cammack

Intermission	10:20 to 10:30 A.M.
Discussion Period	10:30 to 11:40 A.M.

TOPIC—"Financing our Share of the Work of the Kingdom"

Leader, Bernhard Bargen

Tuesday—"Making a Budget"

Wednesday—"Raising the Funds"

Thursday—"Training in Stewardship"

WOMEN'S MISSIONARY SOCIETY MEETING

Student Union Room

Tuesday, March 14, 1950, 9:00 A.M.

General Singing	Mrs. Willis Rich
Devotional service	Mrs. J. J. Kaufman
Music	Miss Grace Liu
Talk	Miss Aganetha Fast, China
Music	Burns Mission Society

Roll Call—Interesting things your society has done during the year. (Two minutes)

Offering for Executive Committee expenses.

Closing prayer

Noon Recess

(Bring sack lunch for noon meal)

Opening song	Mrs. Willis Rich

Business meeting

Report and suggestions for our Relief Work

Offering

Music	Buhler Mission Society

It is the mission of the church to give the whole Gospel to the whole world.—*Evangelical Visitor*

Jottings

—First Church, Wadsworth, Ohio: The recent Brotherhood meeting was pronounced a great success—the meal of roast chicken was great, the address, "Science in the World Today," by Dr. Leonard Kreider, was challenging and informative. The attendance, 42, was the highest so far.

—First Church, Reedley, California: At their two meetings each month the ladies of the Missionary Society fill various needs, including the sewing of layettes, dish towels, and quilt blocks for Home Missions. In addition to this they make comforters and mend for the local relief center. The church members have given food and miscellaneous showers to some of the displaced families who have come to make their homes in Reedley.—Mrs. R. Harder, Corr.

—Buhler Church, Buhler, Kansas: On Sunday, February 12, our Sunday school observed rally day with a record attendance of 337. On the same Sunday we also observed our annual "Loyalty Day," with a fellowship dinner at noon after which opportunity was given for members to make cash donations or pledges for church maintenance for the coming year. The four mission societies of our church have installed a public address system in the church.—Mrs. P. J. Neufeld, Corr.

—Menno Church, Lind, Washington: It has been a new experience in the life of our church to be denied meetings in our regular worship services for a period of four consecutive Sundays due to the cold weather and drifting snow. Services continued February 12 and the annual business meeting was held at one o'clock in the afternoon. A family night was enjoyed February 17, including a fellowship luncheon.—Mrs. C. C. Claassen, Corr.

—Bethesda Church, Henderson, Nebraska: The Senior Mission Society collected 1,011 feed sacks which have been sent to the Mennonite Mission Society groups in Paraguay. Also, 445 pounds of clothing were packed for relief. Elmer Ediger, working in the interest of M. C. C., brought the morning message recently. In the evening he was guest speaker for the Christian Youth Fellowship. A senior male chorus with Ted Schmidt as leader has been organized.—Mrs. Maurice Janzen, Corr.

—Bethel Church, Hydro, Oklahoma: Andrew Shelly spoke recently in the interest of Mennonite Biblical Seminary. Represestatives of Grace Children's Home spoke and showed pictures of the home. These meetings were well attended and thoroughly enjoyed by all. Repair work is in progress at the parsonage. A wall heater has been installed in the bathroom.—Wilfred Ewy, Corr.

—Grace Church, Pandora, Ohio: The Men's Fellowship gathered in the basement of the church for a potluck supper and program recently. The film, "The Other Side of the Fence" by William Allbright, nationally known soil expert, was shown. There were eighty men and boys present. On a recent Sunday evening, the service was in charge of Stuart Lehman of Berne, Indiana, president of the Young People's Union of the Middle District Conference. Slides were shown on the Y. P. missions projects and short talks were given by the officers of the Union. We have also had the privilege of having with us the Ernest Crouses of Germany. They gave us glimpses of the Mennonite congregations in Germany.—Susan Steiner, Corr.

—First Church, Mountain Lake, Minnesota: Our former pastor and wife, the I. J. Dicks, were involved in an automobile acident the first part of January. Mrs. Dick is still recovering. Mrs. L. R. Amstutz, our present pastor's wife, was also involved in a car accident and has almost completely recovered. Our pastor, L. R. Amstutz, has been preaching a series of sermons from the Psalms. There are twenty young people in the catechism class. The pastor also taught a teacher training class during the Sunday school hour before he began instruction in the catechism class. Wednesday evening in our church is known as "church night" or "family night." Five classes meet at the same hour. The classes represent various age groups. Due to lack of room in our church building one class meets in the parsonage.—Mrs. Willmar Loewen, Corr.

—Fairfield Church, Fairfield, Pennsylvania: Two young people, Philip Roth and Jay Bream, were recently taken into church fellowship by baptism. We also observed communion services, this being the last Sunday that our pastor, E. S. Stoneback, and his family are to be with us. They are leaving this week for Wichita, Kansas, where he will take up his new pastorate.—Henry Burkhard, Corr.

—Deer Creek Church, Deer Creek, Oklahoma: Andrew Shelly from Kitchener, Ontario, Canada, conducted the morning and evening services recently. Our pastor is conducting a midweek Bible study class for the adults which has been very well attended. The children's class is meeting in the parsonage and is under the supervision of Mrs. Waldo Krehbiel.—Mrs. Allen Moyer, Corr.

—First Church, Reedley, California: The P. W. Penners arrived here February 11. Mrs. Penner gave a short message of interest to all in the morning service. A most interesting church program was presented in the evening of the same day. In observance of Race Relations Sunday, young people of various nationalities including Japanese, Canadian, Swiss, Korean, and Negro took part in rendering songs, telling of native customs, and religions, and giving their testimonies of how wonderful that all of us can worship and love the same God.—Mrs. R. Harder, Corr.

—Eden Church, Inola, Oklahoma: Sunday, January 22, we commenced with our prayer meetings. We have two topics each evening and only on Sunday nights. Sunday morning during Sunday school hour our pastor, G. B. Regier, has a catechism class. On the fourth of January the chorus from the Mennonite Seminary rendered a program here. We have the promise of John Thiessen, missionary to India, in the near future of which we are happy, we receive visits from our missionaries but seldom; yes, we feel slighted sometimes.

—First Church, Hutchinson, Kansas: Our pastor Victor Sawatzky was re-elected for another three year term. Consecration for the church officers was observed. Walter Dyck of the Emmaus Church and our pastor exchanged pulpits recently. Our Men's Chorus gave a song service at the Bethel Church near Inman recently.—Corr.

Into the Beyond

JOHN J. JOHNSON, Meno, Oklahoma, born August 18, 1867, a member of the New Hopedale Church, Meno and died January 22, 1950.

MRS. SUSANNA WEDEL, Meno, Oklahoma, born January 6, 1864, a member of the New Hopedale Church, Meno, and died February 5, 1950.

EDGAR MARTIN FRUEH, Donnellson, Iowa, born March 11, 1909, a member of the Zion Church, Donnelson, and died February 9, 1950.

MRS. LUDWIG HOFFMAN, Munich, North Dakota, born September 4, 1872, a member of the Salem Church, Munich, and died January 6, 1950.

MRS. ABRAHAM TOEWS, Upland, Canifornia, a member of the First Church, Upland, was buried February 6, 1950.

MRS. MARY WITTMER WITTRIG, the oldest member of the Wayland Church, Wayland, Iowa, and the oldest resident in that community, died on February 14 at the age of 98 years.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

David Livingstone of Africa

If you want to read an inspiring story of achievement, you should begin this serial about the great missionary, David Livingstone, who explored the interior of Africa.

PART I.

Missionary in South Africa

A HUNDRED years ago Africa was the Dark Continent. The interior was supposed to be desert. The Sahara Desert is in the north. and the Kalahari Desert in the south, so it was natural to think that desert conditions extended the length of the continent.

The man who first explored the interior of Africa and told the world about its mountains, rivers and lakes was David Livingstone, born March 19, 1813, and died May 1, 1873. But Livingstone was more than an explorer. His motive for travelling through unexplored parts of Africa was not merely to see the country, but to release the natives from paganism and convert them to Christianity.

When Livingstone was a boy in Blantyre, near Glasgow, Scotland, there were no laws regulating child labors; so he started to work in a cotton mill at the age of ten, his hours being from six in the morning till eight at night.

There was a village school in Blantyre, and Livingstone must have learned to read before he started to work in the mill. He records that he so much wanted an education that with a part of his first week's wages he bought a copy of Ruddiman's *Rudiments of Latin,* and started to evening school, which was held from eight to ten o'clock. He says that, "The dictionary part of my labours was followed up till twelve o'clock or later, if my mother did not interfere by snatching the books out of my hands . . . . . I read in this way many of the classical authors, and knew Virgil and Horace better at sixteen than I do now at forty-three."

Studied While Working

He studied even while he worked. "My reading while at work was carried on by placing the book on a portion of the spinning jenny, so that I could catch sentence after sentence as I passed at my work, I thus kept up a pretty constant study undisturbed by the roar of the machinery."

While still a boy he became interested in science, and read whatever books on the subject he could secure. He remarks that he did not have much time—working fourteen hours a day, going to school two hours at night, studying additional hours!—but he delighted to go into the country with his brothers and collect specimens of plants, animals and stones. The knowledge of science thus gained was of great value, for it enabled him in later years to describe accurately the geography and geology of Africa, and the plants and animals he saw there.

After he was nineteen he earned enough in summer to enable him to attend lectures (college classes, we should say) in winter, and thus to prepare himself as a missionary. Some of his friends advised him to join the London Missionary Society, which "sends neither Episcopacy, nor Presbyterianism, nor Independency, but the Gospel of Christ to the heathen." This was in accord with his own ideas, and he offered himself to them and was accepted. The Society gave him some financial assistance during his last two years of training, which was taken in London. It was not until 1840, when he was twenty-seven years old, that he embarked for Cape Town, South Africa, an ordained minister and a doctor of medicine.

Always to Other Parts

His first intention had been to go as a missionary to China; but difficulties arose in that country which led to the Opium War a little later and made English missionaries unwelcome. It was then suggested that he go to the West Indies, but he protested that the people there were already provided with physicians, and added, "Settling in the West Indies has always appeared so much like the ministry at home that my thoughts have not at all been attracted in that direction, but always to other parts of the world." Here we see his desire to get away from the usual

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—to break a new path. A few years later he wrote to a friend. "My life may be spent as profitably as a pioneer as in any other way." A pioneer he was to the day of his death.

Smoke of a Thousand Villages

While Livingstone was studying in London, and still undecided about the mission field to which he would go, he met Robert Moffat, who had been a missionary at Kuruman, South Africa, since 1821. Livingstone asked Moffat "if he would do for Africa." Moffat replied that a man of health and vigour could advance the cause of Christ in Africa if he would penetrate to the north of Kuruman where no missionary had yet set foot, and where in the light of morning there could often be seen the smoke of a thousand villages. This conversation had much influence upon Livingstone, causing him not only to offer himself as a missionary there, but to become a pioneer and explorer.

The sailing ship on which Livingstone embarked for South Africa went by way of Rio de Janeiro Brazil, the usual route. On the voyage, Livingstone learned from the captain how to determine longitude and latitude by observing the sun and stars. Some years later he had further instructions from the Astronomer Royal at Cape Town, and thus was able to locate by latitude and longitude the many lakes and mountains which he discovered.

Catalogued Roots and Fruits

During his first few years in Africa, Livingstone catalogued thirty-two edible roots and forty-three fruits growing in the desert without cultivation. He notes such facts as that on the top of a certain mountain water boils at 206° Fahrenheit, while at the bottom of the mountain the boiling point is 208° Fahrenheit, indicating roughly the height above sea level.

Going down a mountain he counted sixteen hundred steps, "which may give a perpendicular height of from twelve to fifteen hundred feet." On another occasion "I had the satisfaction of getting observations for both longitude and latitude—for the former, the distance between Saturn and the Moon, and for the latter a meridian altitude of Conapus. Longitude 22° 57' E., 12° 6' 6" S." His records of the longitude and latitude of rivers, lake and mountains enabled the country he explored to be accurately mapped.

From Cape Town he went about seven hundred miles north to Kuruman. Moffat was then in England, and Livingstone stopped at the mission for some months. But he was not content to "enter into the labours of other men." He soon came to the conviction that there were too many missionaries in the mission stations already established, and that new missionaries should move into the region farther north. He made two long journeys into that region during his first year, looking for a suitable location for a new mission station.

On his second journey he took heroic measures to learn the native language. He says, "In order to obtain an accurate knowledge of the language, I cut myself off from all European society for about six months, and gained by this ordeal an insight into the habits, ways of thinking, laws and language which has proved of incalculable advantage in my intercourse with them ever since." Before two years had passed he was preaching to the natives in their own language, and in three years he was translating hymns for their use. Later, he was "hatching" a grammar of the Sichuana language, which he thought might resemble ancient Egyptian. To find out if this were true, he asked a friend in London to purchase, if he could, an Egyptian-Latin lexicon. Livingstone did not drop his habits of study when he went to Africa.

He was successful as a missionary. After about two years he wrote to his father: "The work of God goes on here notwithstanding all our infirmities. Souls are gathered in continually, and sometimes from among those you would never have expected to see turning to the Lord. Twenty-four were added to the Church last month, and there are several inquirers." He insisted that natives made good Christians, and said that when he returned to Kuruman after travelling among natives who had not heard of Christianity he felt that he was returning to civilization.

ARE YOU READY?

One wonders sometimes how many chance situations are really just that, or great opportunities which one who is prepared may use to good advantage. It is said that at an opening night of Italian opera in Rio de Janeiro, the conductor, who was a Brazilian and temperamental, refused to lead his Italian orchestra. The audience was impatient. The musicians finally arranged to put their nineteen-year-old cellist in the conductor's stand. The young man closed the score and conducted the whole of Aida from memory. His name was Toscanini.

To be ready for our great opportunity is the secret of success. Ready is a wonderful word. '. . .. They that were ready went in . . ." They could enter the open door of their opportunity.—**The Covenant Weekly.**

A Three-fold Aim

During his first two years in Africa a threefold aim for missionary work was formed in his mind. First, train native workers, so that the efforts of each missionary could be multiplied. Second, open the country to trade, to raise the people from savagery. Third, abolish the slave trade. In furthering these three aims he became a traveller and explorer. But he was soon convinced that training native workers and opening the country to trade would be impossible until the slave trade was abolished. To free Africa from the curse of slavery became the purpose of his life.

In August, 1842, Livingstone set out from Kuruman and went about two hundred and fifty miles north to Mabotsa, where the native chief welcomed him and sold him land for a station. Here he built a house and began work among the natives.

(To be continued)

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Work Camp in Germany

[Here is a letter telling of some of the personal experiences our American students had in their work camp in Germany last summer. This camp was made up of a number of different nationalities—German, Dutch, Italian, American, and so on. The author is one of our relief workers. Ed.]

Frankfurt am Main

IS IT possible that the summer is coming to an end so quickly? Where has the time gone between May and now. I don't know when time has gone so rapidly as this summer! I'm here in Frankfurt getting recivilized after work camp—washing an endless pile of clothes, washing hair, repacking suitcases, ironing, and a dozen other little things. There is even time for the luxury of writing letters! It's wonderful. Mr. and Mrs. Paul Peachey have a little apartment here in Frankfurt, which is now the Voluntary Service headquarters. We came here for an evaluation meeting of all the summer service units, and I remained on for a few days. The Peacheys left yesterday afternoon for Hamburg, and so the apartment is mine for a day! But this serenity is soon to be broken by 10 students headed for America. They're picking up their American visas on their way to the boat which is to leave from Bremen. They will no doubt be an excited lot . . . . Hermine, the secretary, and I are getting a meal for them tonight. But 12 is nothing to cook for after our bunch of 35 in Hannover . . . . just a well-seasoned cook, that's what I am by now. You learn fast when you pitch in at camp.

Espelkamp

During our stay in camp we made several interesting weekend excursions. The first one was a one-day trip to Espelkamp where we have an M.C.C. unit. Espelkamp is a former munitions factory which was not discovered during the war. After the capitulation, the British blew up the gas works, etc. There are many buildings located in this forest. The British and German governments are making an attempt to convert this place into a home for refugees. Eventually it is to be a well-planned city. It has been given over to *Evangelisches Hilfswerk,* (the Protestant relief agency for Germany) to build up. There are good concrete barracks there which have already been turned into children's homes and old people's homes. Munitions storehouses are being made into tiny cottages for families. M.C.C. has moved into a wooden barracks there with a Voluntary Service unit. Our people there live only a step higher than the refugees themselves. It is hoped to bring industry into Espelkamp to provide work for the people. However since economy is rather unstable at the present time, many are unwilling to take the risk involved and it is rather slow in coming into shape. They hope to have a school, factories, hospital, etc. eventually. We went to church in the chapel there. It was very interesting. The chapel itself is much more "simple" than our churches at home. The floor was of cement, the walls and ceiling of roughly laid bricks. The church pews, plain benches without backs. One was impressed with the simplicity of the altar. Above the improvised table stood a plain wooden cross, to the left the pulpit. One had a true sense of worship, and that God was present to a greater degree than in many of the ornate cathedrals. It was interesting to see this attempt at solution of one of Germany's greatest problems. A Doctor Fürholtzer spoke to us. He's in on the planning end of the place. The refugee problem is something we cannot fathom . . . . since the beginning of the war there are more than twenty million refugees. One loses his sense of comprehension there.

Vast Desert of Rubble

Another trip we took which was interesting was the trip to Hamburg. Saturday afternoon we took a wonderful peaceful trip along the Elbe. The skipper piloted our boat through the harbor, which is the second largest port in Europe. It had seen a good bit of bombing too. We saw scrap iron being loaded for export. The Germans don't like that for they feel they need it badly in their own industries. The trip was wonderful . . . the sun shone brightly and we all sat out on deck lazying in the sun. That night we went to the Hamburg Mennonite church. Sunday morning we visited the place where there had been a V.S. unit last summer. It was a mental hospital which had been bombed. The M.C.C. had a work camp there last summer, building two cement barracks. One was a work shop where the patients could work, the other for students who were doing practical work on the grounds. We sang in the church there that Sunday morning. In the afternoon we made a tour of the city and then they took us out to the residential section of the city which had been hit terrifically by the Americans. Were it in normal times, other things would have impressed me, but as it is now, this vast desert of rubble which extends for miles to the south in Hamburg was the most impressive. For five nights straight this section was hammered with sulphur bombs. A quarter of a million people lost their lives. Or that's the nearest they can count. We saw the sequal to this also . . . the graveyard where these people are buried. When we think of funerals, we think in terms of an individual or two . . . but this. People were dumped into a huge mass grave from a truck, after dogs had been sent into the rubble to pick out the living and the dead bodies. The identification above the bodies indicates only which section of the city they were found. Along the side of this huge grave which extends perhaps like a block, square, are little crosses with the names of people who lost their lives. One gravemarker carried the question, "Why?"

We Have So Terribly Much

The last week-end the British gave us a bus to take a trip into the Harz mountains . . . . It was a lovely trip. We stayed at a hostel overnight. We found out when we arrived that they had not been informed that we would be there for meals . . . We had been informed they would furnish all our meals except breakfast. Fortunately we had brought adequate supplies for that.

From it, plus four loaves of black bread we made two meals. Our first gripers were our American students. One lost patience too quickly with them at such times. I wonder what we would do if we had to live like the German people actually live. I think we have it coming, almost . . . . we have so terribly much at home, and still are never satisfied. Sunday morning we had a lovely church service all our own on a hill overlooking hills, a tiny village and evergreens. After lunch we left for home—and stopped at the Russian border. Typically American . . . we tore out of the bus and began taking pictures of "Russian" trees, "Russian soldiers" which we thought we saw in the woods . . . and some kids took home rocks from the "Russian" stream which trickled between the two zones. We talked with German guards on the British side of the border. There were no patrols to be seen on the other side. The bridge across the stream had been wiped out.

Speaker: Philip Vernier

Our last night together we had a big *Abschiedsfeier.* All day Monday everyone worked like mad trying to make this a special evening. Since we had been eating out of tin dishes the whole time, we borrowed a nice set of china from a nearby hotel . . . the decoration committee nearly stripped a nearby woods transplanting it in our shabby, dingy dining room. The gardner showed himself very friendly (we had bought vegetables from him) and brought a wash basket of flowers . . . One of the Dutch boys drew very clever programs—a caricature of each person during camp. They were clever as anything and funny too. We had nut cups out of paper with a huge nail in each . . . bricks for candle holders . . . . Our menu was something extraordinary too. We had a speaker following the banquet . . . a Philippe Vernier from Belgium. He was one of the few pacifists in Europe during the war. He is a minister in a small coal mining village in Belgium. He has a family. While they were expecting their second child he was put into solitary confinement for the duration of the war. He is a very quiet, dynamic man. His presentation is not so wonderful, but he could really answer the Europeans' questions because he himself had lived his convictions. We can talk about it, but we have never had to face the pacifist question in the degree that Europeans have had to. He knew what he was talking about. He said we can never prevent war, but it is for us to "ring the bell" . . . . and he emphasized this over and over again. He compared it to a ship going in the wrong direction . . . and we must "ring the bell" .

I'm on my way to a second camp at Stuttgart. It will be made up mainly of Europeans and will continue the project, which was started by the first group. There is still material aid distribution to be carried on, but the spiritual side of the program is becoming the more important phase. Paul Peachey, who will be the director of this center, believes we have a strong testimony to give . . . and it's either one of two things—to carry out that testimony or back down on something which we've believed in for 400 years. He feels there is a growing dissatisfaction with the state church here—on many questions. Some folks are beginning to question the matter of baptism. The pacifistic question is being considered here and there by small groups. He thinks we can play an important part in encouraging and helping them to find their way to the Anabaptist beliefs. Not to win them to our church . . . but to encourage them to change theirs.

Comments by the Editor--

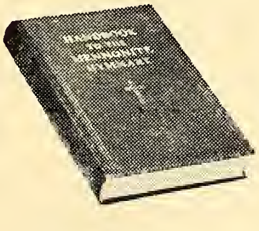
"I Would Like to Live Like Him"

ALL of us have our heroes. Older people have their heroes just like young folk. And, we all like to try to make our lives measure up to that of our heroes. I heard of a Dutch boy in Holland whose hero was Al Capone. I am told he now is the chief underworld character in Holland. Some of us have Hollywood actors as our heroes and we dress and try to act like we imagine they would. Talk with people and you find that they all have their heroes. Even political parties have heroes—the Republicans have Lincoln, the Democrats have Jefferson. Nations have heroes. Russia has Stalin, America has Washington.

You and I have heroes. But, we have the privilege of choosing our heroes. We don't have to have the same heroes as our friends have. We can choose out of the thousands of men and women we know about, a hero we admire. And it is a good thing for each one of us to have such heroes.

For this reason, there is nothing quite like good biography. The story of great men's lives stirs us and makes us think of how we can do great things, too. In this issue of the Youth section, there is appearing the first installment of a series of articles telling the thrilling life of David Livingstone. We will learn of his childhood, how he lived a very ordinary childish life for his day, how he first adventured in Africa, of his encounter with a lion, of his marriage and the great explorations that have made him famous.

Here is a hero we can all enjoy and perhaps there will be some who will make David Livingstone their special hero and will read more about him and will try to make their lives measure up to his.—E.L.



WHAT THEY SAY . . . . . about
The Handbook
to the
Mennonite
Hymnary

"This volume *Handbook To The Mennonite Hymnary* contains hymns from the Church Universal but it is the significant contribution of one communion that has a unique and dynamic message for a world that rocks."—*Christian Herald,* New York City, New York, Daniel A. Poling, Editor.

Beyond Our Own

GERMANY—In calling their people once again to repentance, leaders of the Confessional church revealed the temper of current religious thought in Germany in their message read widely on Nov. 16.

After warning of the threat of a new World War, "a further judgment upon us," the Germans spoke "as accessories to the crime of our people, confessing that we have forfeited all right to speak before God and men. Yet we cannot and dare not . . . leave unspoken the cry . . . . 'Grant the justice of God!' "

The statement calls upon Germans to abjure "nationalism that comes of the refusal to repent and waits the hour of revenge" and to cease spying on one another. It warns both Germans and their foreign rulers against self-justification, expressing a fear that in trying to justify themselves, East and West may plunge the world into war.—*Christian Advocate*

A "Rickshaw Reform Society" is working to have rickshaws abolished, as India has done. The Society is undertaking to secure jobs for rickshaw men when the change comes, and is suggesting the same device used in the Malay States, which have substituted a pedalled tricycle. The practice of using human beings to pull others about is more and more widely considered degrading throughout the Far East. —*The American Friend*

Please enclose this label when writing.

AFRICA—Four years' ceaseless effort by Michael Guthrie Scott, a Johannesburg Angelican minister, finally won an appearance before the United Nations Trusteeship committee where he pleaded for U.N. action to curb South Africa's rigid segregation policy.

He asked permission for tribal chiefs to state their own case before the U.N., that their lands be returned to them, and that mandated territory be brought under U.N. trusteeship. Scott declared that the majority of the indigenous population (nine-tenths of the whole) is opposed unalterably to South African rule.

While he fought for nonsegregation, segregation was reaffirmed by the synod of the Dutch Reformed church, meeting in Cape Town. The church said it did not "aim at inferiority or oppression," but at "self-reliance."—*Christian Advocate*

NEW ORLEANS, LOUSIANA — Archbishop Joseph F. Rummel of the Catholic Church of New Orleans recently cancelled the annual Holy Hour, scheduled for October 2 in the City Park Stadium. The City Park Board's insistence on segregation of Negro participants, the Archbishop said, was unacceptable to the sponsoring Metropolitan Council of the Holy Name Society. In commenting on this New Orleans incident, the editors of *America*, a Catholic journal, declared: "The action of the Park officials in invoking compulsory race segregation contradicts the very idea of a truly Catholic religious celebration. Furthermore, the Park officials lay themselves open to a charge of violating a basic right of every American citizen, that of religious freedom." — *The American Friend*

CHICAGO, ILLINOIS — The 1949 *Chicagoland Directory of Religion*, recently released, reports eighty-three denominations with a total of two thousand eight hundred churches in Chicago and suburbs.—*Moody Monthly*

Book Notes . . . . LIFE IS NOT TO BE SQUANDERED

Thank God for my Heart Attack: by Charles Yale Harrison, Henry Holt and Company, New York, 144 pp. $2.50.

ALTHOUGH deaths from heart diseases run three times as high as those from dreaded cancer, this noted writer experienced a heart attack and is thankful to God for it. He tells in detail his feelings and battles during his convalescence. This personal experience can give courage and hope to those who fear being "put on the shelf."

Coronary thrombosis is unlike tuberculosis, cancer, diabetes, or polio. The author says, "It's a disease caused by living," probably too intensively. Nervous tension causes an increase in the heart death rate. Harrison feels that "most of us take reasonable care of our teeth and eyes but we abuse our hearts shamelessly."

"The most gratifying thing about having survived a heart attack," he feels, "is the renewed sense of wonder of life that follows. You've been given a second chance in a world where millions are not even given a first chance."

The author has made an intensive study of both the organic and psychic factors involved. He makes no thorough-going study, however, of the personal Christian experience with the Great Physician of the body and soul as the title might suggest. Allusions are made to the Catholic, Jewish, and Protestant faiths. His insistance on the harmlessness of smoking and drinking reflects the level of our so-called American culture.

His concluding moral is good. "The secret of how to survive a heart attack is the secret of all good living—to live well yet rationally, fully yet without overexertion, interested in all things yet maintaining a serene outlook. In short, to be so in love with life that nothing could ever induce you to squander it."

Pastor and church workers, doctors and nurses, will find that the appearance of this book emphasizes the need for literature, on a very practical level, that will be truly faith-inspiring to those who are cardiacs and for those who fear that they may be.

Read with the proverbial grain of salt, this book can be of help to many.—Walter H. Dyck

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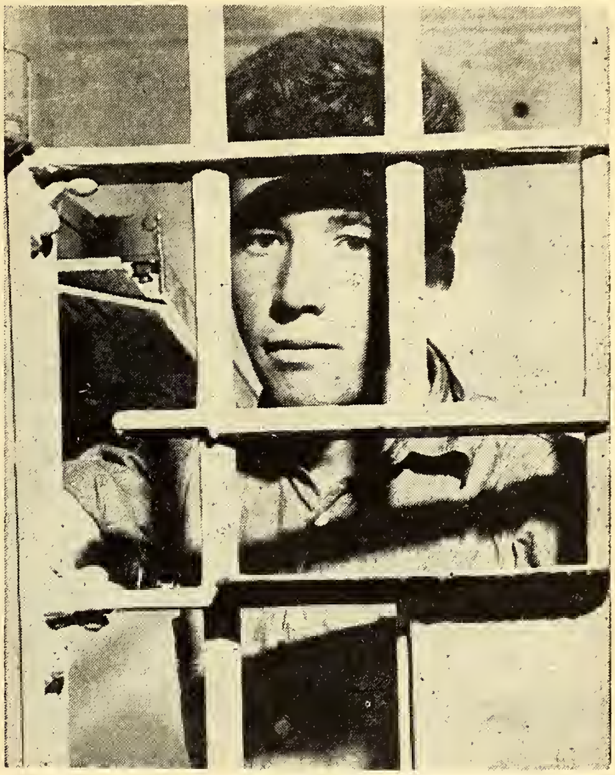
The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 65 —— March 7, 1950 —— Number 10

I was . . . in prison and you did not visit me. Matthew 25:43 R.S.V.

NEARLY 100,000 children were thrown into adult jails alonside hardened criminals last year, the Children's Bureau estimates. Youth were found in road gangs and serving sentences in penitentiaries. In thirty-four of the forty eight states children were found in jails with grownups in spite of the fact that most of these states have laws protecting children from this kind of treatment. Institutions help to solve problems; but often they help to hide problems.



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The Mennonite

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Looking Toward Freeman

Our Lord, in the days of His earthly ministry, had a deep and abiding sense of mission. He had a work to do. The Spirit of the Lord was upon Him, anointing Him with power, for His divinely appointed task. He was steadfast in His devotion to His high calling. He had one purpose. "I must work the works of Him that sent me, while it is day:

(Continued on page 160)

Announcements

CONFERENCE SUNDAY

Conference Sunday has been set for April 23. THE MENNONITE expects to come out with a Conference Issue on April 11, featuring the subject of "The Ministry of Reconciliation." We would like to suggest that Conference Sunday be made a day of prayer for our ministry of reconciliation in its various phases. That is the reconciling of men to God and also of men toward one another through the work of Foreign Missions, Home Missions, Evangelism, Education, Publication, Relief, Peace, Mutual Aid, etc. There are several passages of Scripture which serve as an inspiration on this subject of reconciliation: II Cor. 5:18-20; Matt. 5:23 and 24; Eph. 2:13-17, and Rom. 5:10. Olin Krehbiel, vice-president of General Conference.

Of Your Pen Acquaintance

S. T. MOYER ("Turning Jungles Into Gardens"), Jagdeeshpur via Raipur C. P. India, is Conference Missionary to India.

ALFRED WIEBE ("Joys and Heartaches"), Canton, Oklahoma, is Conference Missionary among American Indians.

MRS. VIRGIL KAUFMAN ("This Church Has its Own School"), Moundridge, Kansas, is a member of the Eden Church and has served as teacher in their Summer Bible School.

HENRY H. FUNK ("Home Mission Work in Canada"), Box 94, Carmen, Manitoba, is Conference Home Mission worker.

C. KRAHN ("Jacob H. Janzen"), North Newton, Kansas, is professor of church history at Bethel Cillege, in charge of the Mennonite Historical Library, and Associate Editor of the *Mennonite Lexicon*.

PAUL ALBRECHT ("Book Notes"), Chicago, Illinois, is doing graduate study in the department of human development at the University of Chicago.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

March 10, M.C.C. Institute on Mental Health and Church Responsibilities, Goshen College, Goshen, Indiana.

March 12-17, Annual Bible Lectures, Bethel College, Melvin Cammack, speaker; Ministers' Conference, March 14-16; Women's Conference March 14.

March 12, Sunday "One Great Hour of Sharing" for Relief.

March 13-17, Bible Week, Canadian Mennonite Bible College, Winnipeg; speakers: J. J. Nickel, Langham, Sask.; A. E. Kreider, Goshen, Ind.; and John Thiessen, India.

March 16-18, Eighth Annual Rural Life Conference, Bluffton College, participated in by Friends, Brethren, and Mennonites.

March 17-19, Eighth Annual Rural Life Conference, Bluffton, College, participated in by Friends, Brethren, and Mennonites.

March 19-24. Annual Bible Week at Freeman Junior College, Jesse H. Ziegler, Bethany Biblical Seminary, Chicago, Illinois, speaker.

March 25, Western District Summer Bible School Workshop, Memorial Hall, North Newton, Kansas.

April 1, 2, Foreign Student Conference, Bethel College, North Newton, Kansas.

April 2, Palm Sunday.

April 2 to 9, General Conference Week of Witnessing.

April 7, Good Friday.

April 9, 1950, Easter.

April 11, Council of Committees, Western District Conference, Memorial Hall, North Newton, 9:30 A.M.

April 14-16 Mission Institute, Bluffton College

April 23, Conference Sunday, Theme, "The Ministry of Reconciliation."

April 23, Western District S. S. Convention.

April 27-30, Middle District Conference, First Church, Wadsworth, Ohio.

May 4-7, Eastern District Conference, Hereford Church, Bally, Pennsylvania.

May 7, 1950, Mennonite Song Festival, Memorial Hall, North Newton, Kansas, 2:30 and 8:00 p.m.

May 28, 1950, Pentecost.

May 28, Mennonite Biblical Seminary Commencement, Conrad Bergendoff, president, Augustana College and Theological Seminary, Rock Island, Illinois, speaker.

May 28, Baccalaureate service for Freeman Junior College. Russell Mast, pastor of the Salem-Zion Church, speaker.

May 30, Bethel College, Commencement, 10:00 a.m.

June 1, Freeman Junior College, Commencement Day.

June 1, Commencement, Freeman-Junior College, with E. W. Harrington, Dean of University of South Dakota, speaker.

June 10-14, Northern District Conference, at the Gospel Church, Mountain Lake, Minnesota.

June 5, Bluffton College, Fiftieth Annual Commencement, D. Elton Trueblood, speaker.

June 22, Canadian Mennonite Bible College, Commencement, 10:00 a.m.

July 1-5, tentative dates for the Canadian District Conference Sessions, the Rosenort Church at Rosthern, Saskatchewan.

August 18-23, General Conference Minister's Retreat.

August 23-30, 1950. General Conference Sessions, Freeman, South Dakota.

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Editorials

WORSHIP IS GETTING SUCH A GOOD LOOK AT GOD THAT WE simply cannot stand any sin in our lives. The season of Lent ought to be such a time of concentrating our gaze upon God as revealed in the crucified Christ that our lives will be purged and healed. All too long have we centered our attention exclusively upon man. As the result, men are giving an excuse from everything from the widely publicized anthropologist's defense of pre-marital sex relations to the common man's idea that pride is evidence of healthy self respect and hatred is evidence of strength and loyalty. This is leading to a complete perversion of life. Men, whom God intended should serve one another, plan systematically to destroy one another. Institutions and disciplines that were intended to be a blessing to mankind either serve to hide the evil of men or become openly associated with the propogation of evil. Man was sure he had found the messiah in science, but now we are almost certain that science may have provided the weapon for man to destroy himself. Man was quite sure that modern education could do in a few years what centuries previous could not accomplish; but, we have found that this discipline works as effectively for evil as for good. Then, we are inclined to say that what science and education are incapable of accomplishing, surely religion or the gospel will accomplish; at this point we have our greatest disappointment. Not that the gospel does not have the answer, for Christ is surely sufficiently. Our disappointment is in the fact that men take only that phase of the gospel that suits them and their way of thinking, thus neutralizing its power completely! Jesus suffered to deliver us from sin and to show us the way of dealing with evil which he so hated; but we take the crown of salvation and push away the cross of suffering which he asked us to take up and with it follow him. Jesus heals us in order that we may give up our very lives in dangerous consecration to the way of the cross. We accept the healing but shun the sacrifice. The Communists are right in calling such religion an opiate to the people, and such a religion deserves to die! But this much is crystal clear. This is not the Christian Way. If this Lenten season passes again without a deep moving of the Spirit as we behold Christ crucified for our sins AND for our example, then the world will become increasingy impatient with the church.

Which man is free—the nobleman who lies drunk on a luxurious couch, or the young slave who stands sober nearby?—*Chrysostom.*

"TURNING JUNGLES INTO GARDENS" is an article in this issue that describes the impact of our mission work in India. But in part of America and other parts of the world 'the garden' is being turned back into the jungle. The *Christian Advocate* speaks of the progressive polygamy trend that is reflected by recent headlines in our daily newspapers. In many newspapers comments are being made in defense of a recently and highly publicized adulteress. We are glad to see such a widely respected international daily as the *Christian Science Monitor* (respected more for its news coverage perhaps than its doctrine) come out with the following statement included in one of its editorials (Feb. 25, 1950):

"Nor do we see how such defense can be called 'persecution.' We do well to follow Jesus' charity, condemning the sin, not the sinner. But he did not approve the course of the woman taken in adultery or tell her to continue. In the present case the harm done to others, particularly the children, has not ceased. Nor has there been any clear evidence of repentance, but rather an apparent attempt to have this conduct accepted. In this case most newspapers have played a shameful part by trying to glamorize a sordid story of infidelity. Society has always regarded adultery as so harmful to itself as to require legal bans. For its own protection the least the public can do in this case is to reject all efforts either in press or picture to sell adultery as 'romance.'"

In any controversy, the instant we feel anger we have already ceased striving for truth, and have begun striving for ourselves.—Carlyle.

"ONE GREAT HOUR OF SHARING," a nation-wide church appeal for relief on March 12, is generally passed up by the Mennonite Central Committee with the reason that we emphasize relief giving throughout the year. If we conceive of M.C.C. as being only a channel for the fulfillment of our own obligations of stewardship this reasoning may suffice. But, our united effort will deteriorate if we have not broader vision than that. It is our own conviction that M.C.C. has been an instrument in the hand of God to call other denominations to the wider ministry of reconciliation inescapable in the commission of Jesus Christ. If that is true, the M.C.C. and constituent churches should be in the forefront of such efforts as "One Great Hour of Sharing." One Mennonite was heard to say that his church was having an offering for a building fund on March 12. This will probably be repeated in a number of our churches. How will our members explain to their neighbors?—J.J.E.

The U. S. Statistical Abstract 1017, page 196, says, "For every million dollars invested, the brewers employ 78 wage earners, while the million dollars in other industries employs 318 workers," more than four times as many. If the huge sums wasted on liquor and its accompanying evils were spent on necessities and spread among farmers, businessmen and laborers, instead of going to the booze barons and penal institutions it would put this country on the road to peace, prosperity and plenty.—*The Spotlight.*

Man's supreme sacrifice is in dying for his friends Christ's supreme sacrifice was in dying for His enemies.

The Miracle of Forgiveness

by Alexander C. Purdy

THE classic yearning for forgiveness comes from the 51st Psalm:

Have mercy upon me, O God, according to
 thy lovingkindness:
According to the multitude of thy tender
 mercies blot out my transgressions.
Wash me thoroughly from mine iniquity,
And cleanse me from my sin.

And we remember how the Psalm continues: Purify me . . . Wash me . . . Cast me not away . . . Restore me . . Deliver me.

The classic assurance of forgiveness comes in Psalm 103:

Bless the Lord, O my soul;
And all that is within me, bless his
 holy name.
Bless, the Lord, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases . . .
The Lord is merciful and gracious,
Slow to anger and abundant in
 lovingkindness.

> Much of the devotional literature of our time stresses meditation and omits repentance and forgiveness. But to disregard the need for repentance and the good news of the forgiveness is to miss the core of the gospel. Forgiveness is the supreme miracle.

The same emphasis on forgiveness, rooted not in the indulgence or tolerance of God but in His very nature, runs through the New Testament. It is central in the teaching of Jesus and underlies the Pauline and Johannine writings. The grace of God and the possibility of a new birth, a new creation for man presupposes a deep and real belief in the divine forgiveness. It finds magnificent expression in the familiar words of the First Epistle of John: "If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness" (1:9), words so familiar that we often miss their real import. As Professor C. H. Dodd has noted:

"It is remarkable that our author should base divine forgiveness directly upon the faithfulness and justice of God . . . The mercy or forgiveness of God is a function of his righteousness . . . We believe in the forgiveness of sin, not by convincing ourselves that our sins were excusable, or remediable, or that we meant well, or 'that we won't do it again.' It is because the principle of forgiveness is built into the the structure of a moral order created and determined by the character of a just and faithful God." (*The Johannine Epistles*, Moffat N. T. Commentary. pp. 22, 23).

The Christian message of forgiveness is not an article of faith that we are apt to doubt. Yet is it central and dynamic for us personally? There are two considerations about forgiveness that seem to me to need reemphasis today.

First, forgiveness has been removed, almost unconsciously, from the center to the circumference of our faith. We have tended to equate sin with what we call ignorance, malajustment, glandular abnormality and the like, and to find its source in the environment instead of in the hearts of men. No doubt the mistake of another day was to think that ignorance and glands and environment could be disregarded; that sin and forgiveness had to do with a realm of the spirit of man only tenuously related to the real facts of our real life on this earth. No single item of knowledge of man's psyche is unimportant. Ours is the obligation, since we profess belief in the immortal significance of persons, to know and to use all the scientific information and fresh insights into human behavior available.

The Christian gospel is not a substitute for knowledge; it is a deep conviction that at the heart of this universe there is a power of healing, of recovery, of transforming, redeeming love—the grace or, in other words, the unmerited goodness of God. It is this faith that inspires every effort to feed the hungry, clothe the naked, give shelter to the homeless, and proclaim by word and deed the ministry of reconciliation. The service we render in material ways is our witness to the grace of God. We are moved not just by altruism, fellow feeling, but by the forgiving love of God which has touched our hearts and moved our hands and minds.

Second, forgiveness alone can open up a significant future for the individual and for the race. Without forgiveness there is no significant future for us or for mankind. We are bound hand and foot by the habits of the past. It is an illusion, as William James pointed out, to suppose that when we sin as individuals or collectively we can deal with the situation by saying, "It won't count this time." It is counted, inevitably and relentlessly, by the cells of the human body and by the social complex of which we are a part. The terrible cycle recurs—sin and defeat for the individual; wars again and again for the race.

But if over this system of cause and effect there should flow a tide of forgiving, restoring, healing love, the whole look of life could be changed. New energy, fresh motivation, deeper insight would be available to deal with the laws of habit and the slavery to the past. Was this what George Fox experienced when he saw an ocean of darkness and death and then flowing over it an ocean of light and life?

Much of the devotional literature of our time stresses meditation and omits repentance and forgiveness. But to disregard the need for repentance and the good news of forgiveness is to miss the core of the gospel. Forgiveness is the supreme miracle. It is quite as unthinkable, for the mechanist, as walking on water or turning stones into bread. But upon this miracle the Christian takes his stand. He has known in his own experience the forgiveness of God; he undertakes with divine help to forgive his fellow men and to seek their forgiveness, strengthened by the faith this ministry of reconciliation is his mission in the world.—Reprinted from the *American Friend.*

This Church Has Its Own School

by Mrs. Virgil Kaufman

This is the first in a series of three articles presenting three types of Summer Bible Schools: a school sponsored by one church; one sponsored by several Mennonite churches; and, a community school sponsored by several denominations. Ed.

THIS CHURCH HAS ITS OWN SCHOOL
by Mrs. Virgil Kaufman

"ARE YOU going to Bible School this year?" "I sure liked it last year."

Such are the remarks which children make to each other as the time for Daily Vacation Bible School at the Eden Church (Moundridge, Kansas) approaches. A week or two before school opens a large poster can be found in the hallway of the church. "Attend D.V.B.S. at Eden." The parents are also encouraged from the pulpit not to miss the great opportunity of having their children attend school.

Originally Bible School was conducted in the various district schools of our community. Someone suggested the church should sponsor a Bible school. It would have several advantages.

Several years ago a meeting of all the school-district board members was called to discuss the possibility of arranging a church-sponsored school to be conducted in the church basement. At the meeting it was decided to begin such a school for those people living in the vicinity of the church.

From this Beginning . . .

The work began with three teachers conducting three classes: primary or pre-school and grade 1; intermediate or grades 2, 3, and 4; advanced or grades 5, 6, 7, and 8. A teacher was also secured to teach music to all the grades. Many songs and choruses were learned by the children.

School hours were from 8:30 to 11:30 A.M., Monday through Friday for three weeks. The parents took turns bringing the children of their particular neighborhood to church. The parents cooperated very well and a total of fifty-one children were enrolled.

Enlarged to Five Classes

From this beginning the work has been reorganized so that there are now five classes conducted by five teachers: pre-school; grades 1 and 2; grades 3 and 4; grades 5 and 6; grades 7 and 8.

The study materials used are those published by the General Conference: workbooks consisting of stories; memory work; cut-outs; coloring; songs; and other interesting features. Each child buys his own workbook and at the close of school he proudly takes it home with him. Each teacher conducts her own music class. This is one of the most enjoyable times. The children love to sing songs and especially choruses. Most of the classes also take an offering every day for the work of one of the mission fields, usually the one which the class is studying.

The last day of Bible School is one of the highlights. The children are usually given a weiner roast or some special treat. In the evening of the same day the children present for their parents a Bible school program consisting of memory work, songs, and choruses. The program is always well attended, showing the interest of the parents. At this time a freewill offering is taken for the teachers who already have received great blessings working with the children. An approximate sum per child is usually suggested. After the program the parents are given the opportunity to look at the display of the children's workbooks, memory-work charts, cut-outs, etc. This proves very interesting and always encourages the child to do his best work.

Advantages and Disadvantages of a One-Church School

A school such as this does present some problems. Sufficient teachers are sometimes not too easily found. Perhaps the greatest problem is that of transportation for those who live quite a distance from church. The spiritual gain, however, far outweighs the material cost.

Yet a school operated by the single Mennonite church has many advantages. Here can be taught

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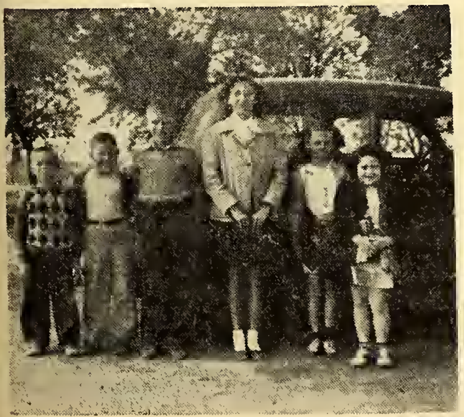

Headed for summer Bible School (left)

A class of Seventh and Eighth Graders (right)

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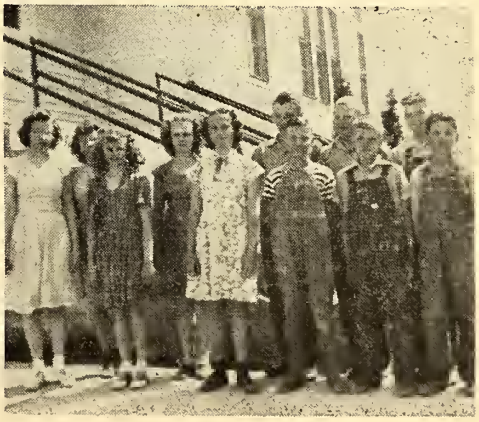

Joys and Heartaches

by Alfred Wiebe

THE weekly prayer meeting had just closed. We had felt led during the day to pray that this might not be just one more prayer meeting, but that the Lord would do something special, either by reviving some indifferent Christian or by bringing some lost soul to the knowledge of salvation. Now the meeting had come to a close and, as far as we could see, nothing extraordinary had happened.

The people had left. We were taking down the gasoline lanterns and were ready to lock the church and go home likewise, when a car drove onto the church yard and Mrs. Hare, one of our Christians, followed by Edna (both names are changed), a young girl came into the church. As we looked at Edna's face it showed evidences of much crying.

Under Convictions

As we greeted them Mrs. H. said to us, motioning toward E. "I think she is under conviction." A little later Mrs. H. told us about as follows: "Edna came to my house this evening saying she would like to go to church. I told her my husband had gone away in the car and had not come back yet. Then E. said, 'I feel so bad. I am lonesome for my brother who is in the navy, and my mother is not well; she will have to go to the hospital. I feel like crying.' I told her, 'Cry.' Then we both knelt down and prayed. Afterwhile my husband came home and, as E. still wanted to go to church to have you pray for her, we came."

After asking E. some questions and dealing with, her, we were convinced that Mrs. H. was right; E. felt burdened with her sin. Being asked whether she were willing to confess her sins to the Lord and to ask forgiveness, she was quite willing to do that and in a longer prayer confessed her sins and called upon the Lord for mercy, praying earnestly for her mother and her brother. After dealing with her some more, she left, relieved in the assurance that her sins had been forgiven. At the prayer meeting a week later she gave a good testimony of having accepted the Lord as her Saviour. She came regularly for instruction preparatory for baptism and seemed to take real interest in the lessons.

What a joy it is for a missionary to be permitted to see such a work of grace performed in the heart of a person by the Holy Spirit. This far outweighs any toil and disagreeableness that the work brings with it.

How Painful!

How painful, however, to see such a one overcome by former habits and drifting away again. And one is inclined to ask, was the former experience not real? We firmly believe it was. But not having learned to rely on the Lord for strength, temptations became too strong. We feel sure that she will come back ere long.

Will you pray for her and for many other young people, as well as older ones. It is hard for us to realize how difficult it is for them to resist the temptations with which they are constantly confronted. Nothing but the power of the Spirit is able to give them the victory.

Turning Jungles Into Gardens

by S. T. Moyer

AS we returned from a short rest in the Himalayas the end of last August, we changed trains in Calcutta,—a city 600 miles distant. We were checking our luggage in the Howrah Station: beggers, wandering holy cattle, smells and flies added to the scenery. Incidentally I used the word "Jagdeeshpur" to the booking clerk. At once an Indian gentlemen standing by spoke up,—"Are you going to Jagdeeshpur? There is a famous sanatorium there." He had been a patient in our local hospital and had gone 600 miles for treatment —one of scores and hundreds who came daily as Herbert Dester, our missionary doctor, Nurse Elenore Schmidt, assisted by an Indian staff of about fifteen or more, serve in Christian love more than 10,000 each year.

In 15 years — The Gospel to 125 Villages

Last Sunday I rode out by bicycle to a little group of believers in Saraipoli. Because last term we had served in Janjgir, twelve years had passed since my last visit. What can the Gospel do in twelve years? The number of Christian homes had grown from two to six. They had prospered in the grace of God and in economic well being. In another village, Savitripur, I had found the same thing, where the number of homes of believers had increased from six to fifteen. There is something thrilling in seeing a church spread from only 25 villages as in 1935 to now embrace believers in more than 150 different villages, conquering sin, poverty, ignorance, gross darkness.

In the Midst of This Spreading Church

In the midst of this spreading church is set the Jansen Memorial Middle and High School, the work assigned to my wife and me for this term. Some of the best of the young people of all our churches in India, with a few outside our own churches, some 190 young people, are in residence. Here they study the full government course of study. But in addition, the Bible in all classes, scientific agriculture, printing, weaving, sewing, carpentry, and a full program in the local church, are enabling them to grow as did Jesus,—in body, in wisdom, and in favor with God and man.

Where Wild Fowl Danced—Today There Is Healing

Twenty-seven years ago, P. J. Wiens and I rode our bicycles along the fringe of our present plot, spying out the land. We found jungle. Where our garden now is, wild hogs rooted. The call of the spotted dear and growl of the panther were heard at night. The foot prints of tigers were seen in the morning. Wild pea fowl danced in the evening sun. Today in the name and power of Jesus Christ there is healing for body, mind, and soul. Is not this the program we see writ large across the pages of the Four Gospels,—healing, training leaders, teaching, lifting burdens, releasing captives, preaching the good news of salvation from sin through a Saviour?

Jacob H. Janzen 1879-1950

by C. Krahn

DEATH has removed the pen from the untiring hand of J. H. Janzen, and his lips have been sealed for this life. To many, in both the old and new world, he has ministered as writer, as teacher, and as pastor. On February 16, 1950, he was taken from our midst.

J. H. Janzen was a fearless seeker of truth—the Christian truth. We common people, having chosen or having been chosen for a calling in life, usually manage to say mostly those things which are advantageous to us and our chosen field. We quickly develop a sense for things which are "proper." J. H. Janzen too possessed this faculty, but there was another one more important to him—the desire to seek the truth and to express it with little regard as to whether it would mean for him a personal gain or a loss and whether it would be in harmony with that which is usually expected of a minister. A year ago he wrote:

"Nimmer erlösche dein Hunger nach Licht.
Wahrheit siegt, drum verzage nicht!
Lass dir den Glauben nicht rauben!"

In Russia, Janzen had been a teacher and was elected into the ministry. By the time he came to Canada, 25 years ago, he had established himself as a writer, a field in which he was a pioneer. Mennonites being tillers of the soil have produced few writers. Among those that will be remembered by future generations J. H. Janzen will be prominent.

Arriving in Canada at the age of approximately 45 he acquired mastery of the English language more readily than most people in a similar situation, and was thus enabled to serve repeatedly in various Mennonite congregations in the United States and write his articles in the English language. Thus he became well known and beloved by many. His last lecture tour in the United States was made a year ago when he served, as he had done before, at the Bethel College Bible Week.

The ease with which he learned the English language is only one demonstration that he remained an inquirer and a learner all his life. He remained young in spirit and was therefore understood by the young—a born educator. One only wishes that a man with his talents could have devoted his time and energy without constant struggle to earn his daily bread. The articles which he was sending to the editors of our papers up to the last day of his life illustrate that he was a hard worker. Janzen was ready to be called home by his Lord and Savior in whom he trusted in childlike faith, but he was not ready to "retire" as long as he could labor. In one of his last poems he expresses his readiness and his farewell as follows:

Der Winter treibt sein rauher Spiel,
Mir ist's zu kalt. Mir wird's zu viel!
Der Wintersturm heult hohl.
Lebt wohl!

Home Mission Work in Canada

by Henry H. Funk

"The Lord hath done great things for us, whereof we are glad." Ps. 126:3.

A LITTLE more than a year has passed, since the last report concerning the work at Carman, Manitoba, appeared. At that time we rejoiced that the Lord had given us a building in which we could gather for worship. As we look back upon the work since then we see how He has continued to bless the efforts of all those who have shared the labours in this portion of His great vineyard.

When mentioning the baptismal service, we come to the primary cause for our joy. During this time some twelve souls have been won for the Lord, among various age groups. Six of these were baptized upon confession of faith on Dec. 4 of last year. We were very happy to have G. G. Epp, of the Home Mission Board present at all the services of that week-end. Rich blessings were ours through his messages, and through his services in baptism, and in the Lord's Supper. Truly God was very near to us on that joyous, yet solemn occasion.

Another thing that causes us to rejoice is the fact that He has enabled us to complete the church auditorium. The pulpit, and the remainder of the pews have been constructed, and all the woodwork and walls have been painted. We are still looking forward to Sunday School and kitchen accomodations in the basement.

Another matter is the growth of the general church program. We began in July, 1948, by conducting weekly worship services. A few months later we were able to add a Sunday school for all age groups. Early that fall a choir and Christian Endeavor were organized. In the spring of 1949 the first class for catechetical instruction was started. In midsummer of the same year, the catechism class was replaced by a mid-week Bible study and prayer meeting. The year 1949 has also seen the first period of activity on the part of the ladies aid, which finished the season with a very successful mission sale. Special services have included two short evangelistic campaigns, a community song festival, a thanksgiving and mission festival, two communion services, and a baptismal service.

Surely God hath been gracious. We are thankful for the many local, as well as other people who have shared in the beginning of the work among the Mennonite people at Carman. Especially we would like to thank the Board of Home Missions, and through them the people whom they represent, for their assistance and encouragement. We would covet your prayers for Carman.

M. C. C. Annual Meeting

Chicago, March 17, 18

AKRON, PENNSYLVANIA.—The Annual Meeting of the M.C.C. which in past years has been held in early January, is called this year for March 17 and 18, at the Mennonite Home Mission, Chicago, Ill. On this occasion the work of the past year is to be reviewed and plans laid for the coming months. These sessions are open to any persons who find it possible to attend. The Friday evening session will be of particular interest to visitors and guests, since it will be inspirational in nature, consisting of testimonies of workers recently returning from the fields, and other items.

Prior to these main sessions on March 16 there are to be several sectional meetings, including a meeting of Mennonite College Peace Society representatives, a business meeting of the Mennonite Aid Section, and a meeting of Voluntary Service representatives from the conference groups with M.C.C. representatives. Likewise on the morning of March 17, the M.C.C. Peace Section, and the Home-for-Mentally-Ill Planning and Advisory Committee will meet.

All of these Annual Meeting sessions serve an important place in the ongoing work of the Mennonite Central Committee, as it is here that the various conference groups express their wishes regarding the services that are to be rendered on their behalf during the coming year.

Need for School Supplies

Requests have come from a number of M.C.C. children's homes and Community Center units as well as several Far Eastern Units, for supplies to be used in school activities. These materials are a rather essential resources in meeting rehabitation needs in children's homes, and in services to families having a number of children.

The following items have been requested: Paper (tablets, scratch pads, notebooks, construction paper, and drawing paper), pencils, pens and pen holders, blotters, colored pencils, chalk, small slates, crayons, paints and brushes, erasers, small pencil sharpeners, scissors, modeling clay, and color books without comic pictures.

Church leaders and parents are urged to assist children in making their contributions of some or all of the above listed items, sending them before May 12, 1950, to Children's Project, Akron, Pennsylvania, or Children's Project, 189½ King Street East, Kitchener, Ontario.

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J. H. Langenwalter Completes Forty-eight Years Service

J. H. Langenwalter, who recently announced his retirement as minister of the Lorraine Avenue Church, Wichita, Kansas, completed forty-eight years of active ministry Sunday, February 19, 1950.

Born in Halstead, Kansas, and entering the ministry in our denomination which at that time chose its clergy by lot or election from among the untrained lay members of each congregation, Langenwalter was the first Mennonite minister west of the Mississippi River who had a professional seminary training. He attended Bethel, Baldwin Wallace, Hartford, Oberlin, and Harvard. Such preparation for the full-time ministry was regarded by many Mennonites then in Kansas as being a marked and dangerous departure from the accepted practices of what was strictly a rural church. The standards of the well-educated Menno Simons and other 16th Century founders of the sect had been lost through periods of persecution and migration and were then only beginning to be re-established.

Langenwalter continued to lead in the re-establishing of higher education in the Mennonite denomination. He became President of Bethel College from 1910 to 1911 and again from 1921 to 1925. He also was Dean of the Mennonite Seminary in Bluffton, Ohio. Langenwalter has served churches in Kansas, Ohio, and California.

In serving beyond the bounds of his denomination Langenwalter has been active in educational and religious circles in Wichita for many years prior to his return in 1945. He first went to Wichita as professor of Bible at Friends University in 1925. In 1928 and 1929 he served as pastor of the Grace Presbyterian Church. He was Executive Secretary of the Wichita Council of Churches from 1929 to 1931.

The Langenwalters have recently established a new residence at North Newton.

G. S. Stoneback of Fairfield, Pennsylvania, has been chosen as Langenwalter's successor in Wichita.—Excerpts from an article appearing in Wichita papers.

THIS CHURCH . . . Own School from page 149

not only the fundamental truths of the Bible but doctrine and the Mennonite principles. Here the Conference mission fields can be studied. The local problems of the church can be discussed and will be of interest to all. The children have the opportunity to work and play with children who are very much like themselves. This provides for a unified fellowship of the children. Such a school operated by a single Mennonite church also builds the general teaching program of the church.

A one-church school also prevents classes from becoming so large that the teachers would not have enough time to give the needed personal attention to each child.

Surely many a child's heart has been touched in Bible School. One cannot always see the immediate results but God blesses the work and some day it will bear fruit.

Our
Colleges
and
Seminary

Seminary Views Five Years Growth

CHICAGO, ILLINOIS, February 22. The annual meeting of the Seminary Board of Trustees was highly significant because the Seminary is now in the fifth year of its operation. In his report to the Board, President Pannabecker said, "God has been good to us during these years; churches have contributed liberally and in general there has been a church-wide confidence in the work of the institution. Housing, staff, and students have been provided, and, with the many non-seminary residents, the institution has come to resemble a Mennonite student center. Let us pray that God may continue to guide and that each step may be directed by Him and taken in accordance with His will." In other parts of his report, he pointed to three items that were of special note. First, is the graduating class of nine during the commencement season of 1949, completing their full three-year training in this institution. Second, is the development of an attractive and useful unit of property here on Woodlawn Avenue in Chicago. Third was the increasing satisfaction which is coming after greater years of experience in the school, whereby it is no longer necessary to plan every move and face every question for the first time.

In his report to the Board, Marvin J. Dirks, director of practical work, pointed out that during the past twelve weeks our students preached 39 sermons, served 20 hours in weekday Bible school classes, utilized 92 hours teaching Sunday school classes, spent 22 hours in giving shorter talks and leading Young

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BETHEL COLLEGE

THE need for a Christianity that makes one the keeper of not only one's brother but also one's neighbor, the world over, was stressed by President E. G. Kaufman in a stirring address in chapel recently.

Elmer Neufeld and Charles Minsch delivered speeches on temperance in a contest sponsored by the Women's Christian Temperance Union. Elmer Neufeld was judged the winner and as a result went to Emporia as a candidate for the state competition, March 1.

The department of speech and drama recently presented its second annual speech recital in the chapel. Readings were given by: Victor Krehbiel, Stanley Voth, Allen Linscheid, Lynette Waltner, and Kenneth Arlo Voth.

An appreciative audience attended a music recital given by James W. Bixel and Gertrude Hohmann Dyck, professors of piano and voice respectively.

An interesting story is told by Joseph Laskowsky, a recently arrived Polish student at Bethel, about conditions in his native county, his hairbreadth escapes during the last war, and about his acquaintance with Christian truth and acceptance of the Mennonite faith.

BLUFFTON HAS CHRISTIAN LIFE WEEK

THE theme of Christian Life Week, March 7-10, will be "Beliefs That Matter." The speaker is Herbert Fretz, pastor of the Deep Run church near Bedminster, Pennsylvania. Fretz was graduated from Bluffton College with the class of 1943. He taught a Bible course here during the summer term last year. The topics selected for his addresses are, "Born to Believe," "Practical Pointers for Prayer," "Thirsty Fountains," "Am I A Christian," "Your Neighbor's Neighbor," "Returning Home," and "Go Home, Young Man, Go Home."

Harry Yoder and Pres. Ramseyer were in Pennsylvania recently working in the interest of the Founders Hall Fund and calling on prospective students.

FREEMAN JUNIOR COLLEGE

AMONG recent speakers to our student body were: Laura Waltner, a graduate of Freeman who is at present engaged in child welfare work in Yankton; Erna Fast, relief worker in Europe for several years; President Miller in his monthly chapel talk to the group; and, Cornie Claassen, pastor of the E.M.B. Church.

Quarter exams were held last week. The spring quarter started on March 6. At that time the newly elected officers of the Student Association took over for the rest of this year and the first two quarters of next year.

The all-school play, "Pride and Prejudice," was presented by the dramatics department under Miss Kaufman's direction. The play was given on two nights.

Charles Emerson Boddie, Negro speaker, is scheduled to speak on Christianity and Freedom. This is another number in the Community Series sponsored by the College.

CANADIAN MENNONITE BIBLE COLLEGE

EACH year a course in homiletics (theory of preaching) is given, the homiletics students are given opportunity for actual practice. Every Thursday a homiletics student speaks during the chapel service. Addressing a student body with a sermon is proving a great benefit to the particular student and to the rest of the student body also.

The College presented a program in the Bethel Mission Church here in Winnipeg recently. Among the various musical numbers that were rendered, the lives and works of two great hymn writers were given.

The Universal Day of Prayer was observed at the College. Classes were shifted so that an extended period from 10:00 A.M. to 12:00 noon was given to devotion and prayer. Personal testimonies and various needs and problems of today were brought out in several short talks. After each talk prayer was held in which the needs and problems were remembered.

Jottings

—**Menno Church, Lind, Washington:** The congregation could not meet because of the bad weather conditions on January 15 and 22. A church bulletin entitled "Snow Bound Edition" was sent to each family in the congregation.

—**First Church, Wadsworth, Ohio:** On February 19, Sunday evening, the Girls' Gospel Team from Bluffton College presented a program in our church.

—**North Star Church, Drake, Saskatchewan, Canada:** Two hundred fifty pounds of clothing were packed and sent to the relief center in Winnipeg. C. Rempel, manager of the M. C. C. branch, Waterloo, Ontario, gave a report on his trip through Europe last summer, and also showed interesting slides. A number of friends helped Mrs. John Gerbrandt celebrate her ninety-third birthday on February 9.—Mrs. Milton Ewert, Corr.

—**Hebron Church, Buhler, Kansas:** Erna Fast visited our church recently, showing pictures and giving an account of the relief work done in Europe. We were happy to have A. J. Dyck bring the morning message while our pastor and his family were at the church at Burns, Kansas. The Young People's Banquet was held at the Hoffnungsau Church February 18.—Mrs. Elisabeth Wall, Corr.

—**Garden Township Church, Hesston, Kansas:** The Garden Township Church of the Western District Conference is to be addressed Hesston, Kansas, and not Halstead, Kansas. Victor Graber, the pastor, has his residence in Hesston.

—**Wayland Church, Wayland, Iowa:** Our congregation observed the 50th anniversary of its founding on Sunday, February 12. The original building was dedicated February 11, 1900. Former pastors who appeared on the program were Elmer Basinger and L. L. Miller. J. W. Zerbe, the first Sunday school superintendent, also was present. Mrs. Sylvia T. Pannabecker spoke on our mission work in China. Of the 56 charter members, 20 are still living, and 11 were able to attend the anniversary.—Mrs. Anna E. Mullett, Corr.

—**Salem Church, Dalton, Ohio:** To make a practical application of Emphasis-on-Youth-Week the first week in February, our minister had one of our young men lead the responsive reading from the pulpit Sunday morning, February 5. Forty-three youths from our church attended the county Christian Endeavor banquet Caleb Gerber from our church is the county president. One of our Sunday school classes held a school-day valentine social. On Race Relations Sunday, February 12, a Negro quintet from Orrville sang some numbers. A son, Neal Robert, was born to Mr. and Mrs. Robert Blough.—Mrs. Ivan Badertscher, Corr.

—**New Hopedale Church, Meno, Oklahoma:** Andrew Shelly of the Mennonite Biblical Seminary ministered to us January 22 to 29. We were richly blessed during his stay in our midst. Before that he spoke twice a day for a week to the student body of the Oklahoma Bible Academy. The work of our parsonage is progressing and it will be ready to be occupied soon. The work on the church has been delayed by cold weather but the basement walls are brick veneered and ready for the first floor.—August Schmidt, Corr.

—**Faith Church, Greensburg, Kansas:** Sunday morning, February 5, W. F. Unruh, field worker, was our guest speaker. Special evangelistic services with Curt D. Boese of Carnegie, Oklahoma, as our speaker were held recently. On February 12, two new members were added to the church, one by baptism and one by the right hand of fellowship. The meat canner was here January 24. The three Mennonite churches of the Greensburg community took part in the project and canned 1,064 cans of meat and 169 cans of lard. —Corr.

—**Grace Church, Lansdale, Pennsylvania:** The S.O.S. class held their annual fellowship dinner in the church recently with the program in charge of the girls of the class. The toast master was Harold Binder. Words of gratitude for faithfulness from the teachers, Mrs. Elmer Seasholtz and Jonas Mills. Letters from absent members of the class were read. Mrs. G. Guger presented a reading from G. L. Hill's book, *The House Across the Hedge.* About forty members attended. Gerald Stucky was present at prayer meeting last Wednesday and showed pictures of his work. Robert Hearing, one of our ministerial students at Philadelphia School of Bible, was speaker at the Smith-Corner Church and Roaring Spring Church Sunday, February 19.—Corr.

—**Hereford Church, Bally, Pennsylvania:** Mrs. Mary Rhoades, one of our members, entered our Old Folks Home in Frederick as a guest at the beginning of this year. Five were taken in as members of our church recently. Twelve young people are under instruction by our pastor, Wilmer S. Shelly, at this time. Gerald Stucky spoke in our church on a recent Sunday morning. The Perkiomen Valley Male Chorus rendered a concert in the evening. Our congregation voted to sponsor a displaced persons family. We voted to bring the Arnold Bachmann family to our community, consisting of Mr .and Mrs. Bachmann and their 15-year-old son, Edgar. The Women's Organization planned a World Day of Prayer service in our church. The Zionsville congregation was invited to worship with us. —Mae Latshaw, Corr.

—**Hoffnungsau Church, Inman, Kansas:** Agnes Harder, missionary to the African Congo, showed pictures and told of her work there. The young people from the Buhler Mennonite Church, the Mennonite Brethren Church, Hebron, and our own church had a banquet on a recent Saturday evening. R. C. Kauffman was the guest speaker. The Senior Sewing Society had a family night with a supper. Among other things they are supporting a Bible teacher in India. Our pastor, A. M. Gaeddert, and family left for Gulfport, Mississippi, where he will conduct meetings. They expect to be gone about two weeks.—Mrs. Ben M. Ediger, Corr.

—**First Church, Wadsworth, Ohio:** Orlin Frey of our seminary in Chicago and field secretary of the Y.P.U. of the Middle District Conference, addressed our Sunday school and helped in the worship service recently. A girls' gospel team from Bluffton College braved the first real winter storm and gave a splendid service of message and song on a recent Sunday evening.—George McBride, Corr.

—**Ebenezer Church, Bluffton, Ohio:** At the February meeting of our Women's Missionary Society, the Fiftieth Anniversary of our mission work in India was observed. A service included prayer for all our workers in this field, a brief account of the work since 1900, an interesting account of the recent visit to the fields in India by Paul Bauman and Louis Talbot from the article "I saw India's Sorrow." Speakers for the evening were our missionaries' children, Albert and Kenneth Bauman. Albert spoke on the life of a missionary's son on the field and impressions when coming to America; Kenneth spoke on what constitutes a missionary's call to service and his own call to India. During the program the ladies were busily engaged in making bandages for hospital work in India. The Girl's Missionary Band at their monthly meeting spent the evening cutting quilt patches for Indian work in Arizona at the same time enjoying an interesting program and object lesson on "Hearts of Lust and Love."—Anona Landes, Corr.

—**Friedensberg Church, Avon, South Dakota:** Erna Fast was the guest speaker in our church services recently. She presented the relief work in a heart-searching and challenging manner. In the afternoon she showed pictures of the work under the M.C.C. and of her experiences. Offerings for relief amounted to $106.00.—Corr.

—First Church, Aberdeen, Idaho: Glen Esch of the Mennonite Central Committee spoke in our church recently. The Brotherhood organization of our church was invited by the men of the local Presbyterian Church for a fellowship pot-luck supper and program. Mr. and Mrs. Titus Nikkel, missionaries under the Wycliff Bible Translators to Peru, South America, are at present visiting with Mrs. Nikkel's parents, H. B. Wiebes. On Sunday night they gave an illustrated talk on their work.—Corr.

—Arlington Church, Arlington, Kansas: New residents in our community are the Arnold Muellers, refugees originally from Poland. They arrived in America before Christmas, being brought here through the efforts of the Raymond Headings family from near Partridge. Member of the Conservative Amish Mennonite Church from near Partridge and those of the Arlington Mennonite Church met to extend a welcome to the newcomers. Following a short program at the Arlington Church a household shower was given the Mueller in their new home. W. E. Miller of Little River plans to make his home with them for the present to help them learn the ways of their new homeland.—Mrs. Lester Ewy, Corr.

—Newport Church, Newport, Washington: The Leonard Woelks were received as members. An all-church social was enjoyed, with a large attendance who enjoyed singing and the fellowship. Some snow shoveling was also done. Later a Men's Brotherhood was organized. Sandwiches, pie, and coffee were enjoyed by all. The choir has started practice for Easter.—Mrs. H. D. Hiebert, Corr.

—Grace Church, Dallas, Oregon: Glen Esch, M.C.C. Relief representative was with us on February 5. P. P. Tschetter spoke to us in the interest of Grace Bible Institute. K. H. Newfeld of Winkler, Manitoba, directed the united choir of the different churches of Dallas in the cantata, 'The Nazarene," which was given on February 19, at which time it was also broadcast. The same cantata was also given for the polio cause. Both renditions were given in the Evangelical Mennonite Brethren Church.—Mrs. Frank J. Schmidt, Corr.

—Glendale Church, Lynden, Washington: While our pastor, Dan Toavs, was in Albany, Oregon, conducting a series of meetings, the following ministers supplied: D. D. Randall of the American Sunday School Union conducted the morning service, and F. D. Koehn, of Blaine, the evening service. On February 19 D. A. DeYoung of Lynden brought the morning message. The women of the Mission Circle met Wednesday evening after the prayer service and packed 112 pounds of clothing and soap for relief.—Mrs. Clarence C. Schmidt, Corr.

—The St. Catharines United Church, St. Catharines, Ontario has elected F. J. Andres as leading minister of the church. All correspondence in connection with the above mentioned church is therefore to be addressed to F. J. Andres, R. R. Number 2, St. Catharines, Ontario. Brother Andres was ordained on August 28, 1949, by Bishop J. J. Wichert of Vineland, Ontario.

—First Church, Lehigh, Kansas: Arnold Funk preached in our church February 19 while our minister served Tabor Church in a community pulpit exchange. Our pastor and his wife attended the United Nations Conference at Lawrence in January as delegates of the local P.T.A. The Mission Circle is planning a chicken dinner for March 21; all proceeds will go to missions. The Young Matrons will serve a schoolmaster's dinner March 15 to raise funds for their organization. A catechism class of six adults and five young people was started in February.—M. E. Goering, Corr.

It Is Being Done

This is the second in a series of articles reporting on the efforts of various Conference churches along the line of lay-evangelism. As the Conference week of witnessing approaches other churches may want to plan similar efforts.

The Timid and Fearful Came Back Strangely Warmed

"OUR first Laymen Visitation Evangelism Program has been a success and we praise God." This is how the pastor of the Deep Run Mennonite Church of Bedminster, Pennsylvania evaluates an evangelistic effort by the lay people of his congregation. Careful preparations had been made by the pastor. He had preached a number of sermons explaining the methods of lay evangelism and pointing out the urgency of this work. He personally contacted twenty qualified laymen of his church and asked them to become "visitors" in this campaign. A survey of the general community of the church was made covering two townships. Only those homes were contacted in this survey where people were known not to be regular church attendants. From this survey came a "prospect list." In this list were people who had shown some interest and who needed encouragement.

Eight Teams of Two

In an evening meeting special instructions were given to sixteen "visitors." These sixteen laymen were divided into eight teams of two. Each team was given a number of prospect cards with the names of families on whom they were to call, and decision cards on which people might record their decisions. At the close of the meetings a final challenging consecration service was conducted for the "visitors."

"During the next two evenings, the eight teams visited their prospects. Late in the evening at the end of their visits they returned to the parsonage and handed in their prospect cards with the decisions written upon them. The firstfruits of our evangelism program were already evident in the reactions of our visitors. It was inspiring to see them come back, some who had been timid and fearful were now happy and strangely warmed by their visits. They had been received everywhere cordially; they had experienced the joy of sharing their faith; they had found many decisions. It is too early to properly gauge the permanent results of these decisions. Approximately ten families promised to attend our meetings. Three families have been attending regularly. The others have attended to some extent. Much follow-up visitation must now be done by the minister. Some will need more encouragement.

A New Sense of Daily Evangelism

"But even apart from definite fruitage, a wonderful blessing has come upon our people: a new sense of daily evangelism, a new desire to welcome strangers in our meetings (of which we have a considerable number), a new enthusiasm for serving our Lord Jesus Christ! Our first Laymen Visitation Evangelism Program has been a success and we praise God."

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Announce 1950 Summer Service Projects

Europe:

Dates: June-August (Includes five-week educational tour)

Project: Reconstruction and rehabilitation work project plus strong religious and educational program. Three or four camps in central Europe. American and European participants.

Size: 30 American and 90 European young people 18 years of age or over.

Cost: Approximately $725.

Cuauhtemoc, Mexico:

Dates: June-August (10 weeks)

Project: Religious and recreational program for German and Spanish speaking children of the town of Cuauhtemoc. Assistance with maintenance and repair of unit health outstation. Volunteers with Spanish or German speaking ability given perference.

Size: 6 men and women 18 years of age or older.

Cost. Room and board provided.

Canadian Mental Hospitals:

Dates: June-September

Project: Unit members will serve as attendants in three provincial mental hospitals.

Size: 12-15 men and women for each unit. 18 years minimum age.

Cost: Unit members will receive regular wages less $15 unit fee.

Canadian T. B. Sanatorium:

Dates: June-September

Project: Unit members will serve as attendants.

Size: 10 women 18 years of age or over.

Cost: Regular wages less $15 unit fee.

Bethesda Home for Mentally Ill, Vineland, Ontario

Dates: June-August (10 weeks)

Project: Small unit of volunteers will assist with caring for patients and in general farm and housekeeping duties at this Mennonite Brethren Hospital. German speaking ability preferred.

Size: 5 men and women

Cost: Maintenance provided.

State Mental Hospital:

Dates: Mid-June to August (10 weeks)

Project: Units will be located in hospitals in the East, South, Mid-west, and West. Members will serve as regular attendants on wards.

Size: 15-20 men and women for each unit; 18 years minimum age requirement.

Cost: Unit members will receive regular wages less a $15 unit fee.

State Training Schools for Mentally Deficient:

Dates: Mid-June to August (10 weeks)

Project: Members will serve as attendants. Some recreational work may be done with patients. Units will be located in the eastern states.

Size: 15 men and women. 18 years minimum age requirement.

Cost: Unit members will receive regular wages less a $15 unit fee.

Brook Lane Farm, Hagerstown, Maryland:

Dates: June-August (10 weeks)

Project: Members will assist with M.C.C. mental hospital and farm work and serve as vacation reliefs.

Size: 6 men and women 20 years of age or over.

Cost: Room and board furnished.

Christian Student-in-Industry, Chicago, Illinois:

Dates: June-August (10 weeks)

Project: Christian young people will work at regular factory jobs in order to learn more about the laborer, his problems, and how the church can bring a more effective witness to this group.

Cost: $15 unit fee.

Apply: Voluntary Service Section, Mennonite Central Committee, Akron, Pennsylvania.

Gulfport, Mississippi:

Dates: June-August (8 weeks)

Project: Assisting one year volunteers in a recreational program for children, teaching in summer Bible schools, helping in public health program, family welfare, and home repair.

Size: 10 men and women, 18 years of age or over.

Cost: Room and board provided.

Migrant Work:

Dates: Mid-June to August

Project: Recreational, educational, and religious work with migrant families near Utica, New York. Plans for similar units in Calfornia and central states being made.

Size: Men and women 20 years of age or over.

Cost: Room and board provided.

Crippled Children's Camp, San Bernardino, California:

Dates: June-August (8 weeks)

Project: Members will serve as counselors and assistants in this camp for crippled children.

Size: 6 men and women. Applicants should be college juniors or seniors or have had equivalent experience.

Cost: Room and board provided. Small earnings.

Camp Bennett, Brookeville, Maryland:

Dates: June-August (10 weeks)
Project: Volunteers will begin by canvassing slum areas of Washington, D. C., then serve 8 weeks as counselors in this mission camp for the under-privileged children at Camp Bennett.
Size: 6 men and women 18 years of age and over.
Cost: Room and board provided.

House of Mercy, Washington, D. C.:

Dates: June-August (10 weeks)
Projects: Volunteers will participate in the regular duties necessary to the operation of this Christian home for unmarried mothers and their babies and as companions to these girls in work, worship, and play.
Size: 3 women
Cost: Maintenance provided.

Boys' Village, Smithville, Ohio.
Dates: June-August
Project: A village for unwanted, neglected, pre-delinquent and delinquent boys between the ages of 12 and 18. Unit members will work in the office, on the farm, and aid in a construction program.
Size: 6 men and women.
Cost: Maintenance provided.

Peace Team:
Dates: June 26-August 28
Project: Two teams of 3 men each follow planned itineraries, visiting a series of churches which they will lead in studies of the Biblical peace position and testimony.
Size: 2 teams, 3 men in each.
Cost: Maintenance and travel provided. $20 a month allowance.

Comments by the Editor--"Security Has Gone a Bit Out of Hand"

This past week, there appeared emblazoned on the front page of a large city newspaper a headline saying that "Force Will Assure Peace." The same week a Christian journal divulged some top military secrets, namely: 1. Armament races end in war. 2. When military thinking becomes the exclusive kind of thinking brought to any international situation, it is hard to distinguish it from non-thinking. 3. An obsession for security can make everything insecure. 4. You cannot shoot an idea. Apparently, according to this writer, those are top secrets because they seem to be so utterly disregarded in high military ranks.

A number of years ago, I recall a teacher of philosophy say that there are two fundamental desires common to everyone. One is the desire for adventure which causes us to undertake many ventures. The other is the desire for security, which causes us to withdraw and seek a haven. It would seem, in our frightened age, the drive for security has gone a bit out of hand.

When you view that situation from Christian eyes, it becomes a bit startling. In the Garden of Gethsemane, Peter attacked the soldier with a sword, not for adventure's sake, but for security's sake. When the disciples were fearful, they were paralyzed and Jesus then reproved them saying, "Oh ye of little faith."

Just think if those who call them Christian today would be relieved of the paralysis of fear, and would be able to shoulder their cross in the faith of the Christ, the testimony that could be made would be tremendous. Instead, for security's sake, Christian peoples indulge in mutual slaughter.

When we carry the Gospel forth to the mission fields, to peoples of many lands, to our own associates, let it be the adventurous Gospel of Christ.—E.L.

Seminary Views Five Years . . . from page 153

People's meetings. The Seminary octet has held 22 meetings and filled other special engagements. In addition he pointed out that six students have special Conference or M.C.C. assignments: Ronald von Riesen, employed by the General Conference Board of Education; Orlin Frey is the Middle District Y.P.U. Field Secretary; Elmer Ediger is representative of the Voluntary Service and Mental Health Section of the MCC; Bertha Fast is in charge of the General Conference Voluntary Service program; Harold Ratzlaff has been doing missionary deputation work under the Foreign Mission Board; and Aaron J. Epp is under the Home Mission Board in connection with his new assignment as pastor of the First Mennonite Church of Chicago.

Among the items of action taken by the Board were names for five buildings: 4606 Woodlawn on first floor will be called Stauffer apartments; 4610 will be called Franz Hall North; 4612, Franz Hall South; 4642-46 will be known as Witmarsum Apartments, 1228 E. 46th Streets will be called Fellowship Hall. Some attention was also given to the desire here at the Seminary for the organization of a regular church fellowship. There was also a committee appointed to study the long-range faculty and staff needs of the Seminary with the idea of making intelligent plans for the future. Finally, considerable attention was given to the need of the library.

Those attending the Board meeting were A. S. Rosenberger, Raymond Hartzler, Elmer Baumgartner, J. N. Smucker, A. E. Kreider, Ben Esch, Willard K. Classen, Robert Hartzler, Erland Waltner, and Andrew Shelly.

MARVIN DRESS IN GERMANY

The article "Can a Student Study When He is Hungry?" appearing in the January 3 issue of MENNONITE YOUTH is by Marvin Dress who is studying during his senior year of college in Regensburg, Germany. Marvin was a student at Bluffton College last year.

David Livingstone of Africa

PART II

(Continued from Last Issue)

AT Mabotsa occurred the attack of the lion, one of the best-known stories about Livingstone. There were so many lions in that region that "the people lived in the midst of lions." Several lions had attacked the cattle of the natives, jumping into the pen at night; and on the day of the attack had killed nine sheep on a hill just opposite the mission house. The natives thought they had been delivered over to the lions by witch-craft, probably exercised by the "witch doctor" of another tribe. If the lions could not be killed or driven off, the natives would lose faith in the missionary. So Livingstone took his double-barrelled, muzzle-loading gun and went with a number of natives to hunt lions.

"We found the lions," he says, "on a small hill about a quarter of a mile in length and covered with trees. A circle of men was formed round it, and they gradually closed up, ascending pretty near to each other." Apparently only Livingstone and a native schoolmaster, Mebalwe, had guns, the other natives being armed with spears. Being down below on the plain with . . . . Mebalwe . . . . I saw one of the lions sitting on a piece of rock within the now closed circle of men. Mebalwe fired at him before I could, and the ball struck the rock on which the animal was sitting. He bit at the spot struck, as a dog does at a stick or stone thrown at him; then leaping away, broke through the opening circle and escaped unhurt.

"When the circle was reformed, we saw two other lions in it; but we were afraid to fire lest we should strike the men, and they allowed the beasts to burst through also. . . . We bent our footsteps toward the village; in going round the end of the hill, however, I saw one of the beasts sitting on a piece of rock as before, but this time he had a little bush in front. Being about thirty yards off, I took a good aim at his body through the bush, and fired both barrels into it. The men then called out, 'He is shot, he is shot!' Others cried, 'He has been shot by another man, too; let us go to him!' . . . . But I saw the lion's tail erected in anger behind the bush, and turning to the people, said, 'Stop a little, till I load again.'

"Shook Me As a Terrier"

"When in the act of ramming down the bullets, I heard a shout. Staring, and looking half around I saw the lion just in the act of springing upon me. I was upon a little height, he caught my shoulder as he sprang, and we both came to the ground below together. Growling horribly close to my ear, he shook me as a terrier dog does a rat. The shock produced a stupour similar to that which seems to be felt by a mouse after the first shake of a cat. It caused a sort of dreaminess, in which there was no sense of pain nor feeling of terror, though quite conscious of all that was happening . . ."

"Turning round to relieve myself of the weight, as he had one paw on the back of my head, I saw his eyes directed to Mebalwe, who was trying to shoot him at a distance of ten or fifteen yards. His gun, a flint one, missed fire in both barrels; the lion immediately left me, and attacking Mebalwe, bit his thigh. Another man, whose life I had saved before, after he had been tossed by a buffalo, attempted to spear the lion while he was biting Mebalwe. He left Mebalwe and caught this man by the shoulder, but at that moment the bullets he had received took effect, and he fell down dead." In a letter written soon after the attack, Livingstone mentions a third native who threw a spear into the lion and hastened his death.

Wondering What He Would Eat First

When Livingstone wrote to his father about this attack he said: "You need not be sorry for me, for long before this reaches you I will be quite as strong as I ever was . . . Do not mention this to anyone. I do not like to be talked about." He says in *Missionary Travels* that he had intended to keep this story to tell to his grandchildren; but when he returned to England a few years later he found that people to whom he talked had heard of it, and were anxious to learn more details. A woman asked him what he was thinking about when the lion was shaking him, and he replied, "I was wondering what part of me he would eat first."

His wounds were much more serious than he had indicated in the letter to his father. He says "Besides crunching the bone to splinters, he left eleven teeth wounds on the upper part of my (left) arm."

There was one other white man at the station, and he and the natives did what they could for Livingstone. In a letter he said that he had to begin work on his house before he was healed of the wounds made by the lion, and "a partial false joint in the upper third of the humerus is the result." In other words, the bone did not knit together. All the rest of his life it was painful for him to bring his left arm above the level of his shoulder, and he could not fire a gun without resting it on some support.

When he was able to travel he went to Kuruman, two hundred and fifty miles south, for further treatment. By the following January he was able to ride a hundred and fifty miles farther south to meet the Moffats who were returning from England. It was on this trip that he fell in love with Mary Moffat, and they were married about a year later, in January, 1845, and went to housekeeping at Mabotsa.

After about two years at Mabotsa the Livingstones moved forty miles farther north and built another house at Chonuane. But this was a very dry country, near the Kalahari Desert, and a year later they moved another forty miles to the Kolobeng River where they built a third house. Here they lived for the next five years.

Versatility Incarnate

One of his biographers says: "A jack-of-all-trades, he is building houses and schools, cultivating gardens . . . . As a missionary he is holding meetings every other night, preaching on Sundays, and taking such other opportunities as he can find to gain the people to Christ; as a medical man he is dealing with the more difficult cases of disease; . . . as a man of science he is taking observations, collecting specimens, thinking out geographical, geological meteorological and other problems bearing on the conditions of the continent; as a missionary statesmen he is planning how the actual force might be disposed to the best advantage, and is looking round in this direction and in that, over hundreds of miles, for openings of native agents; and to promote these objects he is writing long letters . . . . to anyone likely to take an interest in his plans."

Writing of those busy days long afterwards, he said he did not regret anything "except that I had not . . . . devoted a special portion of my time to play with my children." Several of his children were born at Kolobeng; and never again did he have a house he could call his own, or opportunity to enjoy home life. But at Kolobeng when the busy day was done he was too tired to play.

While living at Kolobeng, Livingstone made several exploring trips, and discovered Lake 'Ngami. He even took his wife and children on some of them, traveling in ox-carts through a dry country where they suffered much from thirst.

Proper Treatment of the Blacks

Some of the white men living in the part of Africa were violently opposed to exploration and missionary work. Many of them wanted "to pursue, without molestation, 'the proper treatment of the blacks.'" This treatment meant forced labour—virtual if not actual slavery. One of them said, "We make the people work for us, in consideration of allowing them to live in our country." "Our country" was the homeland of the natives into which the white men had recently moved! One of the white leaders told Livingstone, "You must teach the blacks that they are not equal to us."

Livingstone found that trade with the natives quickly followed his exploring trips. He determined to find an outlet to the ocean. But Mrs. Livingstone and the children could not go with him on such a journey; so he took them to Cape Town, put them on board a ship bound for England, and then started back toward the heart of Africa. —Copyright 1949 all rights reserved.

Down from the Mountain

by **Kenneth Morse**

SANZIO RAPHAEL'S great painting of the transfiguration of Jesus combines two important truths that Christians dare not forget. The upper half of the painting pictures the exaltation of Jesus as he is lifted up and glorified by the light of God. The lower half of the picture shows the epileptic boy with his father and friends, illustrating the hunger and need of humanity.

It is often difficult for us to get these pictures together. We so easily separate service from adoration, forgetting that always they go together. In Raphael's picture Christ is the center, but your eyes go quickly from him to the picture of need. There is only one picture. Christ's glory does not exist apart from his ministry of service. And Christian service is meaningless and helpless if it forgets the One who prompts it.

There was another occasion when Christians left a mountain of vision and began to translate that vision into service. On the mount called Olivet the faithful friends of Jesus had a great experience. It was the last time their eyes looked on their Master before "a cloud received him out of their sight." Then they walked about half a mile to Jerusalem—to start life all over, facing danger, but challenged to be Christ's witnesses.

It may be only a short ride from the summer camp where you found new visions back to your home church with its problems and your home community with many more problems. But you may find it difficult to keep the inspiration and the job all in one picture. It will be easy to become impatient with people who think and act differently. But with a little effort you can begin putting "handles" to your dreams.

Several months ago a college girl went to a meeting called a "hill-top." It was a grand experience. She didn't want to leave and go back to the campus because she might lose the glow she found that beautiful fall week end. Six months later she went to another "hill-top" and again felt the glow of walking closely with God. But this time she was eager to get back to the campus. She had found ways of carrying the vision into each day's opportunities. Let us go often to the mountains where we find new horizons and new power. But let us return just as eagerly to our places of service, building the vision into everyday life.

—*Horizons*

Soul Winning

Suppose someone were to offer me $1,000 for every soul I might try to win to Christ. Would I endeavor to lead any more souls to Christ than I am doing now? It is possible that I would attempt to do for money, even at the risk of blunders or ridicule what I hesitate to do, or shrink from doing now, in obedience to God's command? Is my love of money stronger than my love for God or for souls? How feeble then my love to God. Perhaps this explains why I am not a soul winner.—*Great Commission Prayer League.*

Beyond Our Own

A slight rise in the number of Southern lynchings was noted for 1949 by F. D. Patterson, president of Tuskegee Institute this week. Three lynchings occurred, one more than 1948 and two over the 1947 total.

President Patterson reported that 17 persons— six whites and 11 Negroes—escaped lynch mobs last year, most of them through the protection of law officers.

The men lynched last year were all Negroes.—*American Civil Liberties Union-News*

WINONA LAKE, IND.—The Free Methodist missionary board, under the direction of Missionary Secretary Byron S. Lamson, has announced plans for building thirty-two major missionary projects at a cost of $100,000. The announcement was made by Dr. Lamson at the world missionary conference of the Free Methodist church in Rochester, N. Y., Jan. 5-8. Eleven of the units are being built in Osaka, Japan. Others will be located in India, China, Africa and South America. The program also includes a high school and college building to be built at Santiago, Dominican Republic.—*United Evangelical Action*

CHICAGO, ILLINOIS.—Blind war veterans in Chicago, Ill., are sending CARE packages to veterans in Germany, Italy, and Japan who likewise lost their sight in World War II. The action was taken after the veterans decided it was "the best way we know to help world understanding." —*Watchman-Examiner*

SEVENTH-DAY ADVENTISTS in this country plan to visit 6,000,000 homes in 1950 with a mass visitation taking place on March 4, June 3, and September 2. Elder Lemuel E. Esteb of the Seventh-Day Adventist Church declared, "It is time for religion to put on its boots and walk out to where the people are."—*Gospel Herald*

Please enclose this label when writing.

LOOKING TOWARD FREEMAN . . . .

Continued from page 146

the night cometh when no man can work."

We, as a church, have a high calling. We too must work the works of Him that sent us. He, who is the Head of the Church, has committed unto us a great work. The Church today has a mission to fulfill. Will we, when we come together at Freeman, in our General Conference, face honestly and courageously the work to which the Lord Jesus Christ calls us?

The tasks which confront the Church are many. There, however, is none greater than that of carrying the gospel of God's redeeming love to the people who know not of it. Jesus Christ has given us this commission, "Go ye into all the world and preach the gospel to every creature." This is a task well begun but not finished.

As we together face the challenge of missions, we shall rejoice and give thanks that the Lord has prospered His work. We shall celebrate the fiftieth anniversary of the opening of our work in India. Then as we look to the future and plan for the work of the years ahead, four facts must be kept clearly in mind: —1. There are open doors in many countries. This is a time of opportunity. 2. Young people from our churches are offering themselves to the Lord for His work. We dare not refuse them. 3. The resources in our churches are adequate for an enlarged missionary program. We have not reached our limit. 4. The promise of divine power was given and has never been recalled. "Lo, I am with you alway, even unto the end of the world."

A. E. Kreider, Chairman
Board of Foreign Missions

Book Notes . . . .

THE CHRISTIAN ANSWERS

My Faith Looks Up by Russell Dicks. Westminster Press, Philadelphia. $1.50.

THIS is the first book in a series called "pastoral aid books" which are aimed at helping people to solve problems. *My Faith Looks Up*, a title suggested by the familiar hymn, is centered around the problem of emotional tension. By this the author seems to mean that lack of a feeling of well-being which many of us at times experience. By the poetic form, which the author feels is best adapted for mediating strong emotions, he deals with Christian answers to experiences of worry, guilt, fear, restlessness, and suffering. This is no superficial self-help book, however; it is a book with a strong Christian and liturgical base. The various sections are tied together by short articles in which the author in prose analyzes the problems and gives his understanding of the Christian answers to them.

Russell Dicks is eminently qualified for this task because of his long experience in ministering to the sick as a hospital chaplain, his wide experience as a pastoral counselor, and his previously successful publication of a collection of worship material particularly adapted for those in trouble through illness.

The insights in the book are in general better than the poetic form, which unfortunately tends at times to be self-conscious and wordy. Some will find the author's vivid and creative imagination helpful and stimulating; others may find it a bid jarring and earth-bound. The tying-together articles are a little too condensed to be easily understood, but are still valuable. It would be worthwhile to consider carefully the correctness of the persistent theme of the book that one gets relief from his problems by turning away from them to concentrate on the positive and constructive sides which are present in any situation. Many feel that this is lastingly effective only when one has first very frankly faced his problem and his negative as well as positive feelings toward it.

Those with problems, and those who like to think of life in terms of problems to be solved, will find this book helpful. It is a sincere attempt to bring worship into as close a tie with the every-day experiences of life as possible, by a man who has perhaps thought about this question as much as any Protestant today. Particularly interesting is the way that scriptural passages are related through poetry to present experience. This material is probably better suited for evening than for morning devotions. All through the book there is the sense of the living presence of God moving in and out of the troubled waters of experience.—Paul Albrecht

MENNONITE

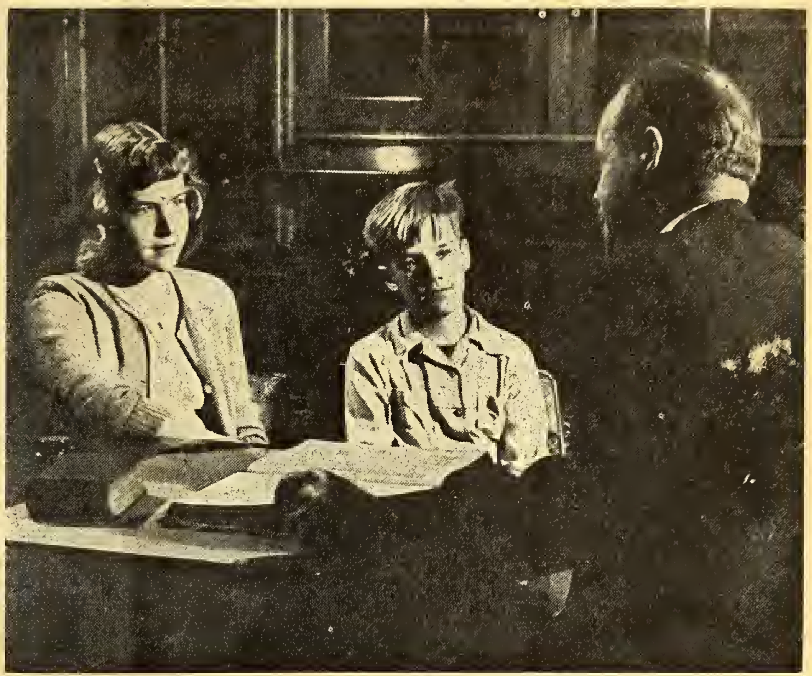
The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 65 — March 14, 1950 — Number 11

". . . If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.

—Romans 10:9 R.S.V.



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The Mennonite

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SAMUEL M. ZWEMER ("Into All the World—Now"), New York City, is a veteran missionary to the Moslems.

CARL LEHMAN ("Book Notes"), Bluffton, Ohio, is business manager of Bluffton College and contributor to the *Adult Quarterly*.

EL DORIS BALZER ("The Reader Says"), Wheaton, Illinois, is a student at Wheaton College; she served on the Youth Team in 1948. She is a member of Bethel Church, Mountain Lake, Minn.

SIX STUDENTS ("Canadian Mennonite Bible College"), Winnipeg, Manitoba, have written up their school for *Mennonite Youth* (see pages 180-183).

The Reader Says

Dear Editor:

Like most Mennonite students in colleges away from Mennonite centers, I appreciate the weekly MENNONITE. It helps one keep in touch with all the projects and current thought of our denomination. However on reading the "Seminary News" in the February 28 issue, I was deeply hurt to think that my church would not understand the working of the Holy Spirit here, on Wheaton's campus. It is easy to analyze cooly from without and come up with an explanation but it is quite different to have been in the midst of God's outpouring of the Spirit and to have personally felt

(Continued on page 168)

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

March 12-17, Annual Bible Lectures, Bethel College, Melvin Cammack, speaker; Ministers' Conference, March 14-16; Women's Conference March 14.
March 13-17, Bible Week, Canadian Mennonite Bible College, Winnipeg; speakers: J. J. Nickel, Langham, Sask.; A. E. Kreider, Goshen, Ind.; and John Thiessen, India.
March 16-18, Eighth Annual Rural Life Conference, Bluffton College, participated in by Friends, Brethren, and Mennonites.
March 19-24, Annual Bible Week at Freeman Junior College, Jesse H. Ziegler, Bethany Biblical Seminary, Chicago, Illinois, speaker.
March 20, Eastern District Fourth Quarterly Conference Perkasie Church, theme: "The Christian Home."
March 25, Western District Summer Bible School Workshop, Memorial Hall, North Newton, Kansas.
March 26, 1950, Mennonite Men's Chorus Festival, Memorial Hall, North Newton, Kansas, 2:00 P.M.
April 1, 2, Foreign Student Conference, Bethel College, North Newton, Kansas.

April 2, Palm Sunday.

April 2 to 9, General Conference Week of Witnessing.

April 7, Good Friday.

April 9, 1950, Easter.

April 11, Council of Committees, Western District Conference, Memorial Hall, North Newton, 9:30 A.M.
April 14-16 Mission Institute, Bluffton College
April 23, Conference Sunday, Theme, "The Ministry of Reconciliation."
April 23, Western District S. S. Convention.
April 27-30, Middle District Conference, First Church, Wadsworth, Ohio.
May 4-7, Eastern District Conference, Hereford Church, Bally, Pennsylvania.
May 7, 1950, Mennonite Song Festival, Memorial Hall, North Newton, Kansas, 2:30 and 8:00 p.m.
May 7, Hymn Festival of the five northern Indiana churches at the Topeka Church, Topeka, Indiana.
May 28, 1950, Pentecost.

May 28, Mennonite Biblical Seminary Commencement, Conrad Bergendoff, president, Augustana College and Theological Seminary, Rock Island, Illinois, speaker.
May 28, Baccalaureate service for Freeman Junior College. Russell Mast, pastor of the Salem-Zion Church, speaker.
May 30, Bethel College, Commencement, 10:00 A.M. D. D. Eitzen, speaker.
June 1, Commencement, Freeman Junior College, with E. W. Harrington, Dean of University of South Dakota, speaker.
June 5, Bluffton College, Fiftieth Annual Commencement, D. Elton Trueblood, speaker.
June 10-14, Northern District Conference, at the Gospel Church, Mountain Lake, Minnesota.
June 14-18, Pacific District Conference, Dallas, Oregon. Officers meeting, 14th; workers conference, 15th; conference proper, evening of 15th.
June 22, Canadian Mennonite Bible College, Commencement, 10:00 a.m.
July 1-5, tentative dates for the Canadian District Conference Sessions, the Rosenort Church at Rosthern, Saskatchewan.
August 4-7, Central District Conference, Calvary Church, Washington, Illinois.
August 18-23, General Conference Minister's Retreat.
August 23-30, 1950. General Conference Sessions, Freeman, South Dakota.
December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Editorials

REVIVAL AND EVANGELISM are closely related, yet distinctive. The first applies to the church's concern for the vitality of its own life while the second represents the church's concern for those who have never accepted Christ. It is probably wrong to say that one is more important than the other. Before one who calls himself a Christian is prepared to go out in the task of evangelism—in fact, before he can even see the significance of winning others to Christ he, himself, must have had his own heart cleansed, and inspired by the Holy Spirit. On the other hand there is something quite irrelevant about such cleansing unless it is geared into the Great Commission. Revival without evangelism is like a huge locomotive oiled up, loaded with coal and water, and steaming past the freight cars on a merry ride. Evangelism without revival is like the same locomotive trying to pull the train without steam. Vision must lead to work; work must be directed by vision. As our churches look forward to Holy Week as a Week of Witnessing, they will do well to keep these two elements before them. Our churches will need revival before they can witness; this is of the very essence of the gospel which asks for sustained repentance. Repentance is the clue to an effective lenten ministry. It is beholding our sinful ways under the light and love and judgment of the cross. Yet at this point we are sure to encounter tremendous difficulty. It is the most unpopular thing in our time to admit shortcoming or guilt whether it be individuals, churches, institutions, schools of thought, or even nations. We would much rather close our eyes to our own sin and condemn the others. In the process we stop growing spiritually and write the sentence of doom over those God intended us to help. Some feel repentance violates the personality. On the contrary it is of the very essence of growth in the sight of God. We cannot help a lost world if our lives are contaminated by the lostness of that world. Let us pray that our churches and institutions may experience the cleansing of a Pentecost; let us pray that they may search their hearts under the light of Calvary and the life and teachings of the Son of God rather than succumb to the temptation of picking the flaws in others in self-righteous self-defense. This alone will prepare for an effective Week of Witnessing during Holy Week.

MUTUAL-AID is the baby of the Conference Boards, being set up at General Conference at Newton in 1945. The report in this issue, (see p. 170), however, reveals that this board has been doing a helpful piece of work. We must not neglect those that are "of the household of faith." Furthermore, this work has evangelistic implications. The Old Mennonites in helping locate families and newly married young couples encourage them to move into an area neglected by the church and thus raise high the banner of the gospel. But this work like other conference projects needs the active support of our people. We have well qualified men to carry on this work; let us free their hands to work, with loans and gifts for their working capital and gifts for their expenses. Has your church had an offering for Mutual Aid? Have you as an individual considered the possibility of loaning the price that you may be planning to pay for that next eighty acres or quarter section of land, to the Mutual Aid Board so that they in turn can loan it to someone, who is living on a rented farm that is for sale and experiencing all the insecurity that involves, so that such families may get a secure start?

THE MANPOWER ACT under consideration by the House Armed Services Committee as analyzed on page 178 of this issue must not be confused with the bill to extend Selective Service. Selective Service legislation has always had the objectionable feature of the actual call-up. The Manpower Act while not having this feature is much more far reaching in its implications, and thus more subtle. It represents one more possible step toward the very type of regimentation which this country has always maintained it was against.

PAUL SAYS the body is the temple of the Holy Spirit. A temple is a place set aside especially for people to meet God. Thus our bodies are sacred; they are sacred or set apart to the particular god we worship. It may be the God and Father of our Lord Jesus Christ or it may be the god of passion, pride, self-centerednes, materialism or others. If our bodies, then, are the temples of the living God through which others are to see, not ourselves glorified, but God glorified in our bodies, it is highly important that we know how we are to live and what we are to do to our bodies if they are to be temples in the fullest sense of the term. This conviction immediately gives rise to a concern about the kind of disproportionate amount of attention (much of which serves to glorify self rather than God) that is being devoted the body. We are being sold on a false beauty to such an extent that even such a woman of the world as Dorothy Dix has the following to say about the habits of women, the underlying principles of which apply as well to men:

"When I read the daily beauty columns in the papers and magazines which tell how by watching their diets and counting their calories, taking knee exercises or rolling on the floor, the ugly ducklings can change themselves into glamorous swans, I marvel that the high priests and priestesses of the beauty cult never give their clients the one tip which really will work and get results.

"And that is to spend as much time and effort in furbishing up their souls as they do in acquiring a girlish figure. For, after all beauty is a thing of the mind as well as of the flesh. But you never hear of a high-tempered woman having the wrinkles massaged out of her disposition, or of a peevish and fretful one spending good money to have her spirits lifted. Yet if they did, what a furor it would create among their friends! How they would wonder what Sally had done that made her suddenly look sweet and pretty! How they would

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Evangelism -- Then and Now

by Arnold Nickel

THE most important task of the Christian Church is evangelism—the task of bringing the Gospel of Jesus Christ to the world and of bringing the world to Jesus Christ. Upon this fact the Christian church has been agreed since its very beginning, although it has often been the most neglected point of emphasis.

Evangelism—Now

Since the Reformation the Protestant Church has been subjected to the entire gamut of evangelistic efforts, from the use of tracts strewn carelessly upon sidewalks and highways, to the mass revival meetings conducted by professional evangelists in the larger cities of our land. Printed literature on this subject has been profuse and professional evangelists have been plentiful, yet never before have the efforts to spread the Gospel seemed so inadequate and ineffective.

Another apparent trend is the growing dissatisfaction with the evangelistic efforts of the established denominations and churches. Unfortunately, this feeling of dissatisfaction has made great inroads into our own denomination. The historic tradition of evangelistic methods in the Mennonite Church does not stress the lure of the dramatic, neither the traumatic public experience and expression, nor the count of many numbers who have gone to the "front."

Arnold J. Nickel
Pastor, Bethesda
Church, Henderson, Nebraska

Evangelism—Then

Our program of evangelism must find its standard and direction in the Biblical teaching as set forth in the New Testament. Whatever deviates from its message and program must be considered as unwholesome and without the sanction of Jesus Christ. How does the work of evangelism appear in the New Testament Church? How does the present-day Protestant work of evangelism compare with that of the New Testament? May we direct our thinking on three broad but evident areas—the message, the messengers, and the methods of evangelism, then and now.

The Message

The message of the Gospel remains the same "yesterday, today, and forever." The message is centered on the life, work, and death of God's only Son, as summarized in I Corinthians 15:1-4. The Apostles preached a positive message which they received from their Lord. Their messages were concerned primarily with two important matters—the sinfulnes of man and the righteousness of God. Thus their task was to make known the work of reconciliation as established through Christ for all. They reasoned with the people and declared the Lord of Life wherever they went. The real message of the Gospel does not rely upon fiery and fictitious stories or upon so-called religious songs sung to the popular tunes of the day. Too often men have supplanted the Gospel of Christ by their own craftiness, thinking thereby to win many more for Christ. The end should never justify the means, and man's contrivances should never take the place of the Gospel as given to us in the New Testament. The teachings of Jesus and the sermons and letters of the Apostles must become an integral part of every Christian life and message if the task of evangelism is to culminate in final triumph.

The Messengers

The messengers of God must meet certain basic requirements if the work of evangelism is to be instrumental in reconciling the world to Christ. The evangelists of the early Church were well-trained. Christ Himself selected and taught his disciples, who were later to become leaders in the Church. Paul was a learned man in the Grecian schools and also a distinguished rabbi in the school of Gamaliel. The Great Teacher has never put a prize on ignorance, neither has He ever opposed the art of learning. It is Jesus' desire that His messengers be Spirit-filled, learned in the things of God, and experienced in the Christian walk. In his booklet on *Christian Peace,* the late C. Henry Smith makes the observation that too many of our ministers and leaders are trained in short cut courses in non-Mennonite schools, and that there is no surer or quicker way to drive out the distinctive Mennonite principles than through such a method of training our leadership. Christian education and evangelism must of necessity advance together in the work of the Kingdom.

Furthermore, the messengers of the first century Church were devout men whose lives proclaimed the message as loudly as did their words. Paul's words to King Agrippa are words spoken to us, "I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am." (Acts 26:29). Many religious leaders, apparently in the work for the Lord, have lost the effec-

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In Berne

A Marvelous Moving of the Spirit

by Olin Krehbiel

THERE has been a marvelous moving of the Spirit of God in the community of Berne, Indiana, since the New Year. Last fall the ministers, serving the five congregations in town and three in the country, met together for prayer and planning for a union revival campaign. It was recognized from the beginning that man cannot by mere publicity and human effort produce a revival. Much prayer ascended to God that the Holy Spirit might assume the leadership and come upon men in convicting power.

Prayer and Lay Visitation

For a month in advance, members of the various churches gathered in cottage prayer meetings over the town and in the country. Then every home within a five-mile radius of Berne was visited and invitations were extended for people to attend the services. There were meetings with the personal workers to instruct them how to deal with seekers in the inquiry room. The meetings were held from January 1-15 and our prayers were answered above our expectations.

I have never seen anything like it before in my life. There were decisions every night. They came from all over the auditorium of their own free will. It was surprising to see how many came from far up in the back balcony, down the stairs, up to the front, and into the inquiry room. There were over three hundred recorded decisions and half of these were for salvation. Others were for restoration, assurance, victory over sin, and dedication.

The attendance was very good, even when there was bad weather and basket ball games. The last week the church was filled to capacity and on Sunday nights there were overflow crowds, with people standing around the sides and some three hundrd listening in over speakers in the basement.

In Factories—Prayer Groups

Each night there were four groups meeting in preservice prayer. The adults were divided into two groups, men and women, while the young people found one room too small and so they divided into one group for the boys and one group for the girls. Then in the local school as high as sixty girls met over the noon hour for prayer. In the factories there were prayer groups, meeting. Each noon the ministers came together for prayer and the result was that many people came under conviction.

P. J. FRIESEN, 1870—1950

On February 20, one of the earliest residents of the Mountain Lake, Minnesota, community P. J. Friesen was laid to rest. He was one of the few still living that came here 75 years ago and knew of the hardships of those pioneers years.

His activities included membership in the hospital board, membership in the church school board, for fifteen years he was secretary of the local ministerial conference and for nearly 35 years one of the ministers of the Bethel Church.

He passed away February 16 at the local hospital, after a severe illness of twelve days.

Saved at a Sewing Machine

A Japanese man and wife were converted, also a Mexican girl. A whole family found the Lord—father, mother, and two sons. Some of the ministers were called by telephone at night and persons were saved. People made decisions of their own accord in their homes. One day as I was walking along the street in Berne, I was called into a factory, for a young lady by her sewing machine wanted to be saved. A boy and then a girl from the school came over to the parsonage at the noon hour, being under conviction and desiring salvation. The girl had not even been to the meetings. There were people who made restitution for wrongs, money was restored, some asked for forgiveness and began speaking to people with whom they had not been on speaking terms. One of the high school teachers told us he could feel a different spirit in the school and that two girls had come and confessed to cheating in an examination. Since the meetings our regular church prayer service attendance has increased fifty per cent.

Getting People Right With God

The evangelist was Harold Walker, a young man, not of national renown, but mightily used of God. He stuck strictly to the subject of getting people right with God and did not touch on such subjects on which churches differ doctrinally. He did not use objectionable methods nor unduly prolong the services. The song leader, gave able assistance in the song services and also in leading people to Christ. Miss Louise Kimmel, who is an excellent children's worker, conducted meetings for those from four to twelve years of age, in which there were as high as three hundred and fifty in attendance. Ira Gerig, pianist, thrilled the audiences with his playing while the people assembled. The special music numbers and organists were supplied from local talent. The result of these meetings has been that the church people of the community have been brought closer together.

The churches and pastors which co-operated were the First Mennonite (Olin A. Krehbiel), the First Missionary (J. Pritchard Amstutz), the Trinity Evangelical United Brethren, the Cross Evangelical and Reformed, the Church of the Nazarene (J. R. Shadowens), the West Missionary, the Bethel Brethren, and the Evangelical Mennonite.

We give all the glory to God for it was His doing and it was marvelous in our eyes. We counted it a privilege to have seen this manifestation of the Spirit at work in our midst. Knowing that there are yet quite a number who need the saving grace of the Lord Jesus, we are planning to have union meetings again next year.

A Venture in Cooperation

A Community Summer Bible School

by Elva Schrock

OURS, is a small city (Nappanee, Indiana) with many churches, it therefore follows that most of the churches are small. We have an organized Council of Christian Education consisting of the pastor and one lay member of each church, the chief responsibility of which had been to provide for a program of weekday teaching of the Bible to the children of our schools.

How Was It Begun?

During a discussion of ways in which the service of Christian education might be extended outside the school year a city-wide summer Bible school was suggested. Only two churches had been having summer Bible schools. Both were attracting children from all churches, and both were crowded to capacity, while hundreds of children remained unreached. Most of the churches felt themselves too small and lacking in leadership to attempt a school. A few people caught a vision of the possibilities of a united effort, and a committee was appointed to formulate plans and present them to the churches for approval. With one exception, the churches voted full cooperation.

How Is It Organized?

At the December meeting of the council a planning committee is elected. This committee assumes full responsibility for the school, formulates the objectives and policies, and appoints the director and other committees. Each cooperating church is responsible for recruiting workers, both teachers and assistants, and for securing advance enrollment of their children. There are four inter-church committees; a curriculum committee which chooses the course of study and materials, including mission-study emphasis and service projects; a committee on personnel which receives names of teachers, places them, appoints the directors of centers, and recruits more workers if necessary; an organization committee which decides on churches to use as centers, contacts the boards of same for permission, and assists in preparing each center for use; and, an enrollment committee which distributes the cards to the churches, collects them, and classifies them for final organization.

We set up our centers in different sections of town and children are encouraged to attend the center nearest their home. At each center we place teachers and assistants from various churches. We have found it wise to secure the director of each center from the church used; both because they know the physical plant of the church, and also because, knowing the policies of the church, they will keep the atmosphere acceptable to its members.

Our school has been financed by voluntary offerings. They have been more than sufficient, but in the event they will not be, the council treasury will assume responsibility for the deficit.

Are There Problems?

An interdenominational program has its own distinct problems along with those common to the organization of any school. Even though all churches vote cooperation, there is a difference in the degree in which they give that cooperation. In some churches workers are promptly recruited and their names given to the committee, the idea is sold to the parents, and complete advance enrollment of children is secured; in other churches these things are accomplished only after repeated prodding by the director or committee members. The contact work necessary requires a vast amount of time, and in spite of it there is more active promotion in some churches than in others.

Care must be taken in formulating the curriculum; obviously no one person can insist upon the use of the materials of his denomination; many must be examined and an impartial selection made. For a committee to examine courses, choose with a continuing program in mind, and also choose those best for the use of teachers with varied degree of training and experience, is no easy task.

It is difficult to plan for adequate leadership preparation since so many people are involved, all of them busy people with many interests. We set as a minimum standard: one general meeting of all workers, a meeting of the workers at each center, and group meetings of the teachers of each age group; but, we haven't been able to

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The Song of the Lamb

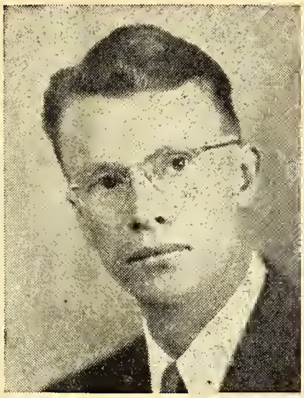
by Arnold J. Regier

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, O Lord God, the Almighty, righteous and true are thy ways, thou King of the ages." (Rev. 15:3, A.R.V.).

THE centrality of sacrifice is to be found everywhere in the Book of Revelation. Beyond the sacrifice, however, is the song. In the midst of wrath there is mercy, and in the presence of judgment there is the praise of the overcomers. The songs of the redeemed call forth praise, honor, and glory to the Lamb that was slain for the remission of sins, and who gave victory over the evil forces of this earth.

The imagery of the fifteenth chapter of Revelation unites in eternal celebration of those who were brought through the Red Sea after the first Passover with those who know the victory of the cross. These triumphs are expressed in song. The song of the Lamb is a celebration of redeeming love of which the experiences of Israel during its exodus were but a feeble type. It renews the memory of God's redemptive work through all ages.

As we again commemorate the suffering of our Lord and enter into the spirit of this Lenten season, let us not forget the Song of the Lamb. Despite sorrows, hardships, and trials on this sin-cursed earth, the Christian is given the assurance that these judgments are for a higher purpose. Beyond these evil days, faith tells us, there is an eternal purpose which can best be expressed in song.



Arnold J. Regier
President, Canadian
Mennonite Bible College

The Song of the Lamb Is a Song of Triumph

Let us return in our mind's eye to the scene of Israel's triumphal march through the Red Sea. They saw the dangers of the sea wall surrounding them and were conscious of their enemies and persecutors pursuing them with great force. Fear filled their hearts. Yet the God of their fathers now came to their rescue, and after they reached the shore they saw the utter destruction of their enemies. Moses spoke forth a song of deliverance; a song not to celebrate their powers and achievement, but to honor the God of their salvation and their strength.

The Christian today as he walks through the Red Sea is also encompassed by the high water of physical perils and by the surging forces of evil seeking to overtake him. Yet as he walks through the dry sea he becomes more and more aware of the fact that God's protecting hand is held over him and when he reaches the distant shore he comes to the full realization that it is God who has given him the victory over his enemies.

As we study the song of Moses in Exodus 15 we notice that though it was a song of triumph it was not one of scorn toward the enemies. The eyes of the Israelites were directed toward their Redeemer. It contains the first mention of salvation in the Old Testament. The redemptive message of this great song can well be regarded as prophetic of that song which all of God's children sing today. We would join Moses in singing: "Thou in Thy loving kindness hast lead the people that thou has redeemed: thou hast guided them in thy strength to Thy holy habitation." (Exodus 15:13).

The Song of Triumph Is Being Sung Synonomously With the Plagues of the Sixteenth Chapter

The Song of the Lamb gives us assurance that there is something beyond the trials of the hour. Too often we think that the song will break forth only when Christ has vanquished the forces of evil. This is not the message that the Scriptures, especially the fifteenth and sixteenth chapters of Revelation, tell us.

Previous to the Reformation great spiritual darkness had engulfed most of Germany. Famine and pestilence weakened the people. Pope Innocent VII declared a papal bull proclaiming that Germany was filled with witches. Constant danger of invasion by the Turks stood at their door. Superstition and fear engulfed the hearts of the peasants. Out of this period we see arise an Erasmus who held a great vision which prepared the soil for the Reformation movement. He expressed his faith in a redemptive song by saying, *"I long that the peasant should sing the Scriptures to himself as he follows the plow, that the weaver hum them to the tune of the shuttle, and that the trader should beguile with them the weariness of the journey."*

Our M. C. C. relief workers tell us of incidents when our refugees came into the detention camps in Denmark who, even under trying conditions, would burst forth in the singing of the great chorales. These great hymns of the church have been a great inspiration to our people in time of persecution and distress. They have helped our people raise their eyes from the hardships of the hour to the Lamb of God who once bore their sins on the cruel cross of Golgotha and who now can give them fresh strength and courage.

Have we a song ready when the dark hours strike? Are we able to join those who have overcome in the song of the Lamb? Do we have sufficient faith to see beyond the dark clouds of sin and destruction even in our day?

A child of God can see more on his knees than can a philosopher on his tiptoes.

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The Reader Says

the cleansing within. I have resignedly shrugged my shoulders as the newspapers misrepresented the power of God, for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Cor. 2:14). But it seems also that Christians who themselves did not realize this moving of the Spirit within their hearts cannot understand either. So it would seem that Mr. Thomson apparently came merely to "witness," not to partake in God's work and thus it is very logical that there should be errors in the summary of what was transspiring.

First, revival is not a tradition at Wheaton. Tradition is a practice or convention handed down by men. Revival is a sweeping of the Holy Spirit and quite without the reach of man. God has seen fit to send Wheaton three revivals seven years apart. No student spends seven years at Wheaton so that he would be "accustomed to this particular form of religious expression." Too, I find no account of the work of the Holy Spirit in the summary. Revival is *not* an experience. It is a person—Christ and the probing of God.

Then it was not alone the "conflict of fundamentalist commitment in the modern culture," and did not center especially around the Wheaton pledge—not to drink, dance, smoke, and attend theaters and other questionable amusements. But the lust of the eyes and the pride of life too, were confessed. Injustices to students and faculty, spiritual pride, spiritual hypocrisy, hatreds, gossip, cheating, deceit, and lack of love for lost souls. If this cleansing had been tradition we would not have confessed everything that we did, for we would have said, "I'm not so bad." I sat from 7:20 to 1:20 marvelling at what God was doing in others' hearts, waiting for an experience or an emotion and saying just that. But when I prayed once again that the Spirit should search my heart it was not possible to rationalize away sin or say, "how insignificant," because when the Spirit works, God calls sin—sin, with no degrees of it, and demands that every wrong be righted. There was no shouting, nor crying aloud, nor anything unseemingly, only the deep solemnity and awe of the presence of God and the deep searching of His Spirit into our hearts.

In the editorial column was stated that we find no confession of social sins. How can this come until one's heart is right with God first, his individual neighbor next, and then society; until God is not only indwelling but also infilling; until the Holy Spirit is not only resident but also President. God said: "Your iniquities have separated between you and your God, and your sins have hid His face from you, and he will not hear." (Is. 59:2) and "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, *then* will I hear from heaven and will forgive their sin and will heal their land." (II Chron. 7:14).

As a fellow Mennonite, one who has not merely accepted the doctrine but also examined it in the light of scripture and become convinced that it is God's way for a Christian, I prayerfully suggest that we cannot speak of the love of God, the life of non-resistance in time of war, and duties to society until we feel the compulsion of His love in our hearts, not only in the rationale, to every one of our neighbors; till everything is right between every man and us. We cannot speak of God's love and forget His Almighty Holiness; for God reads more than lips and reason—He reads hearts. God never speaks to crowds—He speaks to individuals. It is my earnest prayer that we will be cleansed and find the joy and peace that passes human understanding which prevades since God's great visitation at Wheaton; that none of us, laymen or ministers, will ever reach the

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EDITORIALS . . . . Continued from page 163

try to find out what magic pill or potion had made Mary a gay young girl again!

"If this seems a fantastic theory, think what constitutes beauty to you and me. It isn't classical feature. It isn't a Greek profile, golden hair, or a peaches-and-cream complexion. It isn't even violet eyes. It is something in a woman's face which bespeaks a lovely character, something that comes from the heart and not out of jars and bottles.

"No amount of mascara, eye shadow, and false lashes can make beautiful the eyes that are cold and hard and cruel. You can paint a cupid's bow on a mouth with lipstick, but you can't make it kissable unless it is soft and quirked with love.

"Then there is intelligence, without which there can be no real beauty. At most, there can only be the fleeting prettiness of extreme youth which just lasts an hour and then is gone forever. It is only the women who have brains, who have culture, who have humor, who have personality who are never ugly, no matter what sort of an assemblage of features they have, and who grow better looking the older they are.

"Yet nobody tries to teach little bobby-soxers that the real beauty shop is in the schoolroom, and that the surest way of improving their looks is by getting a good education. It would dry the weeping eyes of countless teen-agers if they could be made to realize that a good set of brains is a more valuable asset than a good complexion, and that a clever, homely woman can make herself the most fascinating woman in the world.

"No beauty operator would think of advising a client to quit nagging her husband in order to get that hard straight line out of her mouth; to spend her evenings at home with her children instead of at bars and night clubs to develop that lovely, brooding mother look in her eyes; or to make her hands so beautiful by doing good deeds that the poor and sick and afflicted would want to kiss them. But it is a prescription that would work, for no woman who is hard and selfish is ever pretty.

"The beautiful women are those whose souls shine through their faces like light through an alabaster vase."

It is a personal obligation to make ourselves attractive. But the methods we use are determined by our choice of making ourselves a temple for others to worship us *or* God through us. If we are concerned about the latter then we will place a premium on the condition of the soul, the heart, the intelligence, and the temperament. And for the beautifying of these we have no better prescription than soul-saving, life-changing, and personality-enhancing Gospel of our Lord.—J.J.E.

M. C. C. Serves in Both Formosa and Chinese Mainland

AKRON, PENNSYLVANIA. The relief program in Formosa is being reorganized to provide a better opportunity to give more distinctively the Christian emphasis in helping the mountain people of the island who need medical care.

The continuing program as envisioned by Glenn Graber, director, will center in an established base clinic directed by the M.C.C. and employing necessary native staff members of Christian character. Here people can come for more thorough medical treatment, for follow-up work and for emergencies. From this center, smaller outposts can serve in more distant surrounding villages.

Hengyang Orphanage to Continue

A cablegram from Shanghai confirms that the M.C.C. may continue operating the Hengyang orphanage in China. Some concern had been felt when it appeared for a time that the private operation of the orphanage might not be permitted. Many of the children in this home have responded very favorably to the Christian teaching of the staff, among whom are Mr. and Mrs. James Liu and Theodore Ku, Chinese Mennonite Mission converts, who have given much assistance in M.C.C. work in China.

C. O.'s and Citizenship

A U.S. Supreme Court decision on Feb. 20 confirms that persons conscientiously opposed to all forms of military service may nevertheless become citizens of the United States. Martin Cohnstaedt, who came to U. S. in 1937, applied for citizenship but was refused on the grounds that he failed "to show an attachment to the principles of the Constitution . . ." Cohnstaedt, a Quaker, claims a position of conscientious objection to both combatant and noncombatant service, corresponding to the IV-E position. The Kansas Supreme Court concurred that he was ineligible for this reason. The U. S. Supreme Court has now reversed this ruling by a 5 to 3 decision; Justices Black, Frankfurter, Jackson, Burton, and Minton supporting Cohnstaedt and Chief Justice Vinson and Justices Reed and Clark dissenting.

In 1946 the U. S. Supreme Court had ruled that James Louis Girouard, holding essentially the noncombatant CO position, was eligible for citizenship, since the required commitment of willingness to defend the Constitution was interpreted as not necessarily meaning defense by arms. The decision was interpreted to apply in several cases of IV-E conscientious objectors, including some Mennonites although the interpretation was not explicit in the ruling, and depended somewhat on the attitude of the official administering the law. The Cohnstaedt decision confirms that conscientious objectors to all forms of military service may nevertheless be sincere and loyal citizens.

Clothing Distribution "Plus"

Oldenburg, in the Schleswig-Holstein province of Germany, was recently the scene of a typical M.C.C. clothing distribution. This town has been a haven for thousands of refugees—in fact the refugee population now is double that of the pre-war residents. The housing problem is acute, and unemployment is an even more serious problem. A school room was used as the distribution room, to which people from the city and nearby villages came by foot, by horse and wagon, or in some cases on trucks provided by the city. In three weeks about 1500 families were helped with clothing. Attempt was made to give the articles where it would help the most and also to give according to the size of family, income, living circumstances, etc. Names of the needy families were selected by German welfare agencies.

The workers on the field also feel that along with material help, there is a spiritual contribution to be made by Christian relief work. Many people have fallen into a hopeless attitude, and to help them to a new view of life, is a significant aspect of relief.

Mental Health Notes

A number of Voluntary Service workers are needed to help in the construction work at King's View Homes, the M.C.C. mental hospital being built at Reedley, California. Service term would be from three to 6 months.

A periodic news sheet is written by the M.C.C. Mental Health Section and is available to anyone interested in this work. The newsletter will report progress in the work at Brook Lane Farm, the M.C.C. hospital near Hagerstown, Maryland, and the construction work at Kings View Homes, in California; it will also carry items of interest in the general mental health field.

Building operations at Kings View Homes, Reedley, California, are going ahead favorably. Thus far the foundation has been completed and the rough plumbing beneath the floor is being installed. Local Mennonite congregations are giving helpful assistance in the work.

The Brook Lane Farm Advisory Committee met on Feb. 8 to review and evaluate the operation of this M.C.C. hospital to date. For a number of weeks the enrollment has been at full capacity, which is 23. The rate of admissions has been about 15 patients per month, with the average period of hospitalization correspondingly short. Effort is made to receive patients as early as possible and to apply immediate treatment. In instances where longer hospitalization would probably not result in recovery or improvement, the case is referred to another appropriate hospital.

Colonies Expect Good Crop

Recent reports from Paraguay give particularly encouraging word regarding the crops this year. The Chaco colonies have had more rain than usual during this growing season, and grasshoppers which had threatened were successfully controlled by poisons provided in advance. Since the life of the colonies is so closely related to agriculture, and the economic margin quite narrow, the success or failure of one crop is of considerable significance to them.

"I Had to Borrow Every Cent"

reported by **J. Winfield Fretz**

WHEN I was released from C. P. S., I didn't have a thing by which to get started, and by that I not only mean money, but any other personal property outside the personal necessities. I had to borrow every cent I used to buy machinery and seed to put out my first crop. Yes, the Lord has indeed been gracious unto us, and we are deeply thankful for all we have received. May we be worthy of His goodness and with His help invest our talents wisely. Thanking you again for the assistance you have given us in establishing our security and our home." (The Husband)

"Incidently, that loan was quite important to me too; my husband told me it meant our getting married when we did or waiting quite some time to get a bit of financial independence. Thanks a lot!" (The Wife)

* * * *

As an evidence of the use to which your money given or loaned to Mutual Aid has been put and the appreciation by those who have been helped with this money, we would like to give a brief summarized report of the activities and summarizations of testimonies from some of the young men who have repaid their loans and who have expressed their appreciation for this help.

We believe that the Board of Mutual Aid serves a new and important function in the total work of our conference and we hope that you too, will share this conviction.

Requests For Exceed Ability to Help

Our board is trying to operate the program on sound business principals. We are making loans to young men who generally would not be able to secure credit at other credit agencies. We stand ready to repay all loans for which we are responsible as they come due. Our permanent revolving fund is, however, very small and for that reason we need to constantly secure new loans or renew old ones. The request for assistance of this type is far in excess of the loans we can grant. We endeavor to grant loans in the order of their request and on the basis of their merit.

A GLIMPSE AT THE WORK OF THE BOARD MUTUAL AID ORGANIZED IN 1945

Sources of Mutual Aid Board Funds

From non-interest bearing certificates		$31,150
$18,550	Eighteen individuals	
5,000	Foreign Mission Board	
5,000	Emergency Relief Board	
1,000	Eastern District Conference	
1,600	Two Kansas Congregations	
From 1½ per cent interest bearing certificates		$11,000
$5,000	Board of Home Missions	
6,000	Ten individuals	
From 2 per cent interest bearing certificates		$ 1,550
$1,550	Four individuals	
		$43,700

Uses to Which Mutual Aid Board Funds Have Been Put

Seventy-one men received financial loans on a self-liquidating basis

33 to buy farm machinery and/or livestock
16 to become established in business or profession
9 to purchase houses
8 to complete educational programs
4 to set up housekeeping
1 to buy a farm
Average size of loan granted $1030

OTHER ASPECTS OF WORK

Vocational counseling for over 100 individuals

Clearing house for information about

1. Jobs wanted
2. Job openings
3. Farms for rent or sale
4. Farms wanted to rent or buy

PROCESS OF GRANTING LOANS

1. Application form filled out in writing
2. Investigation of applicant through Mutual Aid Committee from applicants own church. Consideration based on
   a. Character
   b. Soundness of the purpose for which loan is to be used
   c. Managerial ability
3. Approval by executive committee of the Mutual Aid Board.

WORDS OF APPRECIATION FROM SOME OF THE YOUNG MEN WHO HAVE BEEN HELPED BY MUTUAL AID

A Feeling of Responsibility to Such a Church

Hillsboro, Kansas

"My getting a loan from Mutual Aid was important to me because I was in need of a car to drive to work since I was living in the country with my folks. I had little money to make a down payment so it would have been difficult to get a loan elsewhere. The combination of a low rate of interest and the convenient rate of repaying the loan were a great asset to me because it enabled me to get a start financially. Men getting Mutual Aid tend to develop a greater interest and feeling of responsibility for the church. It has a unifying effect."

Tangible Evidence that the Churches Cares

Trenton, Illinois

"To receive a loan as we did through the church has been tangible evidence that the church has recognized a definite need and has sought to meet that need. More than that, it has helped me to realize my responsibility to the church and her work. I see young people lost to our church through inability to finance the purchase of farms or farm equipment. I realize that this would require large amounts of money over a long period of time; however, it seems to be a definite need."

That Brotherly Attitude

Congerville, Illinois

"It pleased me very much that the conference had a program whereby they could make loans to C.P.S. men to help them get started. It is carrying out that brotherly attitude which binds us closer. I want to again thank you for the interest and assistance you have given me, and will be glad to help in any way I can."

It Meant a Start for Me

Inman, Kansas

"I appreciated it very much and a lot more than just the difference between a low and high rate of interest. Definitely, it meant a start to me. As my father died about 2½ years before the end of the war, and I was forced to support myself, I ran up a debt of $900 for expenses and including trips home for sicknesses and death and also an auto accident I was in. I decided to try custom combining. Needing money, though, to get started, I tried to borrow but couldn't, until I was told to try the Board. I did and am happy to say I got the loan, which gave me my chance of paying off that debt and also my loan the same year."

WHAT THEY SAY ..... about The Handbook to the Mennonite Hymnary

"The Reverend Lester Hostetler, minister of the Bethel College Mennonite Church at North Newton, Kansas, has written a handbook to accompany the *Mennonite Hymnary,* the official hymnal of the General Conference of the Mennonite Church of North America. The *Handbook* is the result of a vast amount of research in hymns and hymnology. It is the type of work other religious groups should be offering to their constituency, especially their young people.

"What is the beackground of a given hymn? Who wrote it? Who was he? How did he come to compose the hymn? How were the words and music of the hymn finally joined? A study calculated to answer these and other questions relating to the hymns in our hymnals should arouse interest and make congregational singing more interesting and meaningful.

"Reverend Hostetler's long period of service as a leader (in research) of church hymns and director of choral societies fit him for this task. He is a member of the Hymn Society of America."—*Goshen College Bulletin,* Goshen, Indiana.

From the Home Mission Front

New Worker in Chicago

FIRST Mennonite Church, 73rd and Laflin Street, Chicago in cooperation with the Board of Home Missions called Aaron J. Epp as their elder and leader. Brother Epp has already started his full duties.

Until about May 19, 1950 Brother Epp's address is 4644 Woodland Avenue, Chicago 15, Illinois. Brother Epp is attending Mennonite Biblical Seminary. After that date they will move into the worker's home at 1500 West 72nd Place, Chicago 36, Illinois. Epp was ordained as minister and elder October 19, 1947 in Henderson, Nebraska, and served the Inman Church. He succeeds A. H. Leaman, who had served the church for the past three years, but who had to resign because of ill health.

We solicit the prayers of the readers for the church and the new pastor so that the Name and Cause of Christ might be glorifed and many souls brought into His Kingdom.—A. J. Neuenschwander, Secretary.

MENNONITE MEN FOR CHRIST

The Men's Fellowship of the Grace Church, Pandora, Ohio, gathered in the basement of the church for a potluck supper and program on January 18. The film, "The Other Side of the Fence" by William Allbright, nationally known soil expert, was shown. There were eighty men and boys present.

LYNDEN, WASH.—The Men's Brotherhood is busy constructing Sunday school rooms in the building which was recently purchased for Sunday school purposes.

NEWPORT, WASH.—The church council recently ly passed a resolution to organize a Men's Brotherhood.

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From the Mission Front

"Into All th

Here is a clarion call to the church by one
ways and proclaim the Gospel of redeeming Gr
of a dying world.

ONE HAS ONLY to turn the pages of the *National Geographic Magazine* or scan the headlines of any metropolitan newspaper to realize what kind of a world we are living in. Immigrants, visitors and refugees have come to our shores until the United States is a microcosm of all races and languages. When we talk of carrying the good news within our own borders, how polyglot is the task; and it reaches out to a score of cultures and traditions that are not Anglo-Saxon.

We have in our public schools and on our streets representatives of Swedish, Mexican, Czechoslovak, Danish, Finnish, Norwegian, French, Hungarian, Italian, German, Polish, Portuguese, Rumanian, Russian, Ukrainian, Spanish, Arabic, and Turkish peoples. Across the Atlantic and Pacific shores and to the south of the Rio Grande, no other generation of Christians ever faced a larger missionary task or one more clearly defined than we today. Livingstone said, "The end of the geographical feat is only the beginning of the missionary enterprise." In 1949 there are no more geographical discoveries to be made. "Go ye into all the world" has now become a geigraphical possibility.

Squarely in the Midst of the Battle

Moreover, no matter where we live in this world, we stand squarely in the midst of the Battle of the Ages: with the Prince of Peace we stand, the powers of evil against the kingdom of God.

In such a scene, every Christian must become a cosmopolitan. There can be no isolationism for those who believe the Great Commission and desire to crown our Saviour Lord of all. It is, therefore, of importance, if we would pray with understanding as well as with the Spirit, that we have a true picture of the world today. Then and only then can we say, "Thy will be done, Thy kingdom come," intelligently. Then and then only can we go into all the world with understanding and sympathy to tell others the "Old, Old Story of Jesus and His Love."

Ignorance is always a cause of misunderstanding and there is much truth in the French proverb, "to know all is to forgive all." How can we expect peace until we ourselves become peacemakers and so prove that we are indeed the children of God; and that we are brothers by creation. As the prophet, Malachi put it: "Have we not all one Father, hath not one God created us?" (3:10).

THE DARK SIDE

The world today is a very large world and a greatly disturbed world. Two world wars have torn lands and hearts asunder, ploughed graveyards for the dead, disappointed hopes, brought sorrow to millions of homes with hunger, nakedness, and pain . . . We must not forget that the world today with its enormous population, its vast unoccupied areas of human need, its soul restlessness and disillusionment after two world wars is still in dire need of evangelism. There are many lands that have never yet had an effective Gospel witness . . . No other generation of Christians ever faced a larger missionary task or one more clearly defined than we today.

Lands and Hearts Torn Asunder

The world today is a very large world and a greatly disturbed world. Two world wars have torn lands and hearts asunder, ploughed grave-yards for the dead, disappointed hopes, brought sorrow to millions of homes with hunger, nakedness and pain. Who can describe such a world in a paragraph or paint it in true colors? The difficulties of crowding on so small a canvas a true picture of such large dimensions are obvious. There are likely to be many omissions; other areas may appear hazy because of the horizon—but this is the world as I see it today.

First, the world population was never so large as it is today. There are more than 2,200,000,000 members of the human family! "He who telleth the number of the stars," as David said, also and alone can "bind the broken in heart." The whole world is known. For at long last virtually all tribes have been discovered; all the dark places of the earth full of the habitations of cruelty, are no longer unknown. At the same time, world distances have never been so shortened. News from China is on the front page the day it happens. Jet planes travel faster than sound, and the borders of Tibet, once the outposts of missions, are as near as the borders of Texas.

Whole Provinces Have Exchanged Population

Meanwhile, mankind has never been so restless in spirit. Social strife and economic unrest are the two spectres that today haunt every nation. Families, even whole communities, are on the move. In India, whole provinces have exchanged populations. Political confusion and distrust is rampant on every hand.

The result is obvious: mankind has never been in such need of Christ and so responsive to the gospel message. Jew and Gentile, pagan and Moslem, are stretching out their hands for the Truth. A bewildered world seeks the way; a disillusioned world needs the reality found only in Christ; a decadent world needs the Resurrection and the Life that is life indeed.

Also in many ways the progress of missions is greater than some people have believed. In Japan, China, India, South America and parts of Africa, where missions have operated for years, the indigenous church has stood like Gibraltar against the terror and aftermath of World War II. There are actually more Christians in Korea today than there were in the whole Roman Empire at the close of the first century. It is now possible to cross Africa from the Atlantic to the Indian ocean, stopping every night at a mission station. The American forces in the South Pacific were surprised to find former cannibals eager to preach the Gospel to the soldiers and sailors who landed.

rld"--NOW!

by Samuel M. Zwemer

an missionaries of the Cross to stand in the old
ne and only message competent to meet the needs

The Church of Jesus Christ in all its branches has become literally world-wide. In every continent and island the voice of song to our Risen Redeemer is heard. Our troops were surprised again and again, when they landed on Pacific islands, to hear native congregations sing their mother's tunes in strange languages.

This Church, alive and growing, was established by two groups of Christians. The larger missionary boards of Europe and America, most of whom have celebrated their centenaries, and the faith missions which during the past fifty years have led in a remarkable revival of missionary zeal and effort, featured by the occupation of new and difficult areas. And the program seems to have been a fulfillment of God's purpose and of William Carey's philosophic insight into the two-fold nature of the enterprise. The older boards have strengthened their stakes; the younger societies have lengthened the cords.

This is vividly illustrated in the greatest field, China. Here, universities, hospitals, training schools and printing presses have driven down deep into the heart of China in love of Christ for the lost, and from these vital centers the cords of love have extended to every part of the eighteen provinces. By the prophetic vision of Hudson Taylor, Christianity has become indigenous to China; the Church of Christ exists in every province.

While this may appear encouraging, there is a dark and desperate side to the picture as well. We must not forget that the world today with its enormous population, its vast unoccupied areas of human need, its soul restlessness and disillusionment after two World Wars is still in dire need of evangelism. There are many lands that have never yet had an effective Gospel witness.

Under the Hammer of the Times

There never was a time when the command of Christ was more relevant or more urgent. "The whole trend of development, one discovers with awe, seems to confront the missionary movement with its original missionary motive." So declared Dr. Kraemer at the Madras Conference in 1938. And he went on to say: "This motive is the certitude of having the apostolic obligation towards the world of witnessing to Christ and His new kingdom. For all subsidary arguments or motives, that have often usurped practically the place of the primary motive, are smitten to pieces under the hammer of the times. Recommending Christianity as the bringer of enlightenment and freedom as a capital national and social tonic to make powerful nations, as the infallible guide to progress, has come to naught."

If such was true in 1938, how much more is it in 1949. The primary basis of missions always was, and is today, the command of our Risen Lord. We do not mean that this command is the *sole basis* and ground of the missionary enterprise. That enterprise has a six-fold foundation, although the command is specific and central, and Christ's commission to His apostles is based on each of the others.

St. Francis of Assisi was not the first or the last to contemplate the scars of Jesus and bear the stigmata in his hands and in his heart. Paul wrote to the early converts, "Henceforth let no man trouble me: for I bear in my body the marks (the scars) of the Lord Jesus."

Christ the Son of God has sent me
To the midnight lands;
Mine the mighty ordination
Of the pierced hands.

And so we find the message of the five-fold Great Commission not only repeated in the Gospels but interpreted in the life of Paul and in the lives of all the apostolic succession. The only adequate commentary on the last command of Jesus is in the lives of the apostles, saints and martyrs who, down the ages, have carried it out across the seven seas.

An Eschatological Crisis

Paul's missionary message and passion were due to his sense of external values through the Resurrection. "Our light afflictions are but for a moment" . . . . soon there will be "the eternal weight of glory." The things that are seen are only temporal. Paul saw the invisible glory of the world to come. He heard the inaudible voices. He laid hold of the intangible realities. His passion for proclaiming the message of redemption was due to his sense of eternal values. He reasoned before Felix of judgment to come till Felix trembled.

All earnest Christians of every school of theological thought seem agreed that we face today an eschatological crisis. The day of the Lord is at hand. We heard the same note of warning from many voices. Professor D. R. Davies of England concludes his recent book, *Divine Judgment in Human History,* with the words:

"Repent—that must be the burden of the Christian message of this age, which is drinking the bitterest waters of all historical eras. In a day when the judgment of God has melted into burning lava and is pouring through the ruins of man's proudest achievements, let the prophetic trumpet-call of repentance pierce the tormented soul of man, so that men, here and now, may

(Continued on next page)

THE BRIGHT SIDE

There are actually more Christians in Korea today than there were in the whole Roman Empire at the close of the first century. It is now possible to cross Africa from the Atlantic to the Indian Ocean, stopping every night at a mission station. The American forces in the South Pacific were surprised to find former cannibals eager to preach the gospel to the soldiers and sailors who landed.

Book Notes . . . . BEYOND THIS FAITH—LITTLE HOPE

Signs of Hope, by Elton Trueblood: Harper Brothers, New York. 125 pp. $1.00.

ELTON Trueblood, professor of Philosophy at Earlham College, Richmond, Indiana has become quite influential through his books and is frequently quoted in religious and other circles. His *The Predicament of Modern Man* of several years ago provoked much thought, as did *Foundations for Reconstruction,* and *Alternative to Futility.* Perhaps this latest book '*Signs of Hope in a Century of Despair*' will be of more immediate interest to the average Mennonite reader than the other volumes in that it deals at least in part with matters upon which we do not all agree. One of the reasons this book is so thought provoking is that Trueblood has not been afraid to do independent thinking. Men of varied persuasions are likely to find the book interesting. They will find some of their own ideas confirmed while others will be challenged.

Trueblood takes a look at our twentieth century while we are passing from the first half to the second half. He calls it a century of despair, largely because so many of the hopes with which the century began have been shattered. As we are now "half past nineteen hundred" he sees some signs of hope, and it is with these that the book deals. Although he may offer comfort to those who still cling to the hope that some day the church will overcome all the evil in this world, he scarcely shares all their optimism. He firmly believes that whatever advances are made will be only through genuine, wholehearted acceptance of Christ by individuals, both those who already claim to be believers and by those who do not now believe.

The first sign of hope he calls "The Rise of the Horizontal Fellowship." By this he means the growing tendency for various bodies of believers to merge, and even more important, the growing fellowship and co-operation between existing bodies. He warns against hasty merger and fears that valuable contributions made by some groups will be lost to the church as a whole if merger means giving up all of the things upon which the two groups do not agree.

His second sign of hope is in what he terms "The Vitality of the New Theology." He sees much hope in the fact that theology has recently been able to attract "so many virile minds that even those who have tried to ignore theology are beginning to find it difficult to maintain their pose." He calls attention to the fact that the visit of Albert Schweitzer to America was big news even for the secular press, and that the face of Reinhold Niebuhr has appeared on the cover of *Time* along with business leaders and statesmen. He makes much of the "rediscovery of the doctrine of original sin," and emphasized that apart from God man is unable to attain righteousness. He sees a growing rejection of natural religion and states, "There have always been millions of humble Christians, particularly those called Fundamentalists, who have rejected this emphasis on natural religion and have stressed unique revelation, but the important feature of the new development is that such an emphasis is now made by the intellectuals."

Trueblood sees hope in the increasing interest in "lay religion." Lay members of the church are assuming more and more responsibility for the actual work of the church. All in all, his "Signs of Hope" for our present century of despair are all related to the Christian Faith. Beyond this faith he sees little hope. Most of our Mennonite ministers and serious-minded lay members will find this little book of great interest. Perhaps few of them will agree with everything he says.—Carl M. Lehman.

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INTO ALL THE WORLD . . . Continued from p. 173

lay hold of the redemption done, once and forever, by God in Christ."

Pillars Crumbling

In a day when the pillars of western civilization are crumbling, and when the foundations of society seem tottering, and when sword and famine and pestilence walk abroad, we must preach a message that is otherworldly or we have no message at all. The older generation of evangelists were not ashamed of a gospel that dealt with eternal issues. They preached a message that bridged death and revealed eternal glory or eternal woe.

Evangelism that preaches Christ's resurrection and His return, goes beyond social reformation or new-world plans or political blue-prints. We can no longer go to the East to share the social and cultural benefits of the West, for the whole of socalled Christian culture stand at a period of terrible crisis, every section of it under God's judgment. We are compelled by the present situation "to look for a new heaven and a new earth wherein dwelleth righteousness."—*The Evangelical Christian.*

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Our
Colleges and Seminary

BETHEL PAPER DRAWS HIGH RATING

THE *Bethel Collegian*, student paper of Bethel College, has been awarded first class honor rating for 1949 in the forty-first national newspaper critical service of the Associated Collegiate Press at the School of Journalism of the University of Minnesota.

The editors-in-chief of the *Collegian* for 1949 were Harold Duerksen of Hillsboro, Kansas, and Gladys Schmidt of Newton, Kansas.

A discussion of conditions in Germany and particularly democracy in Germany began with a panel group of foreign students and war veterans and ended with the whole audience participating at a UNESCO meeting at Bethany College, Lindsborg. Three German students from Bethel—namely, Wolfgang Fieguth, Gustav Reimer, and Helmut Huelsbergen participated. Mrs. Eva Harshbarger, dean of women and English instructor, also was present. Other foreign students present were an Italian girl from McPherson College and three girls from Catholic Marymount College of Salina.

J. W. Fretz of Bethel College has been appointed chairman of a UNESCO committee on displaced persons for the Kansas region. He is to select the other members of the committee himself.

The winter quarter at Bethel ended March 1. Most of the students left for a short vacation which lasted until March 6, the beginning of the spring quarter.

Bethel College plans to establish a degree in elementary education for students of the education department. Jane Carroll, professor of elementary education at Pittsburg State Teachers College visited Bethel College recently in order to help form the curriculum requisite for this degree.

SEMINARY INTO THIRD QUARTER

THE new quarter of the Seminary opens Tuesday, March 7. This is our shortest term running only eleven weeks. Therefore it is a great test on the entire school to pack in all the activities and materials which are necessary in this final third term. Two of our students have completed their work, but will return during the commencement season late in May. They are Erwin Goering of Bethel College, North Newton, who has completed his work for the master of religious education and Missionary Harold Ratzlaff, who has completed his requirements for the master of theology degree. He is now in Newton, Kansas, writing his thesis on the history of the General Conference Mennonite Missions in India, using the records of the Mission Board which are located in Newton. The master of theology degree is given to those who complete one full year of graduate work beyond the bachelor of divinity degree. Ratzlaff received his B.D. degree from Hartford Theological Seminary some years ago. Ferdinand Ediger, Drake, Saskatchewan, who has completed his work at Bethel College is joining our Seminary student group for this quarter.

The Religious Life Committee is happy to announce that a cooperative summer Bible school will be held for three weeks during the month of July. It will include the joint sponsorship of Mennonite Biblical Seminary, St. James Methodist Church, and Onward Neighborhood House. The latter institution is sponsored by the Evangelical and Reformed Church for the Christian leadership of the many Japanese Americans who live in this neighborhood. Bertha Fast, director of Voluntary Service for the General Conference and one of our students completed the negotiations for this new project.

FREEMAN COLLEGE OCTET SERVES

THE college octet has been singing in many of the neighboring town and country churches. The past Sunday they sang "How Lovely are Thy Dwellings" by Brahms, for the morning worship services in the new Bethany Mennonite church in Freeman. The members of the group are: Lois Hieb, Ruby Tieszen, Alice Kaufman, Dagmar Kroeker, Glen Epp, Carlyle Groves, Don Waltner, and Jerry Krehbiel.

The College Student Christian Association elected Maxine Mueller president for the next three quarters at an election held last Tuesday. The other officers carry on for the rest of the year. They are: Delmar Ortman, vice-president; Lily Becker, secretary; and, Dagmar Kroeker, treasurer.

John Walkup, regional director of N.A.E. from Minneapolis, spoke in chapel recently. He combined a song service with his talk.

The work of installing the heating system in Pioneer Hall is in progress at present. Daily volunteer workers help the crew of trained men who are working on the job.

It is not every day that a famous man of letters writes to a college freshman, yet that is what happened to James P. Jones of Newton, freshman at Bethel College.

He received a personal letter from Thomas Mann, one of the greatest novelists and philosophers of the world.

It all happened because Miss Honora Becker, Professor of English, assigned a paper on Mann in her English class. James could not find certain data concerning the Cardinal Newman Award given Mann for outstanding work in American literature. He wrote to Mr. Mann and promptly received a letter in which Mr. Mann informs him personally of the honor bestowed on him in 1938 by the Cardinal Newman Foundation.

Mr. Mann became a voluntary exile from Germany in 1933. He now lives on the San Remo Drive of Pacific Palisades, California.

Jottings

—Bethel Church, Mountain, Minnesota: Communion services were observed in our church on February 12. In the evening our pastor, A. W. Friesen, showed pictures of his work in South America. All churches in the community observed the World Day of Prayer on February 24, meeting in Bethel Church with E. J. Hartel from Minneapolis speaking. A mass meeting was also held in the high school auditorium when he again brought a message. The schools were dismissed in time for the afternoon meeting so all could attend. —Mrs. Geo. Eitzen, Corr.

—Bethany Church, Quakertown, Pennsylvania: In the afternoon of February 26 our newly elected pastor, Wilmer B. Denlinger, of Paradise, Lancaster County, was ordained as a minister of the Gospel and installed as the pastor of the Bethany-Flatland charge. At least ten of the ministers of the Eastern District Conference attended. A. H. Schultz, pastor of the East Swamp Church, gave the charge to the congregation. Walter McDowell, pastor of the Upper Milford Church, gave the charge to the pastor. J. Herbert Fretz, pastor of the Deep Run Church and president of the Conference, had charge of the ordination and installation with A. S. Rosenberger, pastor of West Swamp Church, in charge of the whole service. —Mrs. Ed. K. Stoneback, Corr.

—Bergtal Church, Pawnee, Rock, Kansas: Our congregation adopted the Ministers Aid and Pension Plan and also will continue a salary to our retired elder. The ladies chorus has resumed practice. Our pastor, John E. Kaufman, showed colored slides of another part of their South American work, that of Uruguay, Argentina, and Paraguay, on February 5. A junior C. E. including all grade school children has been organized with Mrs. John E. Kaufman and Mrs. Frank Smith as leaders. A short consecration service was held at their first meeting. The young people of the church met at the parsonage on February 13 for fellowship and discussion of young people's work. A union service was held at the Pawnee Rock High School on the evening of February 19 with the film "Out of the Night" being shown. Alvin Franz brought the children's message on February 19 and a song. World Day of Prayer was observed in union with the Pawnee Rock churches and held in the Christian with the Methodist and New Jerusalem churches also taking part.—Mrs. John K. Friesen, Corr.

—Bethel Church, Hydro, Oklahoma: We were happy to have Henry Hege with us who gave a brief message on his trip to Germany last summer, and conditions as they exist. In parts of his tour (where they were spared from the awfulness of war effects), he had seen very little change in the thirty-nine years of his absence. While other cities and villages were so completely destroyed, he could not recognize them. But when told, by relatives, they saw scripture literally fulfilled in the passage, "Fire fell from Heaven," and saw men drown in the air, (by succession of bombs) with their bodies aflame, he could understand in reality what they meant. Sunday night Alvin Regier and a group of students from Oklahoma Bible Academy brought a message in song.—Wilfred Ewy, Corr.

—First Church, Upland, California: Our congregation has recently been having the privilege of having a number of Estonian families attending our church services. Church night was held March 1. Our Estonian friends were invited as special guests. Mr. and Mrs. Peter Buller celebrated their sixtieth wedding anniversary Febraury 27.—Mrs. Fred Yoder, Corr.

—Salem Church, Dalton, Ohio: Working with a united will and purpose, a good number of volunteer persons made short order of varnishing our church floors under the capable direction of Menno Lehman who had already donated the labor of painting the church exterior and interior (with the decorative details done by Merl Lehman) in the recent remodeling program. Speaking on the subjects of "Present Conditions of Church Life in Germany" and "With a Congregation of Mennonite Refugees at Goettingen Germany," Dr. and Mrs. Ernst Crous of Berlin, Germany, recently, brought us a portrayal of how the German state-supported church was gradually betrayed into the Nazi regime, through the wartime pressures, and up to the present day confusion caused by the inevitable aftermath of war whose leaders have displaced God on the throne by worship of power and self. Invited by Christian Endeavor youth workers of our church who wish to promote greater fellowship with other churches, the Teen Fellowship Group of Oak Grove Church near Smithville presented an inspiring evening program recently, with forty present from the guest church. The program included musical numbers, topics, and talks, ending with the message by the guest pastor, Virgil Gerig. Basic theme centered around the balanced Christian life including the proper kind of recreation. The evening closed with a social hour and refreshments. The latest arrival in our church is Arthur Philip (born February 23), baby son of our pastor and wife, Irvin Richerts. —Mrs. Ivan Badertscher, Corr.

Mennonite Men's Chorus Festival

—Mennonite Men's Chorus Festival will be held March 26, 1950, at 2:00 P. M. at the Memorial Hall, North Newton, Kansas. Any men's chorus which has been overlooked by mistake and who would like to render a number, get in touch with Harvey Wedel, 920 High, Newton, J. Hobart Goering, Moundridge, or Frank Nachtigal, Moundridge.

—Eden Church, Inola, Oklahoma: Our congregation gave a farewell to Brother and Sister Marvin Eck on Sunday night, February 26. The Lord willing they will leave New York March 31st for Africa. Sunday, February 19, Bro. Zimmerman from Kansas brought the morning message; he travels for the Bible Society. B. H. Jantzen from Newton, Kansas, stopped in to present the project of canning meat for relief. We took up an offering instead.—Jacob Froese, Corr.

—First Church, Hillsboro, Kansas: On February 26 the Young People's Union of the General Conference churches in this community met in our church. The program consisted of Billie Bartel, chairman, Albert Ewert, song leader, devotions by Alvin Goertz, special music from Bruderthal and Friedensthal; talk on Western District Y. P. work by Henry Classen; talk on General Conference Y.P. work by Eddie Schrag; panel discussion led by Frances Becker; and summary by Herbert Wiebe. H. B. Schmidt spoke in our church in a pulpit-exchange Sunday. Johannesthal, Bruderthal, Lehigh, and Friedensthal Fellowship committees met in our church in the interest of Bethel College. D. C. Wedel was the speaker. A sound picture, "Beyond Our Own," was shown by Bob Tully. The Senior C. E. sponsored a family night program on February 19. Bennie Bargen was the guest speaker.—Corr.

—First Church, Burns, Kansas: Elbert Koontz, pastor of the Hebron Church, Buhler, Kansas, delivered the message on February 12. The women of this community observed World Day of Prayer on February 24 in our church. Mrs. W. C. Voth was guest speaker. The church enjoyed a C. E. program on February 19 entitled "The Holy Spirit in the World." A supper and program sponsored by the women's organization took place recently.—Mrs. Dave Stucky, Cor.

EVANGELISM—THEN AND NOW . . from page 164

tiveness of their ministry by living lives unworthy before God and man.

Another important fact concerning the messengers was that they were members and established churches. Often we hear the argument from some Christian leaders that they do not wish to be limited by any church or denomination. They want to be independent, pitch their own tent, and preach their own gospel. Such do not assume any future responsibility toward those who have made commitments to Christ. On the contrary, the disciples were as much interested in establishing the Christian Church as they were in bringing the people to a saving knowledge of Christ. The spirit of individualism has crept into the hearts of many present-day messengers, thereby destroying the unity of the body of Christ.

The Methods

The methods of the New Testament evangelists were centered upon preaching and teaching the Word, baptizing the converts, and organizing and establishing new churches. They shared their possessions, gave to relief, and performed a healing ministry. The disciples never forgot those who accepted Christ, and never failed to emphasize the importance of nurturing the converts. All too often the methods of evangelism today have not been those of the New Testament. There has been a shift from the personal to the impersonal, and from the individual to the masses. The appeal of the glamorous and the spectacular has been employed in order to get the crowds rather than to let Christ draw them through His power of love. Material gain has often ruined the evangelist who once was a true disciple of Christ. Crude forms of evangelism are the portion of our age as evidenced by much of the present-day radio revivalism, airplane stunt preaching, and careless distribution of cheap tract literature. Every possible method has been used in an attempt to drive people to a decision, but seldom has the Christian church been aware of the losses through such demoralizing methods. Our people have been so greatly influenced through such means of evangelism that we have lost the value of the teaching method as used by the disciples, the early church, and, for the most part, in the Mennonite Church. We need to revitalize our catechetical instruction, our personal visitation among the members of our church and community, our worship services, and the organizations and activities of the local church.

Evangelism in our day should be in close harmony with that portrayed in the book of Acts. In certain respects new adaptations need to be considered in every generation, however, such should never displace New Testament evangelism as witnessed in its message, by its messengers, and thru the methods used. May our every effort in the work of the church be guided by the principles of Jesus Christ and His revelation to us.

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WESTERN DISTRICT

Summer Bible School Workshop

Saturday March 25, 1950
Bethel College Student Union Room
Theme: "Tell Me"

9:00 A.M. Registration and Literature Display
9;30 General Singing and Worship—Herbert Miller
9:45 "Tell Me About Children"—Miss Erna Friesen Mennonite Biblical Seminary, Chicago
11:15 "Tell Me About Singing"—Mrs. Joan Veston Enz
12:00 Noon Meal (available at Bethel College Dining Hall for 60 cents) and a Fellowship and Get-Acquainted Hour for Teachers and Leaders
1:30 General Singing and Worship—J. H. Langenwalter
1:45 "Tell Me About the Bible"—Miss Erna Friesen
3:15 Film Strip, "Teaching Juniors"
4:00 Adjournment

There will be no registration fee, and this workshop is open to all who are interested in Christian education for children and youth.

VENTURE IN COOPERATION . . . from page 166

get one hundred per cent attendance. For the school to be effective there must be unity of purpose and some uniformity of program and procedure. Frequent written bulletins of instructions and suggestions as well as the constant personal contact of the director help in achieving this unity.

Are There Advantages?

An interdenominational school does not offer any church the opportunity to emphasize its distinctive teachings, neither to give information regarding its program of work. But there is so much that is common to the faith of all evangelical churches, far more than can be taught in a few weeks of summer school. To challenge our interest and provide us with service projects there are agencies working on an interdenominational basis.

It is economical; the cost is shared by all the community, and due to the large enrollment, pupil costs are relatively low.

A city-wide school offers the opportunity of attendance to *every* child in the community. Parents feel free to send their children as they often do not when the school is sponsored by one church. Children from non-Christian homes are attracted. Children of many churches think about God together and join in work for others in His name. They early experience cooperation in matters of the spirit as well as in those activities purely secular.

There is value to the churches in working cooperatively. Every task commonly shared binds the Christian people of a community together in a fellowship that is richly rewarding to themselves, and every such task accomplished contributes to the presenting of the united front that is such an effective witness to those outside the churches.

We do not have much to boast about as long as we spend more for liquor than we do for milk.

Proposed Registration Act Endangers C. O.'s

Analysis of the Provisions for C. O.'s in the Manpower Registration Act of 1950

On February 27, Rep. Carl Vinson (D., Ga.), Chairman of the House Armed Services Committee, introduced the above-mentioned bill calling for the registration and classification of certain persons "as to their availability for military service."

Sec. 4 (b) (4) of the bill contains only a rudimentary part of the provisions for conscientious objectors contained in Sec. 6 (j) of the Selective Service Act of 1948, and eliminates the safeguards previously established by Congress for the protection of conscience. While the new bill does not provide for inductions it says that registrants shall be classified "as to their availability for military service."

Following is the text of Sec. 4 (b) (4):

"Any person claiming classification as a person conscientiously opposed to participation in war in any form shall, if such claim is not sustained by the local board, be entitled to an appeal, as provided in paragraph (3) of this subsection. Upon the filing of such appeal, the appeal board shall refer such claim to the Department of Justice, which, after appropriate inquiry, shall hold a hearing with respect to the character and good faith of the claim, and the claimant shall be notified of the time and place of such hearing and be afforded an opportunity to appear and give testimony at such hearing. The Department of Justice shall, after such hearing, provide the appeal board with its recommendations as to the disposition of such claim. The appeal board shall, in making its decision, give consideration to the recommendations of the Department of Justice together with the record on appeal from the local board but shall not be bound to follow the recommendations of the Department of Justice. Any person who is classified as a conscientious objector pursuant to this paragraph shall be listed by the local board on a register of conscientious objectors;"

Right of Exemption Imperiled

The new bill omits the first sentence of Sec. 6 (j) in the present law which provides that "Nothing contained in this title shall be construed to require any person to be subject to combatant training and service in the armed forces of the United States who, by reason of religious training and belief is conscientiously opposed to participation in war in any form." This makes it mandatory upon Selective Service to exempt such persons from combatant service and to classify them for exemption. Sec. 4 (b) (4) of the new bill leaves it to the President as to whether any person shall be classified as unavailable for military service. What is now a statutory right for religious claimants is left to the President to decide as he pleases. Under this bill it is possible that no conscientious objectors would be classified as such.

Definition of Conscientious Objection Left to the President

The new bill omits the parts from Sec. 6 (j) which define conscientious objection. It gives no standard for the President to go by. Thus, the President could have the power to say who is an objector, and the protection given to conscientious objectors in the present definition established by Congress would be lost.

I-A-O and IV-E Distinction Removed

Sec. 6 (j) provides an exemption from combatant service and a deferment for those opposed to both combatant and noncombatant service. The new bill makes no such distinction and all objectors are simply lumped together. If an induction act were passed in an emergency, time might not permit the determination of the claim of those objectors opposed to both combatant and noncombatant service and all could be made subject to induction into the army.

Right to Appeal Qualified

Sec. 6 (j) gives an unqualified right of appeal to objectors whose claims are denied. The appeal provision in the new bill makes the appeals of religious claimants

(To next column, lower part)

Urgent Message by Our M.C.C. Washington Representative -- Paul Goering

NATIONAL SERVICE BOARD
FOR RELIGIOUS OBJECTORS

March 6, 1950

Dear Editor:

I want the readers of *The Mennonite* to know the danger to our religious views in the new Vinson bill. If this bill is passed in its present form, it will wipe out the protection for religious claimants established by Congress during the war.

Congress has learned that its policy towards conscientious objectors is supported by the American people and that it works successfully. It is in keeping with the best principles of our government and the aims of international cooperation. But this policy will not be supported if those who are directly concerned remain silent. Mennonites should immediately notify Mr. Vinson and the members of the Armed Services Committee that they want Congress to continue to safeguard religious views in any draft or registration act. Afterwards they can write to their own congressmen. They can, at the same time, give their Christian witness to the danger of following a policy geared to preparation for war.

How should they do this? The best way I think of is to dash off postcards *now* telling Mr. Vinson and members of the Committee what they think. Don't compose an essay with nice-sounding but artificial phrases. Congressmen pay more attention to a farmer who writes on a postcard or piece of paper what he thinks than to a well-worded, typewritten letter with a lot of stuffy argument and platitudes. They get so many fancy plans for world peace and everything else that its refreshing to get something with feelings as human as the following lines: "My son is more useful on the farm than as a soldier. Big armies bring war and hunger. We believe and teach that war is unchristian. Therefore, we don't want them to kill or to be killed." Each one should say in his own words what he thinks, not what he thinks sounds nice.

Since it is likely that most of those who will write at all will think two postcards are a big job, I'd say they should write two rather than attempt more and get discouraged. Pick out one name besides the chairman. I've listed their state and party for information but thats unimportant at this point. There are no votes connected to an issue of this kind and one man is as good as another, except the chairman who is more powerful. But the Committee has the bill now and will vote on it before the whole House does, so that's where the witness needs to be made first.

The patterns of this new bill is to maintain a complete manpower index so that the full manpower of the country can be mobilized in the event of an emergency. It will be kept in readiness for industrial mobilization, civilian defense, UMT, and military service. Vinson hopes to soften opposition to this bill by leaving out any call-up feature which makes the present draft more objectionable. Nothing is said about what will be done with those classified although the bill is obviously tied to the plans of the agencies working on the matters I mentioned.

The following congressmen are members of the House Armed Services Committee:

Carl Vinson, chairman (D. Ga.); Overton Brooks (D. La.); Paul J. Kilday (D. Tex.); Carl T. Durham (D. N.C.); Lansdale G. Sasscer (D. Md.); James J. Heffernan (D. N. Y.); L. Mendel Rivers (D. S. C.); Philip J. Philbin (D. Mass.); F. Edward Hebert (D. La.); Arthur Winstead (D. Miss.); Franck R. Havenner (D. Cal.); Melvin Price (D. Ill.); O. C. Fisher (D. Tex.); Porter Hardy, Jr. (D. Va.); Clyde Doyle (D. Cal.); William J. Green, Jr. (D. Pa.); Edward deGraffenried (D. Ala.); John R. Walsh (D. Ind.); L. Gary Clemente (D. N. Y.).

Dewey Short (R. Mo.); Leslie C. Arends (R. Ill.); W. Sterling Cole (R. N. Y.); Paul W. Shafer (R. Mich.); Charles H. Elston (R. Ohio); Jack Z. Anderson (R. Cal.); William W. Blackney (R. Mich.); Leroy Johnson (R. Cal.); Harry L. Towe (R. N. J.); Leon H. Gavin (R. Pa.); Walter Norblad (R. Ore.); James E. Van Zandt (R. Pa.); Herbert A. Meyer (R. Kan.) James Patterson (R. Conn.)

EASTERN DISTRICT

Quarterly Conference at Perkasie

"THE CHRISTIAN HOME" is the theme of the fourth Quarterly Conference of the Eastern District to be held at the Perkasie Church, March 20, with meetings scheduled for 2:30 and 7:30 P.M. Elmer Hess and J. J. Plenert are slated for messages in the afternoon with a discussion period following. The evening service will feature a panel discussion with A. H. Shultz, A. S. Rosenberger, and Ellis Graber participating. The Secretary, Walter MacDowell asks that all reports for the Annual Conference to be held at Hereford Church, Bally, Pa., May 4-7, be in his hands before April 8.

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subject to the rules made by, the executive branch. See Sec. 4 (b) (3).

Proposed Amendment to H. R. 7442

The substitution of the following language for Section 4(b) (4) pertaining to conscientious objectors is proposed:

"Nothing contained in this Act shall be construed to require any person to be subject to classification as available for military service, who by reason of religious training and belief, is conscientiously opposed to participation in war in any form. Any person claiming classification as unavailable for combatant military service because of such conscientious objections whose claim is sustained by the local board shall, if he is classified as available for military service be classified as available only for noncombatant service, as defined by the President, or shall, if he is found to be conscientiously opposed to classification as available for military service in any form, be classified as unavailable for military service. Any person claiming classification as unavailable for military service or as available only for noncombatant military service because of such conscientious objections shall, if such claim is not sustained by the local board, be entitled to an appeal to the appropriate appeal board. Upon the filing of such appeal, the appeal board shall refer any such claim to the Department of Justice for inquiry and hearing. The Department of Justice, after appropriate inquiry, shall hold a hearing with respect to the character and good faith the objections of the person concerned, and such person shall be notified of the time and place of such hearing. The Department of Justice shall, after such hearing, if the objections are found to be sustained, recommend to the appeal board that (1) if the objector is classified as available for military service, he shall be classified as available only for noncombatant military service as defined by the President, or (2) if the objector is found to be conscientiously opposed to military service in any form, he shall be classified as unavailable for military service. If after such hearing the Department of Justice finds that his objections are not sustained, it shall recommend to the appeal board that such objections be not sustained. The appeal board shall, in making its decision, give consideration to, but shall not be bound to follow, the recommendation of the Department of Justice together with the record on appeal from the local board. Each person whose claim for classification under these provisions is sustained shall be listed by the local board on a register of conscientious objectors."

(To next column)

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Canadian Mennonite Bible College

The Story of Our Youngest Conference School

THE Canadian Mennonite Bible College was begun as a project of the Canadian District Conference in order to meet the present and future needs in Christian Education within the churches of the Conference.

On October 5, 1947, the official opening exercises were held in the Bethel Mennonite Mission Church, 103 Furby St., Winnipeg. For two years the Bethel Mission church served quite suitably as the home of the College.

New Home of Canadian Mennonite Bible College

Arnold J. Regier of Elbing, Kansas, graduate of the Mennonite Biblical Seminary has served as president of the College since its beginning.

The student enrollment during the first two years has varied from 25 to 50 in number, always being on a steady incline. It was seen as a necessity that a new building be obtained for the third year. Conference members, teachers, and students united in prayer for new and adequate facilities. The Lord graciously and marvelously answered.

In May 1949, a large luxurious residence on 515 Wellington Crescent was procured through God's direct and providential guidance. On October 23, 1949 this new edifice (see accompanying picture) was dedicated to the Lord's work and at present serves as the new home of the College family.

Having formerly been used as a home of a family of the more well-to-do residents of the city the college building has to a certain extent retained its simple, unpretentious, homelike appearance. The curtained windows, the fire-places, and the comfortable, rug-covered stair-ways do away with the formal austerity generally associated with college halls.

Family Spirit Prevailing

A comparatively small number of students enables an intimate family-like relationship to be maintained. With one common interest, that of preparing for service in God's kingdom, the students together with the teachers are afforded many blessed times of Christian fellowship in worship, work, and play.

Religious Life

In preparing for Christian service, the devotional and inspirational nurture of the individual soul in fellowship with fellow Christians is of extreme importance.

Our daily chapel periods where guest speakers, teachers, and students contribute in breaking the Word are a constant source of spiritual nourishment. Every Wednesday morning the students under the auspices of the Devotional Committee take charge of the service.

Ever since its inauguration, the college has considered Saturday night as its family evening. The College family gathers for a period of prayer and meditation upon God's Word. This regular communal experience of approaching the throne of grace has contributed toward keeping "the unity of the Spirit in the bond of peace."

Each fall the College observes "Decision Week." Last fall, H. A. Fast of Bethel College served us with very challenging messages and also had private consultations with the students desiring them.

A highlight of the winter term is the Bible Week which is held in the second week in March. This year A. E. Kreider, Goshen, Indiana; Missionary John Thiessen of India, and J. J. Nickel of Langham, Sask., are to be our special speakers. We anticipate a time of heart-searching and Spirit-filling.

by Bill Dick

The Students of the College

by Katherine Klippenstein

THE student body of the Canadian Mennonite Bible College consists of a group of seventy young people who have come from different parts of five Canadian provinces. Because Winnipeg is centrally located in this vast dominion of ours, there are people from the East and West who have had to travel a distance of 1200 miles or more to reach their destination. The easterners have left their homes in the orchards of Ontario to seek these halls of higher learning. Then we think of those who come from the extreme west. Not even the heights of the Rocky Mountains hindered them in their zeal. The majority of the students, however, come from the Prairie Provinces. Many refer to the fertile farms of Manitoba as their home, several have their loved ones on the sunny hillsides of Alberta, and many have fond memories of the rolling plains of Saskatchewan. Although the backgrounds of the students differ insofar as scenery, occupation, and climate is concerned, yet here at college everyone willingly submits to the rules of routine.

It is required that students have first year university as a prerequisite to college. About one half of them are graduates of our Mennonite high schools or Bible schools. Their former profession and occupations are varied. Those who show traces of domineering qualities are the ex-teachers; those who can type without watching the keyboard, have been stenographers; those who understand pain best are the ones who have been in trained in hospitals as orderlies or nurses; those who bake the best buns have spent the most time in their mother's kitchen; those with the steady hand and level head have done the manual work, farming, fruit-growing, or lumbering. Besides this we have four ordained ministers with us, one of whom has served as a missionary to the Mexican people for several years.

Although the past interests of the students have extended in different directions, yet we all have one purpose in mind—to become purer vessels, better fit for the Master's use. Some students will return to their former professions, but with added abilities, more knowledge, and deeper spiritual convictions. Others, however, will look ahead to more distant fields. They hear voices calling them to foreign fields where the shadows of darkness lurk. They see opportunities for Christian service with the M. C. C. or in localities where the flock has no shepherd, or in districts where people live in slums and sin. Even though the future path may not yet be clear, yet one thing is certain, "We'll go where you want us to go, dear Lord." That is our prayer.

The Student Organizations

by Nettie Friesen

In order to successfully carry out a student activity program at our College, there arises a need for well-planned and efficient organizations.

The student-body president, vice-president, secretary, and the chairmen of the devotional, social, and the deputational committees form the student council. These six members, with two faculty sponsors, meet every two weeks, to correlate the various activities of the College, to discuss and attempt to solve problems dealing with the whole College family, and to aim for a well-balanced program of College activities. The student council, in the past, has drawn up a list of principles by which each student individually tests himself in order to foster and encourage a Christian spirit of fellowship, unity, and conduct. At the present, the council is active in drawing up a constitution that may be used for reference in the future. To the student council also falls the responsibility of appointing the other members of the committees already mentioned.

Mrs. Arnold Regier instructing a class in shellcraft at C.M.B.C. 8991

8990
Faculty of C.M.B.C. from left to right—Benno Toews, David Janzen, Pauline E. Jahnke, Arnold J. Regier, I. I. Friesen, Henry Wall, and John Konrad.

Cultural development has significance in the building of Christian character and personality. A group of active, literary-minded students have organized the "Pi Alpha Gamma" Society, meaning "lovers of higher literature." This organization renders a one-hour program every third Tuesday. In the past, several plays have been presented and interesting talks have been given on the different phases of literature. We can say that the Literary Society has been an asset to our College in that it has awakened in us a deeper appreciation for classical literature and drama.

In addition to this organization, the Music Lover's Society has been formed. Its purpose is to develop the appreciation for classical music and for beautiful church and folk music. A group of men of this organization have formed a male chorus, which is conducted by one of the students.

The best relief for mental strain or fatigue, after many hours of intensive study, is a period of physical exercise. Every Wednesday night from 9:00-10:30, the students go to a neighboring gymnasium to engage in volley-ball, calisthenics, and other invigorating activities. We are again refreshed for another week of enthusiastic work.

Another organization that holds a very important place in the College is the Missionary Fellowship Band. This organization encourages the spiritual life and growth of the students. Every three weeks an evening of devotion, prayer, talks by missionaries, or reports, is planned by this Band. It also plans for the noon prayer

(To next page)

Hats Off to the Dishwashers! 8992

meetings held every Tuesday and Thursday. All students are invited to attend these. Intercessions are made, especially for the missionaries, at home and abroad. We have begun a correspondence with different missionaries on the field, and make special mention of them in our prayers. The Fellowship Band has also taken over a city mission work, which is in the form of house-visitation to the different Mennonite people, who might not have a church home at the present. Students make personal contacts, file the information received, and then report to the group. The Missionary Fellowship Band has been a great blessing to us.

We strive to equip ourselves for service and in as many ways as possible, for more efficiency in youth leadership or any field of Christian service in our home churches or in foreign fields.

We are grateful to all the organizations of our College, which have enabled us to perform our work more successfully and have aided us to develop into well-balanced Christian personalities.

Deputation Work

by Henry Wiens

YE are the Light of the World." Matt. 5:14 When we realize the truth of this verse we feel that it is our duty to let our light shine round about us. It is with this thought that we endeavor to witness for our Master and Saviour in our various service activities.

When our College first opened its doors it was in the Bethel Mission Church. Here we were given a cordial invitation by the Young People's Association to join ranks with them in worship and play. This has become a great source of fellowship and inspiration to us.

Another phase of our deputation work is the visits to the nursing homes and hospitals here in Winnipeg. Male and mixed quartets and octets go out on Sundays, sometimes in the morning, other times in the afternoon, and sing for the sick and the suffering in these homes. Many a time a lonely heart has been cheered by the strains of "There is a place of quiet rest, near to the heart of God," or "Abide with me, fast falls the eventide, the darkness deepens, Lord with me abide." Often a soft word spoken in a tone of kindliness, or a faint smile bestowed on the invalid is all they need to cheer them during the long hours of the coming day. Sometimes menial tasks done with a willing hand also show those who are suffering that Christians care, and that there is a God who loves and cares for all. The students, after rendering this service, are filled with praise and thanksgiving to their heavenly Father for health of mind and body, and for the opportunity to live a life of consecrated service for Him, using the gifts and talents He has given them.

Another opportunity for witnessing is in Sunday school work at the College, Bethel Mission Church and the St. Vital area. The latter was organized during the first year of College and is still served by our students.

This has been a brief overview of our outside activities. It is our desire and prayer that our God may be glorified through our services.

The College Octet

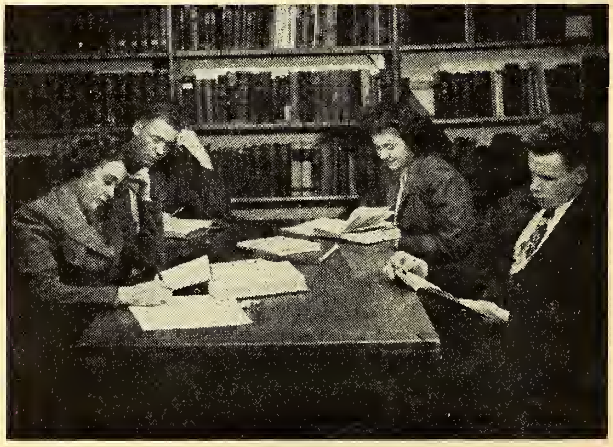
by Bruno Epp

OUR College Octet dates back to the first year of the opening of our College in 1947. The members of this mixed group are chosen by the President and the head of the music department of our college. Each year voice scholarship awards are granted to the members of the Octet. Each member is given one term of private lessons free of charge.

During the past two years, the Octet has had opportunity to serve in our various Mennonite churches of Canada. Programs have been rendered in most of our Conference churches in Manitoba. In the spring of 1948 the Octet made its first extended tour through Saskatchewan visiting our churches there in behalf of the College. Last year the Octet toured Alberta and British Columbia, participating at the Canadian District Conference sessions held at Sardis, B.C. in July. In passing through the State of Washington, programs were given in three of our Mennonite churches there.

At present plans are being made for a tour through some of the Mennonite centers in Minnesota, Kansas, Nebraska, and South Dakota. After closing exercises in June, a two-week tour will be made of the Saskatchewan churches taking in the Canadian Conference sessions to be held at the Rosenort Church at Rosthern, Sask. The Octet traveling in a seven passenger Dodge,

Busy at work 8993



has been accompanied by the president of our College, Arnold J. Regier, on most of its travels.

As an Octet, we appreciate the opportunity we have of becoming acquainted with our own churches. The ultimate purpose of our singing may be fitly expressed with the words of the Psalmist, to "Sing forth the honor of His name: make His name glorious."

The School Dormitories

by John Neufeld

AT present there are two dormitories for the students at the Canadian Mennonite Bible College; one for the women and the other for the men students.

The women's residence is situated on 146 Furby Street, about one-half mile from the College building. It at present accommodates 17 women, besides Pauline Jahnke, the dean of women. The remainder of the women either board out or do light-housekeeping elsewhere in the city.

The women at the residence do all their own housekeeping and cooking. They have divided into different groups and they alternately cook for the entire number. These added duties, besides school work, take considerable time, but most of the girls are appreciative of this opportunity of putting home economics into actual practice.

The men's dormitory occupies the third floor of the College building itself. At present only twenty-five of the men students, or about half of their total number are able to stay here. The remainder also board out elsewhere in the city.

The men's dormitory at the C.M.B.C. is something rather unique and interesting in that the boys do their own cooking. Each day twenty-five men students together eat three meals prepared by themselves in the College kitchen. The entire group is divided into smaller groups of three and these alternately cook for one day of the week. At the beginning of each week a menu is planned for the twenty-one meals of that week. With the able assistance of Pauline Jahnke, who plans the meals and at times helps, the program of light-housekeeping has worked out remarkably well.

Student Work Program

by Ruben Siemens

IT is only to be expected that a large amount of work will be required to keep a fine building like ours in shape. To take care of this the students have willingly consented to do twelve hours of "gratis" work each term.

If you should enter our College building between 4:30 and 5:30 o'clock on a week-day, the following scene would attest this. One or two girls are each pushing a mop; another is dusting desks and tables or cleaning the blackboard; and, one of the boys is cleaning the heavy rugs on the stairs with a vacuum cleaner.

On Saturday mornings you see a few boys down on their knees in the classroom busily applying "Johnson's" wax to the floor. One of the repairmen is fixing chairs or mending some other things that have given way.

After a snowstorm the snow-shovellers are ushered upon the scene. It is their duty to see that walks, steps, and driveways are kept clean. Some of the students put in their gratis work by working in the office, by assisting the librarian, or by doing publication work.

We think that in this way we can, in a small measure at least, express our gratitude to our Conference for all they have done for us in procuring this splendid building. Through it we also wish to express our thanks to God who has so marvelously answered prayers.

It has been gratifying to behold how willingly the students have done this work. If we were to use a motto for our work we would take Ephesians 6:5: "Do everything as unto Christ." It does not matter how common or menial the task; if it is done in the right spirit it can serve to the honor and glory of God.

I FOLLOWED A SMILE

W. L. Stidger, professor at Boston University School of Theology, died last August. Author of 53 books, he pioneered the first course in radio preaching at any theological school. In *Sermon Stories of Faith and Hope* (Abingdon-Cokesbury), he tells this incident:

One day, as an experiment, I followed a smile. I saw a newsboy smile at a man to whom he sold a paper. I followed that man, saw him infect ten people in one square. He got on a bus and smiled at the conductor. The conductor infected everybody in the bus. I followed that businessman to his office. He spread the contagion of that smile to six people standing waiting for an elevator. He had infected ten more people before we reached his floor. He infected the receptionist at the information desk, who continued to spread the infection. Later, I told the businessman what had happened that morning when he caught that smile from the newsboy, and we had a good laugh over the adventure... I told the story to 500 men at a Rotary Club luncheon—and started the contagion of smiles on a wider round. Try it.—*Quote.*

PRAYER DOES THIS—AND MORE!

Hyslop, speaking before the British Medical Association, once said: "The best medicine which my pratice has discovered is prayer. The exercise of prayer in those who habitually practice it must be regarded as the most adequate and normal of all the pacifiers of the mind and calmers of the mind and calmers of the nerves.

"As one whose whole life has been concerned with the sufferings of the mind, I would state that of all the hygenic measures to counteract disturbed sleep, depression of spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer.

"It is of the highest importance, merely from a physical point of view, to teach children to hold daily communion with God. Such a habit does more to quiet the spirit and strengthen the soul to overcome mere incidental emotionalism, than any other therapeutic agency known to me."

—*The Torch Bearer.*

"The liquor traffic is sacrilege, for it seeks profit from the damnation of human souls."—Dr. Harry Emerson Fosdick.

Beyond Our Own

Plans for a national Protestant television library are to be formulated shortly by the Protestant Radio Commission and the Protestant Film Commission, it was announced at a five-day television workshop sponsored by the Protestant Radio Commission with Station WHEN in Syracuse. A rotating plan will enable local religious organizations to service television stations with religious films.—

It took eight nuns a total of 1,178 days to complete the magnificent robe which Pope Pius XII wore Christmas Eve at the opening ceremony of the Holy Year of 1950.—*Covenant Weekly*

GERMANY. Nearly 5,225,000 Germans are still missing or detained in foreign countries as prisoners of war or civil internees, according to Pastor Hans Merten, head of the POW department in the Bonn government's Ministry for Refugee Affairs. He said the missing include 1,500,000 former German soldiers and 3,000,000 German nationals formerly living in Czechoslovakia, Hungary, and Romania. Pastor Merten reported that 500,000 POWs, of whom 400,000 are being held by Russia, are in postal communication with their families. Also detained in the Soviet Union, Pastor Merten declared, are 150,000 interned German women and 25,000 members of German auxiliary forces and Red Cross nurses. In addition, he said, 40,000 Germans are serving in the French Foreign Legion.

Watchman-Examiner

BOSTON, MASSACHUSETTS. — A total of 105,000 persons attended an 18-day revival campaign conducted in Boston, Mass., by Billy Graham, 31-year-old evangelist, it is announced by Harold John Ockenga, pastor of Park Street church, which sponsored the meetings. He said there were 3,000 conversions as a result of the campaign which had the support of 75 Boston area churches. —*Watchman-Examiner*

AS A RESULT of a fervent evangelistic campaign conducted by Billy Graham last fall, prominent Roman Catholic track star, Louis Zamperini denounced Roman Catholicism and accepted Christ as his Saviour. The holder of two collegiate records for the mile run, and famous for seizing a Nazi flag at the Berlin Olympics in 1936, Zamperini was shot down during World War II, spent 47 days on a life raft and two years in a Japanese prison. "It's difficult for anyone who came through the things I did to forget God," he says, "but I did."—*The Covenant Weekly*

CHICAGO. — The Temperance League of America, with headquarters in Washington, D.C., and the National Temperance Movement, Inc., with headquarters in Chicago, Illinois, on January 26 and 27, in Chicago, voted to unite in one great temperance movement in America under the name National Temperance League, Inc. The unification will be completed at the Biennial Convention later this year, and united operation will be a reality not later than January 1, 1951.—*The Spotlight*

Please enclose this label when writing.

"Reader Says"

....(Continued from page 168)....

point of stagnation in our growth in Christ; that each of us will have a burden for lost souls and a personal responsibility in witness of our Lord. Will you pray too, that God will purify our churches and make us a Glory to His name?

ElDoris Balzer
Wheaton College
Wheaton, Illinois

(We appreciate this first-hand sympathetic account of what transpired at Wheaton College. As the editorial in the Feb. 28 issue of THE MENNONITE insisted we are glad to join with Miss Balzer in praying for more of the movement of the Spirit. But we also insist that it must be according to her statement "when the Spirit works, God calls sin—sin, with no degree of it, and demands that every wrong be righted" *and not* according to the kind of gradual repentance implied in her next two paragraphs which contradicts what she has just said. It is ever the business of the true Church to speak clearly and decisively against all sin. Furthermore, it is our feeling that her statement that "revival is not an experience but a person—Christ and the probing God" is surely somewhat questionable. If she means only the human element when she speaks of experience then perhaps we can understand why she says what she does. But revival is God working in man as well as for man. The Incarnation of Christ, God experiencing human flesh, is what gives the atonement through His blood, meaning. Christ is God, but He is also perfect man, as the Church has always believed, and as such is the supreme experience of our race that is lost in sin. We are afraid that this tendency to lift a particular experience above the realm of the human is an attempt to lift it above criticism—a common tendency of most churches and especially the Roman Catholic Church. Let us never forget this: God's part in our experience is beyond criticism, but never man's expression of that experience except that of the Man of Calvary. In closing, we reaffirm our basic unity of concern with Miss Balzer "that each of us will have a burden for lost souls and a personal responsibility in witness for our Lord."—Ed.)

"VOICE OUT OF THE WILDERNESS"

Dear Editor:

I am a high school girl and have just lately started getting THE MENNONITE. I read them through from cover to cover and "take it all in."

THE MENNONITE expresses, to me, the ideals of Christian living. The high school I attend is no exception —it is somewhat like infidelity, and it takes quite a struggle on my part to withstand and resist the invisible chord that continually tries to draw me out of a spiritual realm into the worldly realm. THE MENNONITE is a great encouragement to stand for Christ and Christian principles.

News and articles from the mission fields are most impressive to me, and are such a challenge!

The editorials also, are very inspiring. Here is the statement that rather struck me, "The outreach of our concern for our fellowmen measures rather accurately the depth of our own experience." "The Lost Gospel," by Ronald von Riesen shows clearly the necessity of evangelism, and awakens one's concern for our fellowmen.

We are snowbound 10 miles from church and THE MENNONITE comes to us across these snowladen prairies, as a "voice out of the wilderness." So keep up your good work! The Lord will reward you.

A sincere reader,
Margaret Klippenstein
Rush Lake, Sask.

Dear Editor:

We have felt that you have the courage to say things that need be said.

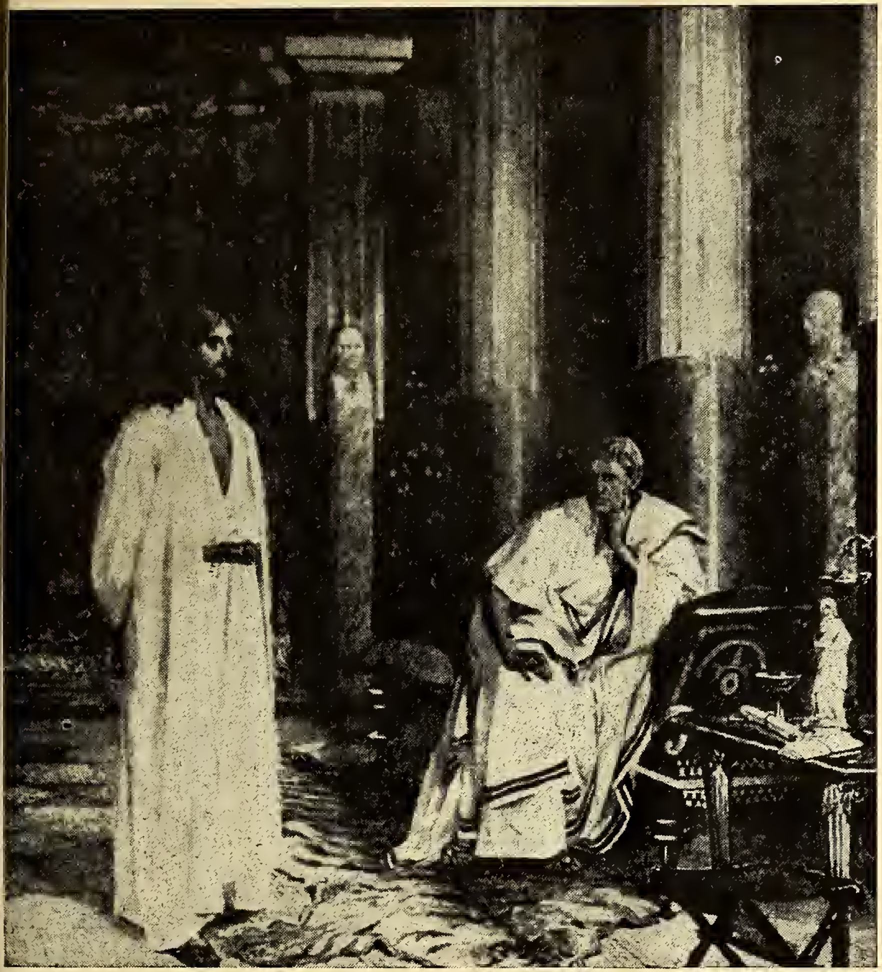
Sincere greetings,
J. John Friesen
Butterfield, Minnesota

MENNONITE LIBRARY

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 65 — March 21, 1950 — Number 12



Courtesy *Gospel Messenger*

You Must Choose!

On all the earth two kingdoms now remain,
The kingdom of this world and of the Lord
The one, content no longer with the sword
That takes but one life, now with murderous rain
Blankets whole towns with ruin, death and pain.
The other is not seen, not yet outpoured
In visible might, yet here and now adored
By those whose hearts are bound by love's bright chain.

You must choose. You are no longer free
To dally with them both. The time's too late.
Our cities all must share in Sodom's fate,
And where's the ark to ride a brimstone sea
Except a manger? What except the Blood of Christ
Can quench the fire of this last flood?

—Kenneth Boulding

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by Andrew Shelly

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by Jesse Ziegler

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The Mennonite

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Of Your Pen Acquaintance

ANDREW SHELLY ("The Glorious Circle for the Vicious Circle"), shuttling between the Seminary and Stirling Avenue Church, Kitchener, Ontario, contrary to previous announcement, is still dividing his time between pastor and Seminary field worker.

JESSE ZIEGLER ("A Heart-Searching Confession"), Chicago, is professor of psychology and mental hygiene at Bethany Biblical Seminary.

EMMA RUTH ("From Himalyas to Cape Comorin"), Reedley California, is teaching music at Kodaikanal School for the children of missionaries.

The Reader Says

Dear Editor:

This is to express my appreciation to you for your editorial on page 131 in the February 28, 1950, issue of your paper. It seems to me you have called attention to some pretty important things in regards to evaluating revivals and similar expressions of devotion.

Grant M. Stoltzfus, Editor
The Mennonite Community
Published by Old Mennonites

GOD'S PRESENCE

To stand at night, near the Lakeside shore
When all is so dark and chill—
To hear the "swish" of the "whitecap" waves,
Thus echoing, "Peace, be still."
To see the moon with its golden light,
Through the fleecy cloudlets shine,
Is to stand in awe—to ponder anew,
God's nature and pow'r divine.

To stand and look on beyond that shore,
To the skyline's radiant light;
To hear the cars on the outer drive
Go "speeding" on through the night;
To pause and whisper a silent prayer,
For all who are passing by,
Is to stand in awe—with a greatful heart
And know God's presence is nigh.

—Frieda Claassen.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

March 19-24, Annual Bible Week at Freeman Junior College, Jesse H. Ziegler, Bethany Biblical Seminary, Chicago, Illinois, speaker.
March 20, Eastern District Fourth Quarterly Conference Perkasie Church, theme: "The Christian Home."
March 25, Western District Summer Bible School Workshop, Memorial Hall, North Newton, Kansas.
March 26, 1950, Mennonite Men's Chorus Festival, Memorial Hall, North Newton, Kansas, 2:00 P.M.

APRIL

April 1, 2, Foreign Student Conference, Bethel College, North Newton, Kansas.
April 2, Palm Sunday.
April 2 to 9, General Conference Week of Witnessing.
April 7, Good Friday.
April 9, 1950, Easter.
April 11, Council of Committees, Western District Conference, Memorial Hall, North Newton, 9:30 A.M.
April 14-16 Mission Institute, Bluffton College
April 23, Conference Sunday, Theme, "The Ministry of Reconciliation."
April 23, Western District S. S. Convention.
April 27-30, Middle District Conference, First Church, Wadsworth, Ohio.

MAY

May 4-7, Eastern District Conference, Hereford Church, Bally, Pennsylvania.
May 7, 1950, Mennonite Song Festival, Memorial Hall, North Newton, Kansas, 2:30 and 8:00 p.m.
May 7, Hymn Festival of the five northern Indiana churches at the Topeka Church, Topeka, Indiana.
May 28, 1950, Pentecost.
May 28, Mennonite Biblical Seminary Commencement, Conrad Bergendoff, president, Augustana College and Theological Seminary, Rock Island, Illinois, speaker.
May 28, Baccalaureate service for Freeman Junior College. Russell Mast, pastor of the Salem-Zion Church, speaker.
May 30, Bethel College, Commencement, 10:00 A.M. D. D. Eitzen, speaker.

JUNE

June 1, Commencement, Freeman Junior College, with E. W. Harrington, Dean of University of South Dakota, speaker.
June 5, Bluffton College, Fiftieth Annual Commencement, D. Elton Trueblood, speaker.
June 10-14, Northern District Conference, at the Gospel Church, Mountain Lake, Minnesota.
June 14-18, Pacific District Conference, Dallas, Oregon. Officers meeting, 14th; workers conference, 15th; conference proper, evening of 15th.
June 22, Canadian Mennonite Bible College, Commencement, 10:00 a.m.

JULY

July 1-5, tentative dates for the Canadian District Conference Sessions, the Rosenort Church at Rosthern, Saskatchewan.

AUGUST

August 4-7, Central District Conference, Calvary Church, Washington, Illinois.
August 18-23, General Conference Minister's Retreat.
August 23-30, 1950. General Conference Sessions, Freeman, South Dakota.
December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Editorials

PROPHECY is being fulfilled today! In Amos 1:13 it reads "...they have ripped up the women with child...that they may enlarge their own borders." On Wednesday morning, October 7, 1949, eighteen-year-old Mrs. Mary Garcia, the young Latin-American mother-to-be, had just left her flat on the fifth floor of a moldering tenement-house in the heart of New York's East Harlem. She was going to the hospital to have her baby. She cautiously descended the worn marble stairs that concealed the age-weakened supports underneath. As she reached the third floor, the rotten landing collapsed, and she crashed through another landing to the first floor. It is a matter of fact that a number of landlords of the area have been fined and jailed since, because of failure to make their dwellings safe for people. Here is a typical illustration of selfish man exploiting his fellowman—endangering the very lives of people for a few extra dollars. This is a phase of prophecy we have completely neglected while trying to divine the future or point to the specific antichrist. There is something eternal about prophecy. It shows that man the sinner differs little from age to age. The temptation to *use* the souls of men, which are of infinite worth, to gain a few bloody dollars is not a relic of primitive times. There is a fundamental principle that applies far more widely than to landlords; it applies to irresponsible tenants as well, it applies to irresponsible labor as well as irresponsible management. It applies to the church as it hires personnel as well as to business. That principle is found in Mark 10:45: "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." That principle simply stated is not to *use* souls but to *serve* souls and in serving them lead them to the Saviour.

WHAT IS THE MATTER WITH THE CHURCH of today? This question is being raised repeatedly in our Sunday school lessons as we read about the dynamic quality of the early church. One wonders whether Elton Trueblood in a message to the young seminary students at Rock Island did not have the answer when in his address entitled "Converting the Unconverted Christians in the Pew," he pointed out that the Christian church with its membership running into the tens of millions is our greatest mission field. We quote further from his message: "Many are ready and willing to be changed from paper members to real members . . . . A little tinkering will not do—the time is too late, the issue too great. There must be a revolution in the church. What is needed is a totally different conception of what Christian society is. Today people think, 'Oh yes, it is a fine thing to have a church in the community. It raises the moral standard. If some people want to go, I say let them go. I have nothing against it. I believe in religious freedom. I am even willing to give a little. Moreover, it is a good place to send the children on Sunday morning. Yes sir, it keeps them out of the house and gives dad a rest after a hard week's work. It is a nice place to go to on Easter.' People go only as observers, sing a little, put a coin into the collection plate and tell the minister how much they have enjoyed the sermon and the minister wonders what he has left unsaid because they should not have enjoyed the sermon. Such a church is not going to change the world.

"But there is a great searching alternative. According to the New Testament conception it was a militant order, not a group sitting on benches being entertained by one man. All were ambassadors, ministers, missionaries. It was a missionary band and not much else. They were not an audience. They merely had a briefing period once a week. In early Quaker days a Quaker was a missionary by definition. [The Anabaptists too were, everyone, a missionary.] Make the church an order—a militant order—no matter how the individual member earns his living. When Jesus gives us his yoke he means for us to use it to carry something. Expect members of the Christian society to be frankly different from the world. They often have to stand against the world. It is possible that the prisons will again become full of Christians as in early Christian history. Do not tone down the message. The Communists do not do that with their message. How often did Jesus warn instead of beg. He offered tears, danger, and asked them whether they were able to drink the cup. The church will have to become smaller before it can become larger."

Profanity is the effort of a weak mind, trying to express itself forcibly.

QUITE A NUMBER of our churches still use the plan of scheduling offerings for various Conference causes on certain Sundays or groups of Sundays during the year. The larger causes get several Sundays while the smaller causes get one Sunday or may even be lumped together on one Sunday. If a church takes seriously its obligation to its local constituency, the district conference, and the General Conference, it will refuse to let such factors as unfavorable weather, pet conference projects on the part of people or leaders, or even irregular attendance upon the part of some of its members, endanger such an imperative ministry as the church seeks to carry out in its various phases. As a Conference we have been led, under the guidance of the Holy Spirit, to think that the work of the Kingdom prospers, not in proportion to the effectiveness of any specific board, whether it be the Board of Education, Publication, Relief, Home or Foreign Missions, or Mutual Aid; but, rather, in proportion to our support of the whole even though we may have personal

(Continued on page 191)

Vicarious Suffering

The Glorious Circle for the Vicious Circle

by Andrew Shelly

"For he hath made him to be sin for us who knew no sin . . ." (II Cor. 5:21).

THE cross of Christ is referred to in every book of the New Testament except three short epistles—Philemon, 2 John and 3 John. Certainly, the sacrifice of Jesus on the cross and His glorious resurrection, was the center of the messages of the early leaders of the Church. Throughout the Book of Acts we note these references: the recorded utterances of Peter, Stephen, Philip, Paul and others. In the Epistles, the same keynote is struck. And, if we were to choose one symbol of the Christian church, it would have to be the cross.

In a mission in which I worked in Philadelphia we had a sign: "We preach a vacant cross and an empty tomb"—the crucified and risen Saviour!

The heart of the message of the cross is the vicarious suffering and death of Jesus. Without this central truth, the cross has merely sentimental value. The significant thing was not *a* cross, but *the* cross! The "Christ of the Cross" gives the meaning! Jesus Christ, "who knew no sin" was made "to be sin for us." The guiltless suffered for the guilty, the just for the unjust, the righteous for the unrighteous!

If we would drink deeply of the full meaning of the cross we must go beyond the 'receiving-end' of it: we must realize that we have been "bought with a price," and we belong to another! This starts into motion a "glorious circle" of blessing: the more we give ourselves, the more we receive; and, the more we receive, the more we can and want to give!

There we have the "vicarious" aspect of the suffering. The word means "in behalf of," "instead of." The central truth of our faith is that "while we were yet sinners Christ died for us." To the Galatians (3:13), Paul writes: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree."

But, "vicarous suffering" has another side: our side! It is well that as we approach the Passion Week, we meditate upon the wonder of wonders that Jesus Christ shed His blood for our redemption. But, we also need to meditate on the meaning of the word "vicarious" for us—as a natural and logical outcome of our acceptance of the work of Christ in our behalf.

After Peter's great declaration at Caesarea Philippi, Jesus revealed more fully that which would befall Him. During that same interview Jesus uttered the words: "If any man will come after me, let him deny himself, and take up his cross and follow me."

George G. Pidgeon has written a book called *Vicarious Living*. In this book he has a chapter on "The Call For Redeemers." He quotes St. Paul: "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church." (Col. 1:24).

Pidgeon writes: "It cost God His Son to redeem the world from death; those who would round out His work and carry it to completeness in each generation, must be prepared to put their lives into the redemption of the lost. Life comes only from life; there is life for the dead-in-sin only in the devotion of other lives to their salvation." He says we need "men and women Christ-possessed . . . "

Some people try to avoid even the suffering which they deserve. Others are resigned to suffer that which they deserve. But, how many are willing to suffer that which they feel they do not deserve "for the sake" of others?

Is it not striking that in view of all this clear teaching of the Word of God, that we are so slow to realize our woeful shortcomings? Is it not tragic that frequently the "children of the world" are more willing to sacrifice than "the children of light?" How can we behold the Christ of the Cross in his vicarious suffering for us when we realize that the "children of the world" contribute on the average three times as much in money for such things as liquor as we do for the entire plans of Christ for His Kingdom? How can we explain our unwillingness to sacrifice in time and service when He was willing to "empty Himself" completely for us.

If we would drink deeply of the full meaning of the cross we must go beyond the receiving-end of it: we must realize that we have been "bought with a price," and we belong to another! This starts into motion a "glorious circle" of blessing: the more we give ourselves the more we receive; and the more we receive, the more we can and want to give! A few days ago Miss Carrie ten Boom, Holland, challenged a great mass meeting to explore more deeply the "Riches of Christ." Strange—or is it strange?—she advocated the same method Jesus did! How much more wonderful is this "glorious circle" than the "vicious circle" of those who would "lose their lives," and in the effort lose that for which they seek!

Let us—each one—this Lenten season go to the very heart of the glorious message of the cross of Jesus.

Dr. Hugh A. Brimm, executive secretary of the Social Service Commission of the Southern Baptist Convention, said the "only truthful liquor ad I have ever found is this: 'The road to ruin, walk in—wobble out—at La Victoria Bar, one and a half miles south of Estamica, New Mexico'."

From the Mission Front

India, From the Himalayas to Cape Comorin

by Emma Ruth

(This is the second article in recent issues of THE MENNONITE telling of the experiences of non-missionary personnel on the mission field. The material is taken from a letter by Emma Ruth to her friends in America. Miss Ruth is spending several years as music instructor at Kodaikanal, a school for the the children of missionaries.)

Kodaikanal School
Kodaikanal, South India
January, 1950

I WANT to tell you something of the wonderful trip I enjoyed during our vacation. Elizabeth Boehr, on the staff here, and I were agreed on what we wanted to see. It covered India from Darjeeling in the Himalayas to Cape Comorin, the southern most tip, where the waters of three seas are mingled.

Because of the season of the year, we went almost directly to Darjeeling (7,000 ft.), one of the oldest and most famous of India's hill stations. The view from there of Mt. Kanchanjunga (28,000) is one of the most magnificent sights in the world, I suppose. So near it seems, you feel you could put out your hand and almost touch those snowy white peaks and yet they are 50 miles away. Everyone hopes to get a glimpse of Everest while at Darjeeling, even though it is only a tiny peak a 100 miles away. We were no exception. We went for sunset view from Tiger Hill, but were met with a blank wall of grey fog when we reached the top. We almost despaired of seeing it, when just at sunset the horizon was swept clean as with one breath, and the whole panorama was silhouetted against the evening sky. The fluffy white clouds were rolling beneath us, as we stood in wonder and amazement, looking at this stupendous piece of God's creation. We went away humbly grateful.

Memorial to Faith and Courage

Coming south we had two days at Calcutta—the port which has seen the eager arrival of so many of our missionary friends or their departure after having spent so much of themselves in this needy land. At Lee Memorial, a mission school with some 500 children, and incidentally rooms for guests, we heard the story of the Lee family, who lost six children in one night in a landslide at Darjeeling. This home is truly a memorial to the faith and courage of the Lees. At meal time all the guests are gathered around a long table, family style. The family is rarely the same for two meals, for the guests come from all parts of the world on all kinds of missions. That contact alone was a thrilling experience.

Shiny 1949 Models Beside Oxcarts

At Hyderabad we saw the old and new intermingled, as you do everywhere. Shiny 1949 model American cars and creaking oxcarts in the same traffic. Our friends, the Hieberts loaded us—10 in all—into their station wagon and we made a quick tour of their field, seeing the wonderful work that is being done and enjoying real American food, including fried chicken and ice cream. At Cochin—west coast—we slept in a mosquito infested house (by mistake), but sat all day in front of the elegant Malabar Hotal, watching the endless variety of water-craft weaving back and forth on the beautiful harbor. There are always compensations. Travancore, famed for its tropical vegetation was all we expected and more—cocoanut palms, banana trees, rice fields of the greenst green, and water canals everywhere.

Oldest of Syrian Churches

It was in Kottayam where we saw one of the oldest churches of the Syrian Christians, who date their origin to the preaching of St. Thomas in 52 A. D. They have no explanation for the fact that they kept the Light hidden under a bushel, so to say, through all these centuries. Now they are getting busy.

The biggest thrill came when we stood—you can see the spot on the map—with our feet on the southern most tip of India, looking out upon the waters of the Bay of Bengal to the east, the Indian Ocean to the south and the Arabian Sea to the west. Though it is holy water—there is a Hindu temple right on the point—we couldn't resist dipping our toes in. A few sailing vessels and other boats were plying the blue waters. We stood watching until the sun had set behind the watery horizon.

Darkest Works and Brightest Fruits

At Madura, our last stop—only 70 miles from here—we saw the darkest works of Hinduism and the brightest fruits of Christian mission, more than a 100 years of work, side by side. How the two can continue to exist together is hard to understand. Everywhere you go you find the two campanion institutions of the church—the school and the hospital. The filth in the famous Hindu temple there, physical and moral, is about the greatest contrast you can imagine to the immaculate modern mission hospital and the schools. "The Light shineth in darkness; and the darkness compre-

(Continued on page 191)

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For Lent

A Heart-Searching Confession

by Jesse Ziegler

Congregation may join in reading whatever seems true to your own inner need for confession.

People: O Lord, as we appear in the white light of thy presence we become aware of our own sinfulness and that we are poor, and weak, and undone. We have turned everyone to his own way and forsaken thy way. We have sinned and come short of thy glorious expectation.

Minister: Father, have mercy upon us.

People: We come confessing that from the time that we first knew right from wrong we have made many choices of the wrong. We have hidden many such choices deep within us. No one knows the things we have done that make us unable to speak clearly with regard to sin—no one knows—but thou God, who seest our inmost parts, knowest us well.

Minister: Lord, have mercy upon us.

People: The days of high school and colleges contribute to the burden of our guilt and shame. We have dates seeking exploits rather than comradeship. We strove hard for office and neglected the kindliness we might have shown. We were often inconsiderate of parents who loved us.

Minister: God, have mercy upon us.

People: We confess that attitudes toward many of thy children ,our brothers, are not right. We believe forced segregation according to race is wrong but we easily acquiesce. We join in discussing the problems of unfairness to other races and then comfortably feel we have done our duty.

Minister: Father of all, have mercy upon us.

People: We have been participants in war-making ing society. We tried to stay out of participation, but thou knowest how far we failed. We helped to maintain high morale, we paid taxes on income, on railroad fares, and in many other hidden places. Our hearts sank when we heard of reverses to our armies and we secretly felt hope when our armies were winning. We had our expenses paid in college or seminary or C.P.S. with profits of war making. And then we looked at the fellows in the army and thanked thee that we were better than they while closing our eyes to our own participation.

Minister: Lord, be merciful unto us.

People: The lives of some who have given up so much for Thee remind us of how much we live for *things*. We catch ourselves figuring how many new *things* each pay will secure. We find ourselves buying *things* instead of new shares in the program of the church.

Minister: God, have mercy on us.

People: We delight in those things that are sensual even when we want to take delight in the spiritual. We look at persons of the other sex as stimulants for our appetites rather than as potential brothers and sisters in Christ Jesus. We have prostituted the beauty of thy highest creation to the satisfaction of our senses.

Minster: Lord, have mercy upon us.

People: We neglect those disciplines of the spirit which could help us to be more like Jesus. We get up too late to have morning prayers and are too tired to pray in the evening. We have so much reading to do that we leave our Bibles untouched except when we want to prove something. There just is no time in our schedule for meditation.

Minister: God have mercy on us.

People: We are ashamed as we consider our giving of money to thee. Our puny dollar bills come far short of being the minimum tithe. The Conference Budget isn't being met, programs are being cut—we

suppose because we give dollar bills instead of a tithe.

Minister: Lord, be merciful unto us.

People: It is so easy to miss Sunday School. It is the one morning we can sleep, but we know our support should be given the Sunday School. We have become neglectful.

Minister: God, be merciful unto us.

People: We have often buried our talents and hidden our light under a bushel of timidity, or tiredness, or inferiority feelings.

Minister: Lord, be merciful unto us.

People: We find it much easier to conform our behavior and thinking to patterns of this world set by newspaper, radio, mail-order catalog, the expectation of society, than to have our minds transformed by giving ourselves to thee.

Minister: Lord, have mercy on us.

People: We become aware sometimes that we are contributing to the continued dismemberment of the Body of Christ not entirely on the basis of principle. Sometimes we get just an inkling that our pride and fear for security may be influencing us.

Minister: God, have mercy on us.

People: Most of all, Lord, we are aware of our sinful failure to spend time in witnessing to the Gospel and winning people for Christ who must miss so much unless they find Him.

Minister: God, have mercy upon us.

HIMALAYAS TO CAPE . . . from page 189

hended it not," is certainly true here. What a tremendous work is being carried on by the church for the healing of the body, mind, and soul of India. Yet it seems but a drop in the bucket, a tiny bit of leaven at work. Over and over again—north and south—we saw the Indians bowing down to wood and stone. And what horrible images they have of their gods—gods that are no gods. Continue to uphold the work and the workers in your prayers, that the Light may penetrate the "gross darkness."

We arrived back here in time to spend Christmas in lovely Kodaikanal, where it seems to be spring eternally. A few more days and our missionary children from Burma, Ceylon, Arabia and India will be converging on this place. We will be glad to see all of them again. School begins January 19. Many of you have asked about my return to the States. The Golden Jubilee of our mission in C.P., which I hope to attend, will be held late in December 1950. It also happens that I have a number of super piano students, who will be graduating in May '51. So that might be a reason for extending my stay into 1951.

It Is Being Done

JUST THE BEGINNING OF THINGS

In one of our Mennonite communities a lay evangelistic visitation program was undertaken. People went out by two's to call on homes. Fifteen teams went out one evening to call on people. That was just the beginning of things.

The pastor of one of the churches that took part writes, "I have found since that time members have been coming to me with questions concerning places which they might visit—also concerning encouraging reports as to contacts which they have had since that time with the one whom they went to see on the first assignment.

"There is no better training place than out in the homes of people whom members of our churches are anxious to win. I find them becoming so conscious of their inadequacy in Bible knowledge. I find them requesting prayer that as they go to make a certain call, words may be given to them and that they might be tactful in winning that one to a love of our Lord and Saviour Jesus Christ.

"Quite often after a visit or two a report is given with a probable suggestion as to what the deepest need of the individual may be. Often the request comes that the pastor follow up these particular calls with an effort to supply the type of nurture which may be needed most.

"I am of the opinion that this type of lay evangelistic effort should not be centered only in one week of the year, but it should be a continuing project."—Reported by Evangelism Committee

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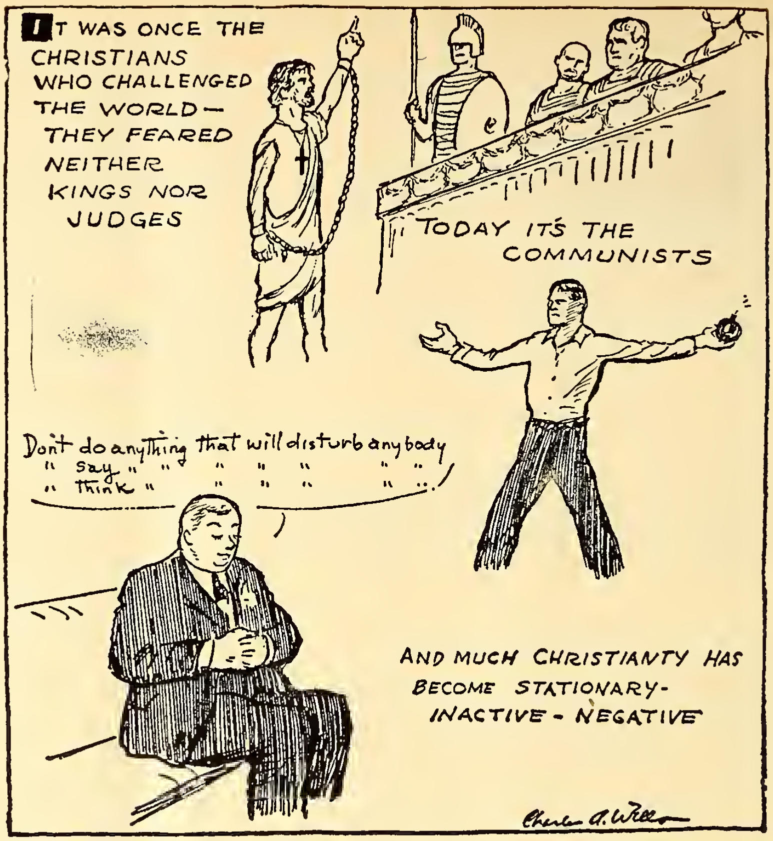
EDITORIALS . . . . from page 187

preferences. While it is true that we are democratic in procedures, we must not forget that democracy stands or falls with responsibility. At Conference, through democratic procedures, our delegates reach decisions. If that democratic procedure is to mean anything, the churches represented should follow through. Freedom without responsibility all along the line leads to anarchy—the exact opposite of the Scriptural injunction to do all things "decently and in order." We offer two positive suggestions. Let each church consider sending in most of its gifts to General Conference Headquarters earmarked "to be divided according to percentage requested by each of the various boards and committees (see "Conference Stewardship Thermometer" on back page) that they may carry out their assignment according to the instructions, decisions, and regulations of Conference." Then let us, if we really mean business as a Conference church encourage our people to support the entire program of the General Conference by systematically calling attention to the variety of needs served through the Conference. This may be done by means of posters, public announcements, bulletin inserts, sermons and sermon illustrations, and themes for young peoples meetings and class meetings, men's and women's meetings.—J.J.E.

An Awakening Needed

For several centuries the Church and the Christian leaders kept the world in turmoil. The rulers and the rich and powerful wanted to maintain the "status quo" unchallenged; war was a pastime for kings; cruel injustices and human bondage existed in endless forms. But with the Church there was no compromise. Till about 400 A. D., the Church was pacifist; Christians refused to bear arms; Roman soldiers who became converted threw away their swords; the Christians preached a hearty sharing of possessions; their attitude toward property was in terms of strict stewardship—with wealth only recognized as it served the needs of men and the Kingdom of God. No wonder they turned the world upside down! We are not suggesting that the Christian today return to those early extremes,—but if the Church had continued its challenge of power, selfishness and injustice in the name of love and redemption, the evil growth of communism would never have found ground for its roots.


IT WAS ONCE THE CHRISTIANS WHO CHALLENGED THE WORLD— THEY FEARED NEITHER KINGS NOR JUDGES
TODAY ITS THE COMMUNISTS
Don't do anything that will disturb anybody
" say " " " " " " "
" think " " " " " "
AND MUCH CHRISTIANTY HAS BECOME STATIONARY-INACTIVE-NEGATIVE
Charles A. Wells

WHAT THEY SAY . . . . . about The Handbook to the Mennonite Hymnary

"ONE OF THE BEST HYMNBOOKS OF recent years is the one published by the Mennonites, a grand collection of the solid hymns of the Church with a good, but not disproportionate, representation of hymns and chorales of German origin. The present *Handbook* gives data about both the words and the music of each number in this book, facts about authors and composers, and helpful suggestions concerning interpretation and use, all very concisely stated and with no sentimental gush. The German originals are given, and in at least one case a Greek original, of translated hymns. Since a great part of the material in the *Mennonite Hymnary* is common to all standard collections, the handbook will be of value to those who use other hymnbooks."—*The Christian Century.*

YOU NAME IT

If you are a Sunday school secretary or a church treasurer or a secretary of a church on the Hundred-Per-Cent Plan, you will probably have learned from experience that it is always helpful, when you correspond about affairs of your church, to name the church.

You name it! Name it correctly. And we make this further suggestion that at the top of the page, before you indicate the date, write the correct official name of the church or the Sunday school whom you are representing. That will always make it possible for the preson to whom you are writing to identify this letter with the proper church so that all the correspondence in the file for that church is filed in one folder, and all of the records concerning money matters are in one account.

That's why we say: "You name it." Everyone will thank you for it.

HELP! HELP!

One of our conference book stores, the Mennonite Book Concern, Berne, Ind., has a surplus of 1950 Higley's S. S. Commentaries, which regularly sell for $1.50, but to move these, they offer them at 90c each. They also have a few 1950 *Daily Talks with God*, regularly $1.00, now 606c. If you can use either of these, send your order with check immediately to Mennonite Book Concern, Berne, Ind.

Our
Colleges and Seminary

HAROLD UREY SPEAKS AT SEMINARY

HAROLD UREY, famous atomic scientist, who had a major roll in developing the atom bomb, gave his audience a chilling picture of tremendous military force on which the hopes of this nation are resting. While he failed to convince the members of his peace-church audience, nevertheless Urey revealed authoritatively, just how much this nation is depending on the false security of a terrible weapon of mass murder.

Aganetha Fast, recently returned from the General Conference Mission Field in China by airplane, presented a strong missionary message in chapel on Tuesday, March 7. To those who believe that there is no Christian missionary activity in China, the speaker reassured them that missions are very much alive in that country, of the Orient. It is true that the missionary personnel is greatly deminishing though by no means completely wiped out. But the glorious fact is that the converts who compose the Chinese Churches have taken upon themselves the duty of proclaiming the gospel. Therefore, in one sense of the word, the General Conference now has two thousand missionaries working vigorously in all parts of China.

Aaron J. Epp, son of the Elder John Epp, of Henderson, Nebraska, was installed as pastor of the First Mennonite Church of Chicago. President S. F. Pannabecker was in charge of the service and brought the morning message. The Seminary octet was present to render special music.

Lois Kreider started the craft class which is being offered this quarter as a regular course for credit. The instructor has a master's degree from Columbia University in this general area of work.

C. E. Rediger, who lives right here in the Seminary community, led prayer meeting, Wednesday evening, March 15. He is head of the far flung work of the Congo Inland Mission.

FREEMAN IN BIBLE WEEK SERIES

THE annual college Bible week is being held March 19 through 24. Jesse Ziegler of Bethany Biblical Seminary, Chicago will be the speaker. He will speak to the students during the day. During the day he will also be available for student counseling. There will be evening services beginning at 7:45. The public is invited to the evening services which will be held in the Auditorium.

Miss Marie Regier spoke in chapel on Wednesday. She discussed student life and activities in China under the new political set-up of that country today.

President Miller and a men's quartet went to Avon last Sunday where they had charge of the morning and evening services in the German Presbyterian church.

Charles Boddie the colored lecturer who spoke in the auditorium last week presented an excellent message, very appropriate for the present time.

COORDINATOR VISITS BLUFFTON

DEAN LONG, coordinator for the North Central Association liberal-arts study, visited the campus Tuesday, March 14. He is vice president and director of adult education at Evansville College. The Bluffton College faculty is making an evaluation study this year, studying entrance requirements, freshman testing and orientation, and graduation requirements. Long met with committees of the faculty throughout the day and was the speaker at a faculty meeting.

Bertha Fast was a campus visitor March 12, 13. She spoke in College Church Sunday evening and in the chapel Monday morning.

Miss Humphreys, director of elementary teacher education in the state of Ohio, visited the college March 16 to assist in working out the new elementary teacher education program which is to be offered next year. This will be the first time that the college has offered preparation for elementary teachers in the last twenty-five years.

Plans are moving forward for celebration of the 50th anniversary of the college at commencement time. One of the features will be a Swiss Day, June 2. Details for the day have not been workd out, but it will be commemoration of the settling of several of the Mennonite communities by immigrants from Switzerland.

BETHEL FACULTY JOINS IN FOUR COLLEGE CONFERENCE

A CONFERENCE of four colleges—Bethel, McPherson, Kansas Wesleyan, and Bethany, took place Saturday, March 11 at McPherson College. Adel F. Throckmorton, state superintendent of public instruction, spoke on subjects of interest to both publicly and privately controlled schools. A panel discussion followed the address. The deans of the four colleges and Throckmorton constituted the panel. For the afternoon, the conference was broken up into sectional meetings.

A full length color film, "The Enchanted Forest," preceded by a fifteen minute concert by the forty-voice Junior Choir of the Bethel College Church, will be presented for the Bethel Goodwill Builders, March 24 at 7:30 p.m. in Memorial Hall. Regardless of whether enrolled or not in the Goodwill Builders Club, the general public is invited to attend this program. All children will be given complimentary tickets on arrival.

David H. Suderman, professor of music, served as judge for the vocal solos at the annual spring contest festival at Bellefont, Kansas, in the Windhorst High School. He served in the same capacity at the annual music contest at Whitewater, Kansas, held by the Butler County league on Friday, March 17.

The Donatelli Trio, consisting of soprano, flutist, and pianist, performed at the last concert of the season of the Bethel College Memorial Hall Series on the night of March sixth.

Jottings

—First Church, Pretty Prairie, Kansas: A. J. Dyck, pastor emeritus of the Hoffnungsau Church, Inman, Kansas, brought us a German message Sunday morning in the absence of our pastor who attended a missionary conference at Altona, Manitoba, Canada, and spent several days at the Canadian Mennonite College in Winnipeg. In the evening we were favored with a program from the Ladies' Chorus of the Buhler Church. Great improvements made in the past two weeks to our church property are the installation of rest rooms and a ceiling in the basement.—Ralph Krehbiel. Corr.

—Brudertal Church, Hillsboro, Kansas: Lydia Funk of this church and Peter Klassen of the Alexanderwohl Church were married January 26. Since New Year weekly prayer meetings are being observed; different members have charge of the meetings and the discussions are led by pastor. March 5 marked the 65th anniversary of our members, Mr. and Mrs. P. W. Funk. A large number of friends and relatives gathered in church for this occasion.—Mrs. Waldo R. Nickel, Corr.

—Deep Run Church, Bedminster, Pennsylvania: Gerald Stucky from our mission in Colombia, South America, recently spoke on the pioneer work there among the children of leper parents and the recent political-religous riots. He also showed colored slides of the mission work. A hymn sing and musicale was the feature of one of our Senior C. E. meetings. A Youth Fellowship was organized in connection with C. E. The J. Herbert Fretz family left on Sunday for Bluffton, Ohio, where he will give ten messages during Christian Life Week at our college. Ervin Nace of the old Deep Run Congregation will preach for us during the absence of our pastor. Harry Yoder of Bluffton, Ohio, made a canvas of our congregation for the new Founders Hall recently.—Corr.

—Salem-Zion Church, Freeman, South Dakota: The Ladies' Missionary Society meets the first Thursday of the month in the church basement. This winter we have completed the following projects: 30 Christmas bundles. For relief: 29 quilts (flannel covered wool batts), 3 cotton quilts, 111 Turkish towel and wash cloth sets, 169 yards of print and 60 spools of thread, 469 pounds of clothing. For Africa: 30 flannel layettes, 162 rolls of bandages, 64 towels, 38 aprons. For the Montana and Arizona Missions: 7 pounds of cut quilt blocks.—Mrs. Albert Schwartz, Corr.

—First Church, Allentown, Pennsylvania: Our morning worship services will be broadcast on W-K-A-P on March 19 and 26.—quoted from *Bulletin.*

—Faith Church, Greensburg, Kansas: Joe Laskowski, a student at Bethel College, gave an interesting talk February 26 about his post-war experiences in Europe. Ferd Ediger, our pastor, is attending Mennonite Biblical Seminary in Chicago. Ben Sawatzky, a student at Bethel College, is taking his place until he returns at the close of school.—Mrs. Otis Unruh, Corr.

—Roaring Springs Church, Roaring Springs, Pennsylvania: We rejoice in what the Lord has done for us in the past year. Interest and cooperation are excellent. Our Sunday school has tripled; our attendance at both services runs between 30 and 50. Recently we conducted a teacher training course in which about 30 participated. The Curtis Lehmans and Grace Moyer were our instructors. Everyone was helped by the course. We closed with a fellowship supper at which time the Sunday school presented Mrs. Herman G. Snyder (Aunt Lizzie to everyone here) with a fine mantle radio in appreciation for over 50 years of service as teacher of the primary class which she still teaches. Plans are being made to paint and do extensive repair work on the church this summer. The pastor, Randall A. Heinrichs, was recently appointed to be the speaker for the local Youth for Christ Broadcast every second week. This will no doubt add to the interest in the work of the church.—Corr.

—Grace Church, Enid, Oklahoma: February 12 the Albert Jantzens from Meno were with our congregation. He delivered the morning message. That evening Oklahoma Bible Academy brought the message in song and instrumental music. The C. E. rendered an exchange program at the New Hopedale Church at Meno on February 26. From March 19 to 26 we will have revival meetings. W. Unruh is to conduct the meetings. The cannery was at our church the 24th. Eight different churches took part in this canning project for relief. Ten head of beef were slaughtered and put up in 5,000 cans, I believe. Some 87 quart cans of lard were also put up. The basement of the church was used for the kitchen—cutting and cooking. Last Sunday evening a very good program was rendered in church to a large audience by the West New Hopedale Church near Ringwood. The Sunday school rooms have been finished—real improvement. A fine, small size piano has been added for which everyone is happy. Two weddings took place recently: Saturday evening, Veliera Koehn; Sunday evening, Virginia Neuman, daughter of the Henry Neumans, who married Arthur Fitch, a farmer near Caldwell, Kansas.—Mrs. Kliewer, Cor.

IOWA STATE UNIVERSITY FELLOWSHIP

The Iowa State Mennonite Fellowship held its second meeting, Sunday afternoon, March 5, with Verney Unruh, pastor, from Pulaski, as speaker. Among those attending were John Wittrig, Dean Rinner, Ray Lichti, Jim Baughman, Don Payne, Darlene Blasi, the Keith Lowenbergs, the Joe Baughmans, Ed. Dieffenbach, Mervin Weber, Gayle Baughman, the Dale Swartzendrubers, Isaac Peters, the Adolf Voights, the H. P. Thielmans, and Gordon Lewis. The Fellowship meets the first Sunday of each month. Those of you who know of people in the surrounding communities who might be interested in this fellowship, write to Arnold Wedel, 2132 Hughes, Ames, Iowa.

—Bethel Missions Church, Winnipeg, Manitoba: Bruno Enns, formerly of Danzig, spoke in our church March 1 about the flight from their home during the war. He also related how he worked in the Danish camps finding the Mennonites in the various barracks.

The young people presented a play, 'The Seeker," at their regular meeting and gave a repeat performance at the Sunday evening service. Howard Nyce spoke in the church March 5 on Foreign Missions He especially stressed the importance of adequate preparation of the candidates for this work. Bible Week, March 13-17, was observed at the college during the day time and at the Bethel Mission in the evening. A. E. Kreider, chairman of the foreign mission board, John Thiessen, returned missionary, and John Nikkel, Langham, Sask., were the guest speakers. —Corr.

—First Church of Christian, Moundridge, Kansas: "Evangelism" was the main topic that Erland Waltner used during his meetings February 5 to 10. During 1949 the following was contributed for relief: 26 Goodwill Christmas Bundles, 30 gallons of soap grease, 946 cans of meat, and 82 cans of lard. Besides this, the Sisters' Mission Society contributed 99 pairs of stockings, 16 pairs of shoes, 134 pounds of used clothing, 139 pounds of new clothing and bedding, and 208 yards of new material. We are eagerly watching the progress on our new church building. The brick laying is almost completed.—Mrs. Willis Voran, Corr.

—First Church, Philadlephia, Pennsylvania: Curtis Bedsworth has accepted our call to be our pastor and plans to take up his ministry about the beginning of June. A graduate of Fort Wayne Bible School, he is now a senior in Huntington College, Indiana. Five union Wednesday evening Lenten services are being held in the churches of our community, with rotation of pastors speaking and meeting places. We are indebted to Curtis Lehman, pastor of the Second Church for graciously bringing his prayer meeting group and preaching on March 1, when it was our turn to supply the speaker. Special services will be held Tuesday through Friday evenings of Holy Week. Walter Smith, director of Youth For Christ in Philadelphia area, will bring the messages. Thursday evening will be our communion service and will be conducted by J. Herbert Fretz, president of the Eastern District Conference.—Corr.

CANADIAN OCTET TO TOUR STATES

After singing their way into the hearts of our Canadian churches the Canadian Mennonite Bible College Octet, which sings expertly in both German and English will turn southward this spring. The tentative itinerary includes: the Mountain Lake community, Sunday, April 23; Beatrice, April 24; Inman-Buhler communities, April 25; Pretty Prairie, April 26; Hillsboro April 27; Goessel, April 28; the Whitewater-Newton communities on Sunday, April 30; Moundridge, May 1; Henderson, Nebraska, May 2; and Freeman, S. D. May 3 and 4.

Members of the Octet as shown below are left to right: Abe Poettcker, Springridge, Alberta, Alberta; Bruno Epp, Mt. Lehman, B. C.; Mary Penner, Waldheim, Sask.; Dorothy Schmidt, Drake, Sask.; Mimi Penner, Rosemary, Alberta; Irma Jantz, Drake, Sask.; John Neufeld, Beamsville, Ontario; and John Martens, Sanford, Manitoba. 8549

—Friedensfeld Church, Turpin, Oklahoma: Marie Regier gave us a very interesting message of China recently. Andrew Shelly gave us a message in the interest of the Chicago Biblical Seminary. A program was given by our local choruses; also other interesting numbers after which refreshments were served. We had the privilege of having Dick Boehr and Mr. Peters from the Grace Children's Home with us giving us messages, songs, and also showing pictures.—Mrs. Geo. H. Plett, Corr.

—Zoar Church, Goltry, Oklahoma: Our missionaries the Marvin Ecks and children, have been home on furlough from Africa for about a year. During the first part of April they plan to return again. March 19 our congregation is planning a farewell program in their behalf. We are supporting him. Our congregtion with five other churches in this vicinity helped in canning ten beeves for relief.—Corr.

—First Church, Sugarcreek, Ohio: We have been having a series of unusually interesting Sunday evening programs during the past month. On January 22 Mrs. August Pikkoja, displaced person and native of Estonia, spoke to us regarding the war years and her escape to the United States. Mrs. Pikkoja is now children's librarian at the Dover Public Library. February 12, the Ernest Crouses, a Mennonite minister and his wife from Germany, were with us. He spoke on "Church Life in Germany Today." She told of the relief and refugee problems. The Bluffton College Peace Action Club furnished an excellent program on another Sunday.—Wiley McDowell, Corr.

—Johannestal Church, Hillsboro, Kansas: We had the privilege of adding fourteen new members to our congregation, one by letter and thirteen young people by baptism on the Sunday of February 26. W. F. Unruh spoke to us on the evening of February 24. He spoke especially to the church leaders and workers. In his message he pointed out that the task of the church and Sunday school is to "Go make disciples and teach them," and in order to do that we workers must be wholehearted disciples of Christ. The message of the church is to accept Christ and then make the appeal. The method should be like that of the first Pentecost: "They all spoke." Then he presented the Sunday school teacher training courses. He urged the Sunday school extension work and he made it very plain that the pre-school age children should have the best rooms of the Sunday school. He also presented the support of a peace worker.—Corr.

—First Church, Pretty Prairie, Kansas: The World Day of Prayer meeting held in our church Sunday evening was a union service with the United Presbyterian and Methodist churches of Pretty Prairie and Varner participating. Three principal speakers were: Margaret Ross, now of Sterling College, who is a missionary's daughter born in India and has attended mission school there. Christine Lukens of Beloit, who attended International Youth Camp at Boeth, Wales, selected by the World Council of Churches to represent the United States. Charles Sanders, a Cherokee of Stillwell, Oklahoma, who is studying for the ministry. All churches were well represented. The Alexanderwohl Men's Chorus brought, us a program Sunday, March 12.—Ralph Krehbiel, Corr.

—Lorraine Avenue Church, Wichita, Kansas: George C. Stoneback was installed as the new minister of our church. J. H. Langenwalter retiring minister, delivered the charge in special installation services. D. C. Wedel, assistant to the president of Bethel College, also spoke. The new minister, who is accompanied to Wichita by his wife and three small daughters, is a native of Quakertown, Pennsylvania. He was ordained to the Mennonite ministry in 1937 and comes to Wichita from Fairfield in his native state.

Into the Beyond

MRS. ANNA L. TOEWS, Upland, California, born June 4, 1879, a member of the First Church, Upland, died February 1, 1950.

MRS. ELIZABETH ENNS HIEBERT, Dallas, Oregon, born December 21, 1864, a member of the Evangelical Mennonite Brethren Church, Dallas, died January 30, 1950.

MRS. CLARA DIRKS HEPPNER, Winton, California, born March 21, 1910, a member of Bethel Church, Winton, and died February 11, 1950.

MRS. ELISABETH PENNER DICK, Newton, Kansas, born December 14, 1863, a member of the Hebron Church, Buhler, Kansas, died February 22, 1950.

JOHN W. TSCHETTER, Freeman, South Dakota, born February 19, 1869, a member of the Bethany Church, Freeman, died March 2, 1950.

LOUISA M. KENNEL, Bluffton, Ohio, born January 19, 1959, a member of the Trenton Church, Trenton, Ohio, died February 7, 1950.

Mennonite Youth "A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

David Livingstone of Africa

Part III Missionary Travels and Researches

(David Livinstone as a boy, grew up in humble circumstances. He began working in a cotton mill at the age of ten. He always studied while he worked. By the age of 27 he went to Africa as an ordained minister and a doctor of medicine. In his youth, he constantly studied nature, botany and biology. He learned astronomy. All this prepared him for his adventures in uncharted Africa. He has up to this point, sought a trade route to the Atlantic from deep in the heart of the continent. This failing, he now seeks a route to the East to the Indian Ocean. Ed.)

HE OPENED AFRICA

By Arthur G. Skeeles

Missionary Travels and Researches

WHEN David Livingstone and his family arrived in Cape Town, South Africa, in March, 1852, he found much excitement over war with the natives. Anyone who wanted to help an African was under suspicion. He had great difficulty in buying powder and shot, and even greater difficulty in buying a few boxes of percussion caps for his muzzle-loading gun. When he asked a country postmaster why he had been charged twice as much for some of his letters as for others, he was threatened with a suit for defamation of character; and rather than be delayed while the suit could be heard, he paid the postmaster thirteen pounds—a large sum for a man whose annual salary was only one hundred pounds.

Livingstone was delayed at Cape Town for nearly two months after his wife and children had sailed for England. He improved the time by learning from Sir Thomas Maclear, the Astronomer Royal, how to take accurate observations to determine latitude and longitude. He also found opportunity to preach in English, and confessed that he found it difficult, after preaching only in the native language for ten years.

The Whites Destroy His Property

The delays at Cape Town probably saved his life; for when he reached Kuruman in September he learned that a party of about six hundred white men had destroyed his home at Kolobeng. They brought wagons and carried off everything they wanted for themselves; they tore his books to pieces and scattered the leaves in front of the house; they smashed his bottles of medicine and drove off the cattle of the natives. They were determined that the natives should not be civilized.

He writes, "They told Sechele (the native chief) that they had come to fight, because he allowed Englishmen to proceed to the north, though they had repeatedly ordered him not to do so." Their anger was thus directed against Livingstone, and if he had been at Kolobeng when the attack occurred they would probably have killed him. The whites attacked the natives and killed sixty of them, but the natives had guns and fired back and killed thirty-five of the whites. This further angered the white men, for they said Livingstone had taught the natives to shoot them. Killing natives was a different matter, for as Livingstone wrote, "They kill the blacks without compunction and without provocation because they believe they have no souls."

Livingstone estimated that the articles carried away or destroyed could not be replaced for less than three hundred pounds—his salary for three years. He applied to the Government of South Africa and to the Missionary Society for compensation, but never received any.

Preaches as He Goes

After three months at Kuruman, Livingstone went north another way, avoiding Kolobeng, and spent some months in missionary work. Every Sunday he preached. On Sunday, May 15, 1853, he wrote: "Preached twice to about sixty people. Very attentive. It is only divine power which can enlighten dark minds as these." He wrote on another occasion: "When I stand up, all the women and children draw near, and having ordered silence, I explain the plan of salvation."

He acknowledged that the immediate results were meagre, but encouraged himself with the thought that "Our work and its fruits are cumulative. We work toward another state of things. Future missionaries will be rewarded by conversions for every sermon. We are their pioneers and helpers. They will doubtless have more light than we, but we served our Master earnestly and proclaimed the same gospel as they will do.

Livingstone was looking for a place to establish a mission station, but he did not find a suitable spot. Everywhere he went he saw the results of the slave trade. The people who were not murdered or made slaves were debased by the traffic. He was convinced that the greatest thing he could do was to open up a trade route to the ocean.

Seeking a Route to the Sea

On November 11, 1853, he started from Linyanti for Saint Paul de Loanda on the Atlantic coast. It was a journey of more than five hundred miles through parts of Africa which no white man had ever visited. He had with him twenty-seven natives to carry his small supplies of coffee, cloth, beads, and medicines, and a few ivory tusks to be sold at the coast. He either walked or rode an ox. He wrote that unless he sat up very straight, the ox would poke him in the ribs with his long horns when he threw his head around suddenly.

Much of the way Livingstone was ill—he records thirty-one attacks of intermittent fever—while frequent rains and streams to be forded three or four times a day kept him almost constantly soaked. He notes in his journal, "Sick all Sunday and unable to move.... I could do nothing but roll from side to side in my miserable little tent, in which, with all the shade we could give it, the thermometer stood upward of ninety degrees."

When they came to a threatening tribe, Livingstone had to meet the chief and conduct negotiations no matter how sick he was, for his native carriers were helpless. These tribes knew white men only as slave traders, and they were therefore suspicious and treacherous. More than once he was confronted with savage warriors who demanded that he go back unless he would give them a gun, an ox, or a man. The gun he could not spare, and a man (to be made a slave) he would not give. Once in a while he was compelled to give an ox, although he had only a few and could ill spare any.

He lamented the lack of books. He had with him a select and necessary few, including Thomson's Tables, a Nautical Almanac, and a Bible. On this journey, as always, Livingstone noted the features of the country, the plants and animals he saw, and the appearance and characteristics of the natives. Mountains and rivers were located by latitude and longitude.

Returning to the Heart of Africa

On May 31, 1854, he arrived at Saint Paul de Loanda, ragged and sick. He says, "The sensation of lying on an English bed, after six months' lying on the ground, was indescribably delightful." He was kindly received by the Portuguese authorities and by Mr. Edmund Gabriel, the British Commissioner for the suppression of the slave trade. Good food improved his health. He wrote letters and reports, and spent four months in comfort.

Livingstone was urged to return to England from Loanda. Perhaps he might have done so had it not been for the obligation he felt to accompany his helpers back to their homes. He had not lost one of the twenty-seven natives on the journey to Loanda, but he knew they would not be able to return without him. So on September 24, 1854, he started back to Linyanti.

Some days after leaving the coast, while visiting a Portuguese gentleman at a place called Pungo Adongo, he learned that the ship *Forerunner,* on which his letters and reports had been sent to England, had sunk off Madeira, all passengers but one being lost, and, of course, all his letters and reports. He therefore stayed some time at Pungo Adongo rewriting the letters, journals and reports. Further delays were occasioned by his sickness and the sickness of his men. It was September 11, 1855, when they reached Linyanti.

Natives Rejoice Upon Return Home

A day of thanksgiving was observed when the natives reached their homes. They had earned money at Loanda by helping to unload a cargo of coal, or as they called it "Stones that burned," for which they received sixpence a day. On the trip home all their money had ben spent, but they still had suits of clothing, with white and red caps. They dressed in these and paraded to the great delight of their friends.

It had been more than three years since he had left Cape Town; his friends were worried and well they might have been. At Linyanti he received a letter from Mrs. Livingstone asking what the "source of attraction" had been to keep him so long. He replied playfully, "Don't know what apology to make you for a delay I could not shorten. But as you are a merciful, kindhearted dame, I expect you to write out an apology in proper form and I shall read it before you with as long a face as I can exhibit. Disease was the chief obstacle. . . . I have written you by every opportunity, and I am very sorry your letters have been miscarried."

Mother, his father-in-law, had come into the region in 1854 in the hope of finding him, and had left a box of goods at Linyanti to await his return. The natives thought this box must be bewitched, so it was placed on an island in the river and a hut built over it; and there Livingstone found it safe when he came a year later. He must have greatly enjoyed the white shirts and woolen socks, the lemon juice, quince jam, tea and coffee. Some of the things had come from his family in Scotland.

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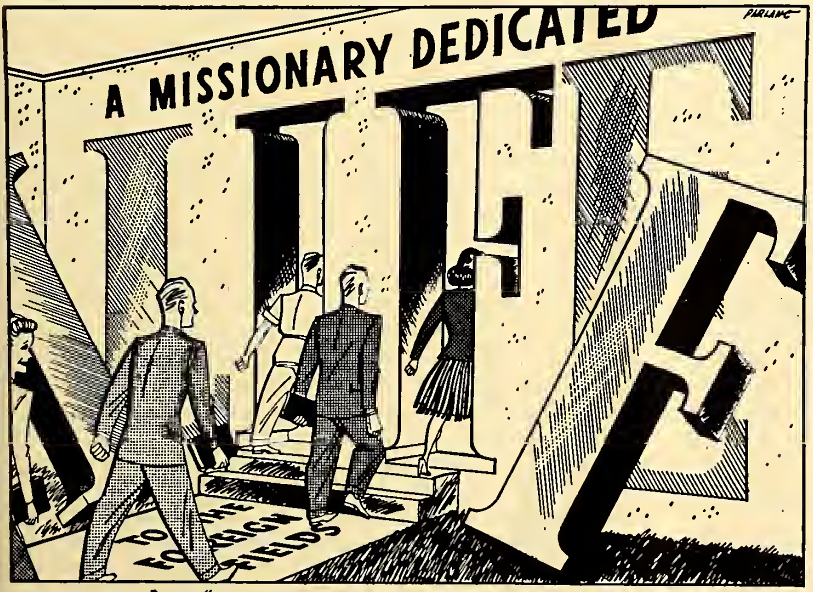

TAKE THE "IF" OUT OF YOUR LIFE'S DEDICATION TO CHRIST

Courtesy Sudan Interior Mission

The Challenge of a Children's Camp

by Ruth E. Pye

IT seems as though time is becoming scarcer with each day but perhaps it is only because we are able to see those things that need to be done a little better than we did at first.

This has been another warm week but last evening during the chapel service, the Lord sent us a beautiful thunderstorm and the children, instead of becoming frightened, enjoyed it to the utmost.

Our new campers arrived on Monday with about a third more boys than girls but fortunately the two Moody boys also arrived so we were prepared for it. Helen, Lois, and I are in cabin "two" with the older girls and we are glad for this opportunity to work with them although we do miss the little boys. Helen's only responsibility is camp crafts and she enjoys her work; it helps the rest of us very much to have somebody dependable in that department.

I think that all four of us experienced a very slight tag of loneliness on Sunday morning when the quartet left our camp for the Vineland Unit. They had arrived Saturday afternoon in time for the big picnic, gave their program in chapel that evening and were almost idolized by some of the little boys. The children were thrilled with their songs and I feel that their visit was very worthwhile if only from the children's point of view.

This new camp had a rather bad send off due to the fact that two of the older boys ran away the third night. Apparently they left as soon as the lights were out in the dorm and they must have had good luck in their hitch-hiking because they were back in Washington by mid-night. Needless to say, the counselors were even more on the job now than they were before.

Then, also, we have had an epidemic of "pink eye" and it has been necessary to watch the children very closely. One little girl awoke this morning and found that her eyes were pasted shut, another boy was in the same condition, and almost worst of all, one of the main counselors is now in isolation with it. She has very close contact with the little girls; that is likely the reason for this and also for the unwelcome guests she found in her hair yesterday. The girls' hair is checked each night but still these things seem to steal in. At any rate, the pink eye cases are put in strict isolation and taken home, if possible.

On Wednesday, Mr. and Mrs. Eberhardt, the matron of the girls at the Emergency Home, and I, visited Camp Reeder, the police boys' camp about fifty miles south of our camp. Needless to say, we thoroughly enjoyed the ride since that is the first we have been any distance from camp. Camp Reeder is situated on the Potomac River which enables good boating and water sports, but they have no religious program and although they have more money behind them, Camp Bennett still seems to be the choice of the two. But I was quite surprised, when I found that I was actually very anxious to return to camp and to the children. This work is deepening its roots in our hearts with each day and our unit will definitely not return to our home churches in the same condition as we left. It has been an education not to be found in books. In view of this, I would strongly recommend a unit here next summer.

Comments by the Editor-- *"Wanted -- More Hilltops"*

ONE thing that never leaves you the same is an experience such as Peter had on the Mount of Transfiguration. Once you have come face to face with God, and your soul has been stirred, you never again are quite the same. We need more of such experiences.

When life has been lived on the level, day in and day out, and there have come no hilltops on which new visions and vistas are seen, one's life may be a happy and contented one and a good one, but the humdrum reduces the vision and makes things quite ordinary.

There are hilltops in our experiences which are very valuable. For instance, a conference may be such a hilltop of religious experience. Student conferences are such; the "Y" conferences of college days and other special conferences serve as "hilltops" for us. Or a retreat may serve as a hilltop in our experience, something which we shall never forget. Your local church may have had a special week-end retreat to discuss problems and plans which somehow stirred you. Evangelistic services are intended to be hilltops. Special seasons of the year such as Easter and Christmas may well be our hilltops.

As we enter the Easter season, we may well make this a hilltop experience of new dedication, penitence,

(Continued on page 200)

First Impressions of Basketball

As Seen by a New Zealander

UPON entering the building, my first general impression was noise, varying in degree, with a steady babble of voices, interspersed with screams. After I had adjusted myself to this, I looked around and discovered that I was standing on the edge of a large floor. Men were running around on this floor in an aimless fashion, with apparently no purpose.

Ten Exhibitionists

After closer observation, I find that they seem to be chasing and throwing a large ball, somewhat larger than a man's head. Later I learned that the men throwing this ball ultimately try to get it through a rim with cloth hanging below it. This rim is a little higher than a man can reach. Ten of the twelve men on the floor are very scantily dressed, and they are the most active. The other two men, wearing garments of blue and white stripes, seem to be the governors of the game. The ten men, running around on the floor, whom for convenience's sake we shall call exhibitionists, seem to be rather closely governed by the men with the whistles, whom we shall call governors. They adhere rather strictly to the actions and gestures of the governors, and all action ceases when they wish it.

The Strange Behavior of the Spectators

There are also many people present here. They are seated on both sides of the open floor on which the exhibitionists perform. Their sole occupation seems to be watching the exhibitionists, especially the one who has the large ball in his possession. After watching them for a while I find that they are not as quiet and passive as they might be. As a matter of fact, the most fascinating aspect of these entire proceedings is the strange behaviour of the spectators. Although they do little conversing among themselves, they are vocally quite active, especially when the large ball passes through the aforementioned rim.

It seems as if this innocent ball is the key object of play, and its every move is followed with a great degree of anticipation. All children present indulge in vocal and physical activity. The adults present do likewise, exhibiting childlike behaviour.

Possessed with Ten Thousand Devils

I later observed another aspect of these strange actions. Two or three people get off their seats and present themselves in front of the crowd. Here they spend a short period of time indulging in the strangest behaviour. They yell and shout loudly and run and jump about like one with a fit or possessed with ten thousand devils. The purpose of this uninhibited display seems to be to stir the emotions of the crowd to a still higher pitch. When one considers the already emotionally aroused crowd, it would seem very unnecessary.

The bedlam and pandemonium evident at certain times is far beyond the power of words to express. The screams and shouts of the spectators are not always of approval but often of condemnation. Judging from the expression of some of the spectators, it seems as if they feel a lot more like shedding blood than like having a good time, which, I'm told, is the ultimate objective of this entire procedure.

So Quiet

Sometimes, at very rare intervals, and for only a moment, it is so quiet that only the muffled patter of rubber soles and the bouncing of the ball is heard on the floor. This spell of silence is always soon broken and the spectators again plunge into a united, frenzied state of wholesale insanity. These rare moments are comparable to the calm before the storm, often just before one of the exhibitionists is privileged to make an attempt at throwing the ball through the rim without any interference, that is, simply, what is known as a "free throw."

After a rather exhaustive study of the exhibitionists, it is evident that they compose two factions who fight to have possession of the ball. Five of these men try to throw the ball through the rim on one end of the floor and the other five try to throw it through the rim on the far end of the floor. Each group of five apparently works together as a team.

Screams of Derision

After one team succeeds in throwing the ball through a rim, the other team gets a chance to try the same thing, only through the other rim. This simple cycle seems to be the entire pattern of play. The men with striped shirts only control and govern this cycle. However, the crowd would also like to do so at certain times, as is evident by their screams of derision.

The exhibitionists are not all peaceful either. They struggle with great inner conflict and overt physical exhibition. At one time the scuffle became so violent that one man lay on the floor in terrible agony and suffering. Nevertheless, he very willingly got to his feet and continued to move about as before.

I later discovered that this entire proceeding is divided into what is known as "quarters," of which there are four; and broadly speaking into "halves," of which there are only two, consisting of two "quarters" each. Near the end of the last quarter the spectators become more and more frenzied, screaming and yelling and leaping up from their seats. Some we've actually observed jumping out on the playing floor.

A Formless Conglomeration

The facial expressions of these screaming, half-crazed individuals is difficult to describe. It seems impossible that any human beings could open their

(Continued on page 200)

Mennonite Biblical Seminary Library
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Beyond Our Own

NEW YORK CITY.—The American Bible Society, to safeguard editions of the Holy Scriptures, has stored well-printed copies of the books in fireproof buildings which include the Library of the University of Colorado at Boulder, Colorado; the Library of Dartmouth College, Hanover, New Hampshire and the Publication Library of the American Bible Society in New York City. For this safe-keeping program, up to October 25, 1949 in addition to its own publications, the Society had received Scriptures from the Bible Society of India and Ceylon; the China Bible House in Shanghai; the Czechoslovakian Bible Society; the Japan Bible Society, the National Bible Society of Scotland, the Netherlands Bible Society and the Norwegian Bible Society. Papier mache mats are also stored in fireproof warehouses in Vancouver, British Columbia. Bibles, Testaments and Portions of the Bible are stored in Hong Kong.

GENEVA SWITZERLAND—Plans are being made for the second congress of the International Council of Christian Churches to meet in Geneva, Switzerland, in August, 1950. The organization was established in Amsterdam, the Netherlands, in August, 1948.—*Moody Monthly*

VERMONT—The famed Vermont plan went into reverse when 42 white Vermonters spent the week end as guests in the homes of Harlem Negroes. They were led by Rev. Lillian S. Gregory and Rev. Dorotha Ann Weaver, co-pastors of the Congregational church at Jericho, Vermont.

They were honored at the Abyssianan Baptist church where the late A. Ritchie Low originated the plan for Negro youngsters to spend two weeks each summer in Vermont homes.—*The Christian Advocate*

LONDON. Princess Elizabeth of England recently urged young mothers to give their children "sound Christian teaching which is essential to us all, but which is sadly lacking in many homes today." The princess was addressing an audience of thirty-six hundred at a rally organized by the Church of England's Mothers' Union in London.—*Moody Monthly*

SAN DIEGO, CALIFORNIA.—The Director of Guidance for the public schools of San Diego, Calif., says that of the 730,000,000 books printed in America last year, about 720,000,000 were comic books.—*Gospel Herald*

NEARLY 100,000 children were thrown into adult jails alongside hardened criminals last year, the Children's Bureau estimates. Youth were found in road gangs and serving sentences in penitentiaries. In thirty-four of the forty-eight states children were found in jails with grownups in spite of the fact that most of these states have laws protecting children from this kind of treatment. Institutions help to solve problems; but often they help to hide problems.

CONFERENCE STEWARDSHIP THERMOMETER

I am glad to report that receipts so far during 1950 have been coming in very regularly. The total of the receipts for each board or committee is as follows:

Board or Committee	Budget	January-February Receipts	Per cent received to date
Foreign Missions	$255,000	$42,141	17
Emergency Relief	178,250	20,524	11
Home Missions	59,800	15,181	25
Biblical Seminary	56,000	6,363	11
Board of Education	17,000	1,320	8
Peace Committee	10,500	1,286	12
Board of Publication	10,000	737	7
Ministers' Aid	6,000	20	—
General Treasury	5,115	1,014	20
Mutual Aid Board	11,850	626	5
W. M. A.	9,500	744	8
Y. P. U.	3,800	150	4
Doctrine and Conduct Committee	400	130	32
	$623,215	$89,816	14

While a little over 16% of the year is past, 15% of the total budget needs have been received. We must, however, remember that each individual board or committee has its own work to take care of, so we should try to keep the average for each, up to its requirements.

In behalf of the boards and committees we thank every donor who has contributed toward our conference work. May God bless us all as we work together and direct our interest and prayers to do His will.

Very Sincerely,
A. Theodore Mueller
Office Manager,
General Conference Headquarters

COMMENT . . . from p. 198

the seeking of foregiveness, the discovery of Christ in our lives. Such are the hilltops that we may use such are the hilltops we need.

—E.L.

BASKETBALL . . . from p. 199

mouths as far as these spectators do. Their expression is a formless, conglomeration of fear, anger, and excitement, or more nearly an insane frenzy. All these emotional states seem to be portrayed on the human face at one time. It would seem that these various feelings would tear the helpless frenzied spectators apart, but strange to say, in the twinkling of an eye they can again be perfectly sane and calm.—*The Star*, Freeman Jr. College student paper

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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The Greatest Christian Opportunity on Our Planet

by E. Stanley Jones

8997

RETURNING TO MARXISM, NIHILISM, OR THE RESURRECTION GOSPEL?

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COVER

OUR EASTER cover features German prisoners of war returning from Russia to Germany. They come back to begin life again but with terrific financial, social, and spiritual adjustments. Photo, *Mennonite Life*.

The Mennonite

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Of Your Pen Acquaintance

E. STANLEY JONES ("The Greatest Opportunity on Our Planet"), the World, is a Methodist Missionary, author, and lecturer, who spends half of each year in India and the other half in evangelistic work in the U.S.A.

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The Reader Says

Dear Editor:

This is to tell you how much I appreciate your recent editorial in the February 28 issue of the Mennonite. It begins "Revivals are making the headlines..." and deals with the board social sins of mankind.

One of the convictions I've had become deeper and stronger during this year of experience at Louisiana State University is that one of the greatest needs of today is for Christians to become totally Christian in all areas of living—race relations, economic justice, perhaps in political life—as well as in areas of Sunday church attendance. Anything less than total Christianity (or at least an earnest effort in that direction) weakens Christian testimony and often nullifies it... This letter is written in an interesting setting. I am at Southern's University, Baton Rouge's Negro University, taking in part of their Religious Emphasis Week. The day-and-a-half spent here are interesting and challenging as former contacts with students and faculty here have been... Though slavery has long gone, the Negroes are still lacking so much freedom. When, for instance, Louisiana State U. can hire janitorial staff for the beginning pay of 28c an hour (on which to support a family) and when white people still carry with them much of the attitude of a superior race (desiring to keep the Negro "in his place") something is drastically wrong. And the Church? It, too, is segregated, even in the enlightened North.

Thank you again for that editorial which pointed up some of these basic issues.

Sincerely,
Edith Claassen
Baton Rouge, Louisiana

Of Things to Come

APRIL

April 1, 2, Foreign Student Conference, Bethel College, North Newton, Kansas.
April 2, Palm Sunday.
April 2 to 9, General Conference Week of Witnessing.
April 7, Good Friday.
April 9, 1950, Easter.
April 11, Council of Committees, Western District Conference, Memorial Hall, North Newton, 9:30 A.M.
April 14-16 Mission Institute, Bluffton College
April 23, Conference Sunday, Theme, "The Ministry of Reconciliation."
April 23, Western District S. S. Convention.
April 27-30, Middle District Conference, First Church, Wadsworth, Ohio.

MAY

May 4-7, Eastern District Conference, Hereford Church, Bally, Pennsylvania.
May 7, 1950, Mennonite Song Festival, Memorial Hall, North Newton, Kansas, 2:30 and 8:00 p.m.
May 7, Hymn Festival of the five northern Indiana churches at the Topeka Church, Topeka, Indiana.
May 28, 1950, Pentecost.
May 28, Mennonite Biblical Seminary Commencement, Conrad Bergendoff, president, Augustana College and Theological Seminary, Rock Island, Illinois, speaker.
May 28, Baccalaureate service for Freeman Junior College. Russell Mast, pastor of the Salem-Zion Church, speaker.
May 30, Bethel College, Commencement, 10:00 A.M. D. D. Eitzen, speaker.

JUNE

June 1, Commencement, Freeman Junior College, with E. W. Harrington, Dean of University of South Dakota, speaker.
June 5, Bluffton College, Fiftieth Annual Commencement, D. Elton Trueblood, speaker.
June 10-14, Northern District Conference, at the Gospel Church, Mountain Lake, Minnesota.
June 14-18, Pacific District Conference, Dallas, Oregon. Officers meeting, 14th; workers conference, 15th; conference proper, evening of 15th.
June 22, Canadian Mennonite Bible College, Commencement, 10:00 a.m.

JULY

July 1-5, tentative dates for the Canadian District Conference Sessions, the Rosenort Church at Rosthern, Saskatchewan.

AUGUST

August 4-7, Central District Conference, Calvary Church, Washington, Illinois.
August 18-23, General Conference Minister's Retreat.
August 23-30, 1950. General Conference Sessions, Freeman, South Dakota.
December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

The Resurrection Level of Living

An Editorial Meditation

A STORY is often told about Mary the mother of Jesus that quotes her during the dark days between Good Friday and Easter dawn as saying, "We must adjust ourselves to a world without Him." Despite the great fact of the Resurrection of our Lord and Saviour Jesus Christ, we are still adjusting ourselves to a world with Him left out. The Resurrection tells us that our redemption is an accomplished fact. The Resurrection tells us that all that Jesus taught and lived and died for, is as eternal and irrevocable as the Son of God Himself who lives and abides forever. Thus, when we stand at the open grave of a loved one or at the long-closed grave of one dear to us, let us not forget that for the Christian even death itself is turned to victory—that we have lost nothing but gained immensely. This Resurrection level of life is even intended for us on this side of death. We must adjust ourselves rather to a world with Him infinitely closer to us than when he walked on the shores of Galilee! That is the far-reaching significance of the Empty Tomb. Nowhere in this wide world or universe can we escape Christ, his love and His law. He is forever here. Because he is forever here, there is no situation in life to which He does not speak. Because He is forever here, there is absolutely no excuse for compromise of His eternal law of love and justice. There is no excuse for interim ethics or "being realistic" and taking up the methods of the godless in our relationships. The Resurrection has lifted all life to a timeless level. Every act comes under the aspect of eternity. In eternity righteousness and love are the abiding power of God. If we are not to adjust ourselves to a world without Him and bring upon ourselves destruction we must learn to live in Eternity with the abiding Christ now!—JJE

The Finished Work of Christ

by William H. Wrighton

WHEN Cecil Rhodes was dying in South Africa, he said, "So much to do and so little done." Christ had an infinitely greater task, yet He was able to say, "It is finished." John 19:30). He had purchased for us eternal redemption and finished the work the Father gave Him to do.

The expression, "It is finished," is one word in the Greek New Testament: *Tetelestai*. This word has in it the idea of purpose and end in view. We have incorporated the root of this word in our English "telegraph," "telephone," and "television," which also have in them the thought of distant objectives reached.

When Christ said, "*Tetelestai,*" He was declaring the completion of the eternal purpose of God. Sovereign grace was in the plan of redemption; and Christ was delivered by the determinate counsel and foreknowledge of God, even though He was taken and by wicked hands crucified and slain. God spared not His own Son but delivered Him up for us. There are coronets of tender mercy for us but there was no tenderness for Him. "Sinners in derision crowned Him" and His garland was a crown of thorns.

"Is there diadem as Monarch
That His brow adorns?
Yea, a crown in very surety,
But of thorns."

Calvary is more primal than creation. Christ is the Lamb slain from the foundation of the world. The atoning sacrifice of Christ was foreordained by the Father, and in Isaiah the prediction is stated with such divine certainty that it is presented as completed action: "But he was wounded for our transgressions, he was bruised for our iniquities." Long before the sorrows of Gethsemane and the grief of Golgotha, our God had willed to give His Son to suffer, bleed, and die as the Redeemer of rebel sinners like you and me.

Many centuries before Christ cried, "*Tetelestai,*" the Lord of hosts had cried, "Awake, O sword, against my shepherd, and against the man that is my fellow . . . smite the shepherd . . ." (Zech. 13:7). When Christ became the Lamb of God, there rested on Him the eternal obligation to take away the sin of the world, and this was possible only by His being made sin for us. So He said to the Emmaus disciples:" Ought not Christ to have suffered these things, and to enter into his glory?" He willingly entered into the divine plan of redemption, saying: "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." He voluntarily laid down His life: "I lay it down of myself."

God was not a passive spectator of the act of redemption, but was actively in Christ reconciling the world unto Himself. The *Lord* hath laid on Him the iniquity of us all.

The work of atonement for sin was the bringing to pass of the eternal purpose and plan of God's everlasting love and infinite grace. *Tetelestai*—the goal is reached.

The words, "It is finished," also announced that the personal propitiation for sin was now accomplished. Death is not usually thought of as an accomplishment; it is rather the ending of accomplishment—the cessation of effort rather than its successful completion. But at the transfiguration of Christ, Moses and Elijah spoke of His decease which He should *accomplish* at Jerusalem. (Luke 9:31). His death was not one of defeat, but of almighty achievement.

"It is finished" is not a forlorn, dying gasp, but the triumphant shout of One who has accomplished the master strategy of heaven. He has made peace by the blood of His cross—peace on earth among men of good will and peace in heaven, for God is well pleased for His righteousness' sake. Christ by His death has made it possible for mercy and truth to meet together, and righteousness and peace to kiss each other. He has put away sin by the sacrifice of Himself, and has borne our sin in His own body on the tree. His is now the victor's shout of the Lord strong and mighty, the Lord mighty in battle, who has met and vanquished Satan in his hour and the power of darkness. Now our Almighty Lord, our Conqueror and our King, has annulled the prerogative of the devil that had the power of death. Who is the King of glory? He is the King of glory.

" 'Lifted up' was He to die,
'It is finished!', was His cry;
Now in heaven exalted high."

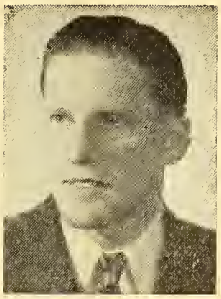
"It is finished" was the Saviour's proclamation of a powerful dynamic. Christ was crucified for us; and we

(Continued on page 210)

"I Am the Resurrection and the Life"

by Irvin E. Richert

THIS is Easter! Of all the days in the Christian calendar, this day is the most joyous one of them all, for on this one day hinges the hope of all Christendom! Every year during the season of Lent we always wait with growing anticipation for the coming of this day—Easter Sunday, on which we celebrate the resurrection of our Lord and Savior Jesus Christ! All the bitterness of defeat which may have been felt in the death of Christ on the cross seems to vanish just like mist vanishes in the face of the early morning sun! For Jesus Christ was victorious over sin and death!


Irvin E. Richert
Pastor, Salem Church
Dalton, Ohio

Man has ever stood at the threshold of death and has cried out, "Is there any life after death?" Man wants to live and not die. Man desires the spring of youth and dreads the approaching winter of old age. Do we as Christians share this feeling of dread? We have hope that is greater than anything the world can offer us; a hope given to us by Jesus; a hope of eternal life with God. For Jesus said: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:25)

In thinking of life after death, we often run into many different conceptions of what that means. Since this is a matter of faith and interpretation, my aim is to tell you my faith in these three Christian affirmations: Immortality, Heaven, and Judgment.

First of all, **I believe in Immortality!** Science tells us that matter is never destroyed; that it either changes its form or changes into energy. Energy in turn, changes into matter. They say that the secret of this lies in the construction and the working of the atom. Thus even though we say that our bodies die and pass away, the atoms which make up our bodies have merely been liberated into other forms of matter or energy. Thus we see something here which appears to be an example of immortality. But do we put our hope of eternal life in the seemingly endless existence of the atoms? This offers scant comfort to man on his death bed! No, we shall have to look elsewhere.

Does immortality lie in the realm of history? Some people think that it does. They will say that if a man lives a good, noble, outstanding life, he will live forever in the minds of succeeding generations. However true this may be, this answer is still as inadequate as the answer which science can give us. According to this, man still does not have a conscious existence after death. His atoms may live on and even his name may live on, but for him personally, death is still a blackout of conscious existence. Paul describes this condition accurately when he says: "If in this life only we have hope in Christ, we are of all men most miserable." (I Cor. 15:19).

Immortality does not lie either in the realm of the physical or in the realm of the historical, but in the realm of the spiritual. We believe that life eternal springs from God and therefore must be God-like. We know that "God is a spirit; and they that worship him must worship him in spirit and in truth." (John 4:42) Our blessed hope is a spiritual one.

My second affirmation is: **I believe in Heaven.** To me heaven is a place where God's children are together with him. No spatial terms can locate this place, nor does man know very much about it. The only thing we can go by at all is that which is recorded in the Bible. In one place Jesus describes it as as a place where there are many mansions. There has been some reference to golden streets and one can imagine that the Psalmist was perhaps vaguely but hopefully thinking about some heavenly realm when he sang about green pastures and still waters. We all have our own vague hopes about heaven but perhaps the only thing we can really deduct from the Bible is that it must be a glorious existence with God!

People often wonder what we shall be like when we come into the presence of the living God. Here again we know very little. We will be there as living spirits and the New Testament even promises that we shall have new imperishable bodies. No more is told us except that these bodies will not be mortal

(Continued on page 210)

When death seems a blackout of conscious existence, God in Christ commends to us the hope of eternal life—not that we should run away from this life on earth, but that we be spurred on in a richer life here.

From the Home Mission Front

The Mayfair Mission of Saskatoon

by J. J. Thiessen

Introductory Note: What a joy to see Mission workers help and develop another Mission. This article brings such a blessed story. J. J. Thiessen, has for years served First Mennonite Church, Saskatoon as pastor in addition to many other duties. The congregation carried on Sunday school work in this field for several years. Then Henry W. Friesen, Rosthern, known as a mission worker over Canada helped with the Young Peoples Organization of Saskatchewan. In the presentation of the church building, a fine mission spirit is manifested. In the volunteer labor from the community, the city and others we see more of the mission spirit in action. The Board of Home Missions had only a small part to do with this noble movement, but we praise the Lord for such a cooperative spirit.—A. J. Neuenschwander, Secretary, Wadsworth, Ohio.

IN the course of the last few years more and more Mennonite families are moving into the city. About 40 families from the districts of Warmen, Osler, Hague, and Aberdeen, have settled in the Mayfair district of Saskatoon. Some of these families have joined the First Church of Saskatoon. Others rarely attended church services but visited meetings that were being arranged in private homes in their district. In 1948 the Mennonite Youth Organization of Saskatchewan in cooperation with the local church engaged the services of Miss Erna Dyck, Waldheim, for the specific purpose of working among the children and winning them for Sunday school.

Langham Church Gives Structure

In 1949 the need for a church in the Mayfair district became apparent. At a mission conference in the Rosthern Bible School this need was made a special object of prayer. Later on when H. W. Friesen contacted the Bethesda congregation of Langham, Sask., with a view of purchasing their church building, which they no longer needed, this congregation was willing to donate the church to the Conference of Mennonites in Canada for use in the Mayfair district of Saskatoon.

Home Mission Board Purchases Lots

Lots were purchased in the city and paid for by the Home Mission Board of the General Conference of the Mennonite Church of North America. During the summer the necessary preparatory work was done and the church building moved from Langham to Saskatoon. The dedication of the new Mayfair Mennonite Mission Church took place on December 11, 1949, with G. G. Epp, chairman of the Home Mission Committee, officiating. J. J. Thiessen, president of the Canadian Conference was in charge of the program. The attendance at the dedication services was very good inspite of the cold weather and a spirit of gladness and thanksgiving prevailed. The Rosthern Bible School was represented by two teachers who brought messages and a group of students who served with vocal numbers. On the same evening the Bible School rendered a mission program.

Four Groups Cooperate in Sponsorship

Considerable work and expense was connected with the work of moving and rebuilding the church. A special building committee consisting of three members from the First Church, Saskatoon, and three from the Mayfair group was in charge. Most of the labor was done by volunteers not only from the Mayfair district, but also from congregations outside the city. During the winter months some improvements have been made on the church building, but more will have to be done in spring and summer. The above mentioned committee in charge of rebuilding continues to function, and is assisting the minister in the administration. There is a small debt on the church now and the intended improvements will cause more expenditures. Contributions for this mission project would certainly be appreciated and should be sent to G. G. Epp, Rosthern, Sask., who is in charge of home mission work in Canada. It must be mentioned that the Home Mission Board of the General Conference, the Canadian Home Mission Committee, the Mennonite Youth Society of Saskatchewan and the local church of Saskatoon are cooperating in this mission work. May the Lord give His blessing to our joint efforts in winning many precious souls for Him.

Mayfair Mennonite Mission, Saskatoon 9003

The Weekly Program

Church services are being held regularly in the Mayfair Mission Church on Sundays at 11 A.M. and in the evening there is either a service or a Christian Endeavour program. The attendance in the morning averages 90, in the evening 50 and at C. E. programs it has reached 106. Sunday school is being conducted at 10 A.M. There are four children's classes, attended by 45 children, and an adult class of about 20.

Young people's meetings and singing practices take place on Wednesday night. On January 12, a women's missionary society was also organized with a membership of 15. They gather in the homes during winter, but intend to hold their meetings in church later on.

The preaching is being done by Frank Ens and other local ministers, with the assistance of a few students. Visiting ministers from outside are always welcome. May the Lord continue to bless this work.

From the Mission Front

The Greatest Christian Opportunity on Our Planet

by E. Stanley Jones

(The following is an article found in the *Gospel Herald,* official organ of the Old Mennonites, which they in turn reprinted from a periodical printed in India. As the editor of that publication explained to his readers, printing such an article of highly inspirational and informational value does not necessarily endorse every aspect of Jones' theological position.—Ed.)

WHEN I went to Japan for a month of evangelistic meetings, I went with inner hesitation. Mr. Kagawa had written to me that he had thousands sign decision cards in his meetings since the war—that Japan was ripe for Christianity. But he was Japanese and I was an American and we had fought a bitter war—could I do anything under the circumstances? I was more than skeptical.

It is true that the newspapers had carried the news item, given out before my arrival, that I had been a go-between at Washington before the war, trying to find a basis of peace, and that I had something to do with sending the cable from the President to the Emperor of Japan, and that I had advocated New Guinea for Japan's surplus population. Incidentally, it was news to most Japanese and to many Americans that the initiative for sending the cable had come from the Japanese and not from me. The Japanese requested me at Washington to ask the President to send it. This publicity made for a favorable reception. But it could not account for the response. There was something deeper.

Two Alternatives Left—Christianity and Communism

Japan for the first time in a long history had now met with a disastrous defeat which left her in ruins—politically, economically, spiritually. And especially spiritually, for the whole basis of her spiritual life had crashed—the belief in the near divinity of the emperor and of the Japanese people themselves as descended from the Sun Goddess, and of their superiority and destiny to rule. This has crashed and has left them inwardly confused and empty. Buddhism and Shintoism are too feeble to take over and reshape the ruins. There are only two possible centers around which their future may organize itself—Christianity or Communism. I do not like to put them in bald opposition this way, for Christianity is not anti-Communist as such—it is anti-evil whether that evil is in Capitalism or in Communism. Unfortunately Communism is filled with basic evils around some goods. One or the other will decide the destiny of Japan. General MacArthur told me that there was no more chance of Japan going Communist than of his jumping over the moon. It was the only statement I questioned in a long and deeply cherished interview with a very great man.

The Focal Point of a Decision

When I stepped off the plane at Tokyo about the first one who spoke to me was a news reporter who rushed up and said, "Sir all Japan is talking about Christianity, what have you to say about it?" This of course, was an exaggeration, but it was very revealing. I found that many of the pastors had not really awakened to the fact that Christianity, from being a sect on the margin of Japan's life, had moved to the center as the focal point of a decision, perhaps a national decision. They were too stunned and depleted by the awful events of the war to grasp the changed situation. When I asked a pastor of the first city we visited, Nagoya, 90 per cent of which had been destroyed, whether he wanted me to ask for decisions, his reply was, "No, the people will not sign anything in public." He changed his mind, prepared the cards and out of an audience of four hundred and fifty, one hundred and twenty non-Christians signed the cards saying they wanted to be Christians—one out of four. Incidentally this church was a prefabricated church sent out by Church World Service. In another place the head of a college thought the students would not respond and yet 250 signed cards. In still another place the school pastor thought they had reaped all they could reach so further efforts would be unnecessary, perhaps useless. But 355 made decisions. The pastors for the most part, with very notable exceptions, were only half awake to what had happened. You cannot blame them, for they had gone through a terrific ordeal.

A Prayer-Meeting Where the Bomb Fell

It is impossible to give a detailed account of the sixteen cities we visited in all three islands. But take Hiroshima where the first atomic bomb fell. I wondered what could be done there—a ruins. But from half to sixty per cent of the devastation had been restored by the amazing industry of the Japanese people. We were taken straight to the place where the bomb fell and held a prayer meeting which the newspaper photographers snapped, and which was printed under the caption: "I feel like falling on my knees," a remark I made which expressed my inward mood. And yet within that city the buildings were packed with spiritually hungry people and two hundred and fifty made decisions to follow Christ. And this is Hiroshima! A pastor walked over to me in the pulpit and before the au-

(Continued on next page)

> *When I asked a pastor of the first city we visited, Nagoya, 90 per cent of which had been destroyed, whether he wanted me to ask for decisions, his reply was, "No, the people will not sign anything in public." He changed his mind, prepared the cards and out of an audience of four hundred and fifty, one hundred and twenty non-Christians signed the cards saying they wanted to be Christians—one out of four.*

dience said, after I had spoken on using calamity and sorrow, "Sir, the fire of the Holy Spirit is burning in the hearts of the people. It is our new beginning." The fire of an atom had left this city a cinder, but the fire of the Holy Spirit burning in the hearts of the people would rebuild that city and the country on better foundations, for it was the fire of a creative love. I bet my life on the fire in the hearts of the people against the fire released from an atom—it will outlast the other and recreate the world.

The Hallelujah Chorus from a Basement!

Take Matusyama, one of the places where the pastors were alive. The Governor's car was put at our disposal for the day. They charged admission of ten yen to get into our evangelistic services and decision cards were given to each one as he came in. The largest building of the city was packed with 1,500, and this is a city where only five buildings were left standing after the bombing. In two meetings, nine hundred and three made decisions. The Chamber of Commerce had a meeting with all the officials from the Governor down and the business men for me to give them my message. I listened with awe and inner tears to high school girls sing beautifully the "Halleluiah Chorus" in the concrete basement of their burned-out frame school, all that was left. The Halleluiah Chorus from a basement! That is the spirit of this people. Their singing is good but always appropriate. In Osaka in a crowd of 2,500 in an army theater where 520 made decisions, the chorus sang a Latin anthem, praying for Holy Mary to come and bless us—this in an evangelistic meeting!

In the frozen island of Hokkaido in the city of Sapporo, they charged admission of ten yen for the evangelistic meeting and packed it with two thousand people, mostly non-Christians. In the two days there, nine hundred and forty made decisions. Just what was involved in those decisions? We begged them not to sign the cards because others were doing so, not through politeness but only if they meant to follow Christ, be instructed and come into the Christian church as open baptized members. We put the brakes on, nevertheless they signed.

In Tokyo—1,800 Decisions

But Tokyo was the last place and the climax. In the Hibiya Hall with three thousand in attendance, there were seven hundred and fifteen decisions. Admiral Nomura, former Ambassador at Washington, was on the platform and I paid a tribute to his peace efforts and the crowd applauded. In the three days at Tokyo there were one thousand eight hundred and twenty who signed cards in the halls, churches, universities and schools. In all the tour a total of approximately 8,000 non-Christians signed cards. Cut it in half and say that only half of them meant it, though for the life of me, I could not see why they were not all meaning it to the degree they understood it, for they were desperately serious. They wanted something. They simply hung on your words for hours, scarcely moving.

Follow-Up—Weakest Spot

The weakest spot is the follow-up period. The churches are simply not prepared for this heavy responsibility which has suddenly been placed upon them. In our meeting for Christians we tried to get the pastors to train their laymen in visitation evangelism, for the pastors and the missionaries simply can't do it. The whole church must be mobilized. And help from Christians everywhere must be brought to Japan.

When I asked General MacArthur what message I could take from him to the American churches he said, "Tell them that the Christian Church has never met such an opportunity in five hundred years as it is now meeting in Japan. Where they have sent one missionary, now let them send a hundred. And let them lay plans big enough for this task. Japan cannot have a democracy without Christianity. The door will be open for another ten years." He spoke with the fire of a prophet.—Reprinted from the *National Christian Council Review* of India.

It Is Being Done

A SUCCESSFUL SUNDAY SCHOOL OUTPOST

IN Winnipeg students of our Bible College are doing commendable service in Sunday School Extension Work. On the outskirts of the city they found a situation where children were without Sunday school instruction. For two years they gathered children in homes of sympathetic parents and instructed them. This had to be done in small basements or rooms and was not satisfactory. They then got in touch with one of the trustees of a school class near this location and asked for permission to use the school for the purpose of giving Sunday school instruction to the children. The school board gave permission to use the school house with the understanding that any children who might wish to attend should be welcome, and that a charge of $3.00 per night be charged for the use of the building.

The Ladies Aid of the church paid this for some time. At present the work is so much appreciated by the parents that each family that sends children pays 50c per night to take care of the expenses. Classes meet on Friday nights. The work is growing. At Christmas, 18 children attended this Sunday school which is being held on Friday nights. This work may well be the beginning of a new congregation on the outskirts of Winnipeg.—The Evangelism Committee

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FREEMAN TEACHER-TRAINING DEPARTMENT

STUDENTS enrolled in the teachers training department are now doing their practice teaching. This period started March 15 and will continue for a period of four and a half weeks. Six rural schools are being used for the first year students while the second year students receive their practice in the local public school. John Ewert, head of teachers training department, has charge of this work.

Irvin Kaufman, a local physician is teaching a course in hygiene during the spring quarter.

The agriculture classes took part in the Hoard's Dairyman cow-judging contest. The judges' placings will not be known until May 10.

The Academy debators will go to Orange City, Iowa this week to participate in the annual Inter-State Academy Debate Tournament held on the campus of Northwestern Junior College. On Tuesday they debated before the student body in a practice debate.

Our guest chapel speaker this week was John Schrag of Marion, South Dakota.

ROSA PAGE WELCH TO SING AT BLUFFTON

THE Booster Committee is planning to sponsor a concert Tuesday evening, April 11. It has secured the services of Rosa Page Welch, Negro soloist of Chicago, who will give a sacred concert in the First Mennonite Church. This will be the third appearance of Mrs. Welch in Bluffton. On former occasions she sang to large and appreciative audiences. Admission to the concert will be free. An offering will be taken to pay the expenses of the concert and to finance a special project.

College men had "open house" in their dormitories Saturday evening, March 18. Guests visited the rooms, after which a program was presented in the dining hall. Refreshments were served.

Sunday evening, March 19, College Church presented the film, "Barrabas The Robber."

Gerald Stucky, missionary to Colombia on furlough, spoke in the regular chapel service Wednesday morning, March 15.

BETHEL BIBLE WEEK CONVENES SIGNIFICANT PANEL

MUCH can be done about preventing mental illness and safeguarding mental health, experts explained in a panel discussion during one of the annual Bible Week sessions of Bethel College. The panel included T. L. Foster, head of psychiatric clinic of the nationally known Halstead clinic; Lee Fent, practicing physician of Newton; J. H. Langenwalter, retired pastor of the Lorraine Avenue Church of Wichita; Alfred Schroeder, Probate Judge of Harvey County; and, R. C. Kauffman and M. S. Harder, both from Bethel College.

The main events of the Bible Week program were two series of lectures given by Melvin C. Cammack, president of the National College for Christian Workers of Kansas City, Mo.

An institute to study the now famous Quaker Proposals regarding U. S. and Russian relationships was held at Memorial Hall Tuesday, March 21, with Richard Wood, editor of the Quaker publication *The Friend*, the main speaker for the evening.

Varden Loganbill, Joe Duerksen, and Harold Neufeld, pre-medical students of Bethel College, have been accepted as students at the medical school of Kansas University. It is expected that Howard Hershberger will also be accepted. This is a better record of placing students in medical schools than that prevailing throughout the country.

SEMINARY FELLOWSHIP ELECTS KREIDER

ROBERT KREIDER, Goshen, Indiana, has been elected president of the Mennonite Biblical Seminary Fellowship for the year 1950-51. A veteran of M.C.C. relief work in Europe, Robert Kreider is now in the history department of the University of Chicago. Vice-president is Paul Boschman, Petaigen, Saskatchewan; secretary, Stella Schrag, Freeman, South Dakota; treasurer, Sophie Brown. Committee chairmen are as follows; social committee, Frances Funk; welfare committee, Mrs. Frank King. Melvin Funk was elected as a member of the religious life committee and Helmuth Dyck as student book-club director.

R. C. Kaufman, professor of psychology at Bethel College, spoke on a recent Sunday night at the annual Bethel College alumni reunion of Chicago.

Last Tuesday our seniors finished the comprehensive examination which is required of every graduate of this school. These examinations cover the entire course of instruction and provide a vigorous review of the academic work of this school. The seniors, however, are not required to take examinations in their third quarter course of the graduating year.

BIBLE WEEK AT CANADIAN BIBLE COLLEGE

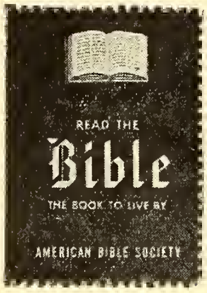
AN annual March event at the Canadian Mennonite Bible College is Bible Week held this year during the week of March 13 to 17.

The three men serving on this program of morning, afternoon, and evening sessions were: A. E. Kreider, Goshen, Indiana; Missionary John Thiessen from India, and J. J. Nickel from Langham, Sask. Kreider gave a number of lectures on the work of the "Pastoral Ministry" during the mornings, and in the evenings he based his messages on the Epistle to the Philippians. Missionary Thiessen spoke on the subject of missions, emphasizing the General Conference field in India. He showed slides to illustrate the work being done in the various fields. He also conducted a study of the Book of Hebrews. Nickel gave expository messages on the First Epistle of Peter. Special musical numbers were rendered by the students.

Besides the whle student body and faculty, local ministers and friends attend and enjoyed the series.

MENNONITE MEN FOR CHRIST

THE twelfth annual seal appeal of the American Bible Society is now under way. Sheets, containing one hundred bright red and blue seals have gone to several hundred thousand people. The letter accompanying the Seals again this year bears the signature of John R. Mott, one of the vice presidents of the Bible Society.



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"The world's cry for Bibles must be answered now!" said Dr. Mott in part. "If we are to build a world of peace, the Lord must build, or we labor in vain. Failure to answer may in effect amount to giving active assistance to those atheistic beliefs which enslave men."

This year's seals are arranged in an interesting design, with the four center seals depicting the major phases of the Society's work—translation, publication, distribution, and encouragement of use of the Bible.

Each year friends of the Bible Society welcome the opportunity given them of spreading a knowledge of the Society's work, by the use of the Bible Seals on their letters or by giving a sheet to a friend who, in this way, may be interested in the promotion of the Society's great program of Scripture work.

THE FINISHED WORK OF CHRIST. . . from page 204

were crucified with Christ, yet we live, for Christ liveth in us. Ours is now the blessed opportunity to live in the victory of Golgotha. By His death, we crucify the flesh with its affections and lusts. Our sins are nailed to His cross; and by faith we accept the place of death for them and say, "Let them remain in the place of execution where Christ has placed them." That is the only safe place for sins to be left. Christ bore our sins, not that we might live in our old sins, but that we through His cross, might be dead to sins and live unto righteousness.

By His cross, He finishes His work in us as well as for us. Paul was stating this great fact when he said: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

"For me, Lord Jesus, Thou hast died,
And I have died in Thee."

—*Moody Monthly*

General Conference Week of Witnessing April 2–9

"I AM THE RESURRECTION" . . . from page 205

bodies. Once Jesus was told a story about a woman who had had seven husbands in her lifetime and the question was asked, "In the resurrection whose wife shall she be of the seven?" (Matt. 22:28). Jesus answered that in heaven there will be no marriage relationship but that we will be like the angels. This all points to existence on a spiritual plane.

Will we do anything in heaven? To some heaven is a place of peace and security; a rest for their weary souls. To others it is a place where we will find greater avenues of self-giving service for our Lord and King. This world is but the training ground for the greater work of heaven.

My third affirmation is: **I believe in the Final Judgment.** God is a God of justice and judgment as well as a God of love. If we believe at all that righteousness will eventually triumph over wrong, a divine judgment seems inevitable. Jesus himself described the day of judgment in the twenty-fifth chapter of Matthew. On that day, he said, he would separate the sheep from the goats; the righteous going into eternal life and the unrighteous into eternal punishment. People often shrink from this grim picture, but it is unavoidable.

A non-Christian was once asked if he believed in hell. He replied: "I certainly do! Because I am living in it right now!" I believe he was right, because what is hell but separation from the living God? He was living a life separated from God and was in a state of hell. A Christian right beside him might be living in a state of radiant joy by having a close fellowship with his Lord! If this separation causes this much pain and anguish here on earth, would such a separation cause less agony in eternity?

However, we as Christians do not look upon immortality with dread—dread of the great judgment. Ours is a hope of joy and expectation! We are going to spend eternity with our Master in a glorious, heavenly existence! Christian, do you believe that? Can you keep from believing it?

This hope of eternal life is commended to us. When we are discouraged, fearful, or perplexed, let us pause for a moment and get a new perspective—a perspective with real depth. Measure our situation with the yardstick of eternity and see what a joy we will have; what inner peace will be ours, in the knowledge that God through Christ has saved us for eternity and for a purpose. He does not want us to run away from this life on earth, but he has given us this hope to spur us on in a richer life here. All our problems and difficulties will seem small and insignificant in the light of God's great promise!

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

Jottings

—Fairfield Church, Fairfield, Pennsylvania: All communications should now be addressed to Howard Y. Musselman, Orrtanna, Pennsylvania, instead of George Stoneback.

—Emmanuel Church, Moundridge, Kansas: D. J. Unruh, pastor of the First Church, Newton, Kansas, was the speaker for the evangelistic services held in the Emmanuel Church, near Moundridge, beginning Sunday, March 19 through Friday, March 24. His topics were: "Revival or Ruin," "Hindrances in Christian Work," "Work, Watch, Pray," "Walking in the Fear of the Lord," "Service, Willingly Offered," and "Separation and Sanctification." Special music was furnished each evening.—Mrs. G. H. Wedel, Corr.

—First Church, Nappanee, Indiana: The Gerald Stucky family was our guest Sunday, March 12. He presented the morning message. During the evening service both Mr. and Mrs. Stucky spoke and showed pictures of the work they are doing in our mission station in Colombia, South America. The young people of our church have a special interest in this missionary effort as they helped furnish a piano for this station. After a brief social period held in the church basement, Pyarelal Joel Malagar, a native of India, attending Goshen College, gave a challenging message on the subject "India's Millions,—Whither?"—Helen Yoder, Corr.

—Johannestal Church, Hillsboro, Kansas: James Unruh from our church, who is one of the staff at the Nevada State Orphan Home, spoke to us on the Sunday of March 5. Among other thing he brought out the point what liquor can and does do; out of the 105 children in the orphan home there is one orphan. The other children all come from broken homes or parents who no longer want their children. He also brought out what a little attention and love toward such children can and does do. We had our annual mission sale with which we again had the results of the quarter fund of the youngsters. Those who had some products to sell sold it there too.—Corr.

—Zion Church, Donnellson, Iowa: Union services are being held in our church on Sunday evenings during the Lenten season, all four churches in town taking part. The ministerial association of Donnellson has engaged the services of J. E. Hartzler of the Hartford Seminary for March 26 to 30. He also spoke at the high school Tuesday morning, March 28.—A. D. Krebill, Corr.

—First Church, Wadsworth, Ohio: The Sunday evening evangelistic services as well as the Thursday evening Bible study have been well attended. Pastor Neuenschwander has a class of young people taking catechism during the Sunday school hour and an adult class meets with him before the Sunday evening services. Preparations are being made for special Holy Week and Easter services.—George McBride, Corr.

—Grace Church, Lansdale, Pennsylvania: The W. M. S. held their monthly meeting by presenting a play, "The Challenge of the Cross," directed by Martha Fretz. Miss Margaret Slotter, our missionary the Kentucky Mountains, is home caring for her mother who is seriously ill. The second Sunday of each month our Young People have charge of the Gospel Mission Sunday school at 2nd and York Street, Philadelphia. Nineteen Young People attended this service last Sunday. Lois Stubbs gave a flannelgraph story, Doris Hagar taught the Scripture verse, Raymond Detwiler led in choruses, and Nancy Seaholtz was in charge. A program on General Conference Missions was presented at the C. E. Sunday evening. The offering of $25.00 was sent to Malcolm Wenger to purchase D.V.B.S. material edited by our Conference. —Corr.

—New Home Mission Worker: Eunice Ruth, 8 pounds and 9 ounces, arrived on March 13, to bless the home of the Carl Wahlstedts, home mission workers.

—First Church, Ransom, Kansas: Recent speakers at our church were Mr. and Mrs. Peter Bartel, Wakeeney, Kansas; Missionary Marie Regier; Clarence E. Peters and Richard Boehr of Grace Children's Home; and Theodore Roth of Whitewater, Kansas. On February 12, our pastor, served the Mennonite Church at Vona, Colorado. The men have been doing some remodeling on the parsonage, including a new back porch.—Mrs. John G. Mishler, Corr.

—First Church, Aberdeen, Idaho: Upon invitation D. C. Wedel, assistant to the president at Bethel College, North Newton, Kansas, came here and brought us inspiring messages both Sunday morning and evening, March 5. The following evening our Bethel College Fellowship had arranged a banquet for all ex-students, prospective students and friends of Bethel College. Close to one hundred attended this fellowship banquet. At this occasion Wedel spoke again—vividly pointing out the advantages of attending a Christian college.—Corr.

75 YEARS FOR HALSTEAD CHURCH

The First Church, Halstead, Kansas, will observe its seventy-fifth anniversary all day April 2. During the course of the day, J. H. Langenwalter, J. E. Amstutz, D. C. Wedel, and H. T. Unruh, former pastors, and Olin Krehbiel will speak. A fellowship dinner will be held in the church basement. The Bethel College A Cappella Choir will present an evening concert at 7:45.

—Burrton Church, Burrton, Kansas: The men of the Burrton community churches meet the first Wednesday evening of every month for a fellowship hour. They serve a covered dish supper and study the scriptures. The Y.P.U. entertained the Halstead group on February 26. The C. E. enjoyed a panel discussion program on March 12. The ladies of the church met with Mrs. P. H. Siemens and mended clothing for relief.—Mrs. C. F. Epp, Corr.

—CHANGE OF ADDRESS: Our new address is I. A. Derksen, 41 Montana Avenue S. W., Huron, South Dakota, instead of Route 1, Huron, as before. Our work as pastor of the Fairfield Bethel Church remains unchanged.

—West Zion Church, Moundridge, Kansas: Pre-Easter evangelistic services have been planned for March 19-29. These services will be conducted by the pastor in coopeartion with the music committee. On March 5, Mrs. Henry Buller, a Hebrew Christian, formerly of Germany, told her life story at a meeting of the Young People's Endeavor. A new Christian Endeavor group has been formed. There are now three groups: the junior, the senior, and the adult.—Mrs. L. L. Lehmberg, Corr.

Into the Beyond

A. H. CORNIES, Newton, Kansas, decorator and floor sander, born November 26, 1895, a member of the First Church, Newton, and died March 7, 1950. He was one of the "62" refugee men brought from Constantinople in 1921 by M.C.C.

MRS. EMMA SCHROCK, Nappanee, Indiana, born October 22, 1875, a member of First Church, Nappanee, and died March 7, 1950.

MISS BARBARA S. KREHBIEL, Keokuk, Iowa, born September 27, 1872, a member of the Zion Church, Donnellson, Iowa, and died February 25, 1950.

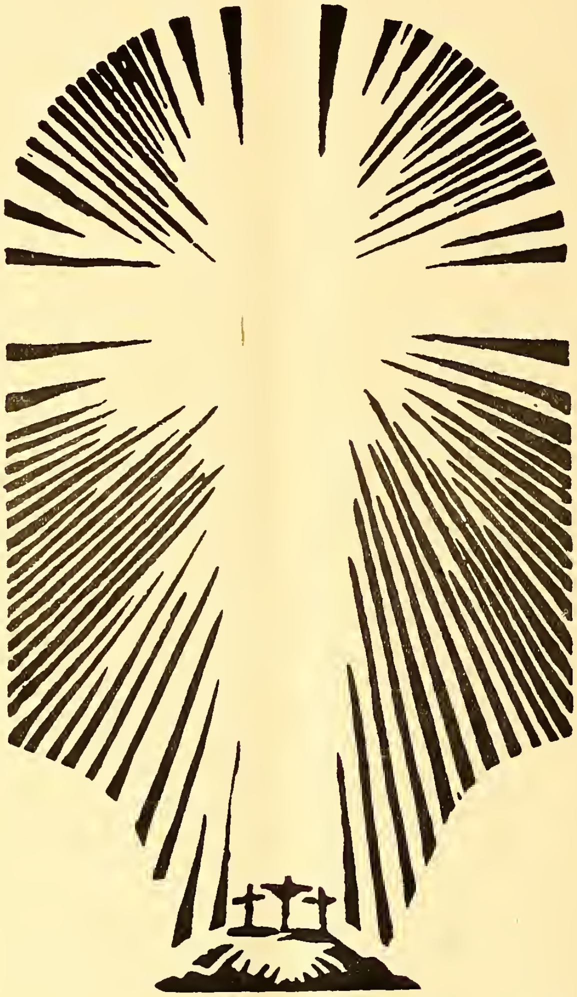
JONATHAN R. GOERING, Pretty Prairie, Kansas, born November 27, 1877, a member of the First Church, Pretty Prairie, and died March 8, 1950.

JACOB KRAHN, Langdon, North Dakota, born November 12, 1885, a member of the Bethel Church, Langdon, and died February 28, 1950.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana



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There's a Price

SO often one gets the impression that to follow the Christ is an easy matter. That to be a Christian is not hard—just a matter of making a confession of one's sins, accepting Christ, and living happily ever after. Quite the opposite is true. To be a Christian calls for the paying of a price.

There are today Christians behind the iron curtain who are facing the test of their faith. They have no hymn books, no churches, no Sunday schools, no fellowship with one another—because they are behind iron bars. Elmer Homrighausen, of Princeton Seminary, who visited such Christians several years ago, testified that he is less fearful for Christianity behind the iron curtain than for our popular easy going American variety. He went further to say there is so much fluff here and it is so hard to get down to the real thing.

(Continued on next page)

The real thing is portrayed on Calvary's hill. The Cross, which we have made such a lovely ornament, must be seen for what it really is. For the Cross is not a lovely table decoration, a beautiful piece of brass, or a lovely decoration on a church steeple or on costume jewelry. The Cross is man's rejection of God and His way. It is man saying he will follow his own path. It is man saying the undying love of God is not for him. It is the terrible price one paid who brought down to earth, a flesh and blood portrayal of the Father. It is God confronting men and men rejecting Him.

That rejection continues, for men continue to reject the way pointed out by the Man of Nazareth. If it is a disagreement within a family, the way of the Cross is too oft ignored to settle the disagreement. If it is forgiving a personal enemy or a national enemy, too oft the way of the Cross is ignored. If it is a clash between racial groups or a conflict over economics, the way of the Cross is forgotten. Rather than pay the price of the Cross, men prefer their own devious ways and the troubles that forever follow.

There's a price, the price of the Cross, and every disciple of the Christ must be a cross-bearer if he would enjoy Christ's salvation. In our day, when there is so much uncertainty and suspicion, so much hate and fear, we need heroes of the Christian faith who will behold Calvary's hill and take upon themselves the Cross of their Lord bearing it cheerfully in all walks of life. We need cross-bearers who will pay the price in our home communities, in our mission fields, in relief and voluntary service, in the life of our nation, its business, and its politics. Cross-bearers who, regardless of the cost, will keep their eye on the Cross of Calvary and say He died for me, He died that I might have life and might follow Him.—E.L.

Program Materials for Easter

EARLY in March, the Easter program materials issued by the Young People's Union were sent out to those on the address list. These materials consisting of three possible programs are a worship service consisting of Scripture readings which is called "This is the Messiah." This program has two readers, "the Prophet" who reads from Old Testament several readings pointing to the Messiah, and "the Disciple" who reads New Testament fulfillment. Interspersed with appropriate hymns from *The Mennonite Hymnary,* the program becomes significant and interesting.

The second program is an Easter pantomine called "And Peter Remembered." This pantomine takes about thirty minutes to perform. It requires a number of properties and thirteen or fourteen people to carry it out. It is very effective as a program with a good reader and sufficient practice in pantomiming.

The third program is called "The Seven Last Words" and has as its setting the scene on Calvary hill. The characters involved in the drama of that black Friday make up a frieze as they are gathered about the cross on which hangs the crown of thorns. Then the characters, a Pharisee, a woman, a thief, a shepherd, each speaks on his reactions to one of the seven last words.

This program series was worked out by Kenneth Bauman, president of the Young People's Union. It represents much creative and imaginative work. It should be an excellent contribution to the program literature for Easter.—E. L.

Jesus Christ alone can save the world, but Jesus Christ cannot save the world alone.—*Evangelical Visitor*

David Livingstone of Africa

Part IV Missionary Travels and Researches [Continued]

(David Livingstone as a boy, grew up in humble cirstances. He began working in a cotton mill at the age of ten. He always studied while he worked. By the age of 27 he went to Africa as an ordained minister and a doctor of medicine. In his youth, he constantly studied nature, botany and biology. He learned astronomy. All this prepared him for his adventures in uncharted Africa. He has up to this point, sought a trade route to the Atlantic from deep in the heart of the continent. This failing, he now seeks a route to the East to the Indian Ocean. Ed.)

But his journeys were not done. He had not found a usable trade route to the Atlantic on the west, but he hoped the Zambezi might afford a route to the Indian Ocean on the east. So on November 3, 1855, he set out with about one hundred and ten natives for another long journey through unknown country and among hostile tribes. It took him—according to his diary—nearly six months to reach the coast.

Difficulties were many. At some places he had to persuade by patience and good will, which was his usual method; sometimes he had to give presents; and on at least one occasion he had to frighten the natives by firing over their heads. Most of the way Livingstone walked. On one of his trips some years before he had overheard some of the natives say, "He is not strong, he is quite slim, and only appears stout because he puts himself in those bags (trousers); he will soon knock up." Livingstone on that occasion set a pace which kept the party at top speed for days together, until the natives were ready to acknowledge him quite as good a walker as they.

Days and Days of Walking

But on his journey down the Zambezi he got more than enough of walking. "Pedestrianism," he writes, "may be all very well for those whose obesity requires such exercise; but for one who was becoming thin as a lath through the constant perspiration caused by marching day after day in the hot sun, the only good I saw in it was that it gave an honest sort of a man a vivid idea of the treadmill."

His first stop was at Tette, a Portuguese settlement about two hundred miles from the ocean. There he left his native carriers, promising to return after a visit to England and go with them back to their homes. On May 20, 1856, he reached Quillimane at one of the mouths of the Zambezi, and after a wait of six weeks embarked for England. His perils were not yet over; for near Tunis the steamer on which he was a passenger broke a shaft and there was danger that the ship would be wrecked. But the ship anchored safely in the harbour of the Bay of Tunis, and the passengers were taken to Marseilles and then across France by train. He reached "dear old England" on December 9, 1856, having been gone sixteen years.

Honored in England After Sixteen Years

Many honours awaited him. The Royal Geographical Society held a special meeting for him on December 15th and presented a medal. Prince Albert, husband of Queen Victoria, granted him an interview. The Chamber of Commerce in Manchester gave him a hearty welcome. In Glasgow he was honoured by the University, the Faculty of Physicians and Surgeons, the United Presbyterians, and the Associated co-operative Cotton Spinners. The sum of two thousand pounds was raised by public subscription as a testimonial to him. Edinburgh conferred on him the freedom of the city, and he was asked to speak at a public breakfast and at another large meeting. He was honoured by the University of Cambridge, and the University of Glasgow conferred on him the degree of LL.D., and Oxford, the degree of D.C.L.

These honours were well deserved. He had travelled eleven thousand miles through Africa, most of the distance through regions never before explored. He had been the first white man to look upon Victoria Falls of the Zambezi—twice as high as Niagara. He had made important contributions to a knowledge of the geography of Africa, its people, climate and products. But he never lost sight of his aim. In speaking to the Royal Geographical Society he said, "The enterprise will never be completed until the slave trade is abolished and the whole country opened up to commerce and Christianity."

He had first planned to return to Africa in a few months; but when the Portuguese promised to provide for the natives he had left at Tette (a promise which was not kept), he decided to stay longer and write a book about his explorations and discoveries. This took him the greater part of the year 1857.

The book is entitled *Missionary Travels and Researches in South Africa*. It was published in November, 1857, and had a large sale. Livingstone received enough money to have made him comfortable for life. But he never thought of settling down to a life of leisure. He was impatient to be back in Africa—to unravel the mystery of that great continent, to plant missions and training schools at strategic points, to open the country to trade, and to stop the slave trade.

Difficulties in Obtaining Support

Just before he left Africa, Livingstone had received a letter written by Dr. Arthur Tidman, Foreign Secretary of the London Missionary Society, which reviewed Livingstone's exploits, and then said: "The Directors (of the Missionary Society) while yielding to none in their appreciation of the objects upon which for some years past your energies have been concentrated, or in the admiration of the zeal, intrepidity, and success with which they have been carried out, are nevertheless restricted in their power of aiding plans connected only remotely with the spread of the gospel. Of the important bearing of your researches upon the interests, not only of science, but of general humanity, we have the most entire confidence, and we would also cherish the hopes and belief that they will ultimately tend to the diffusion of Christian truth among the populous, but yet uncivilized tribes inhabiting the districts to which you have attained access.

"But your reports made it sufficiently obvious that the nature of the country, the insalubrity of the climate . . . constitute a very serious array of obstacles to missionary effort, and even were there a reasonable prospect of these being surmounted—and we by no means assume they are insurmountable—yet in that event the financial circumstances of the Society are not such as to afford any ground of hope that it would be in a position, within any definite period, to enter upon untried, remote and difficult fields of labour.

"In view of these circumstances, we should . . . regard your visit to England as affording a most favourable opportunity for conferring with you fully on your future plans."

As one reads even these extracts—the whole letter runs to six foolscap, hand-written pages — one wishes that Dr. Tidman could have dictated to a stenographer. If he could have looked over the letter critically, he would probably have phrased it more happily. But we can hardly blame him for not rewriting six pages, and letting it go forward to Dr. Livingstone.

This letter reached Livingstone when he arrived at Quillimane in May, 1856, although it had been written the preceding August. Livingstone was exhausted from his journey and desperately ill. He did not know that the London Missionary Society had faced a deficit of twelve thousand pounds, and for that reason was not in a position to undertake new fields of labour. He was hurt by the words, "Connected only remotely with the spread of the gospel." On his way home he wrote to a friend, "I suppose that it is intended to send me to some of the tried, neat and easy fields where I can wax fat. . . . The proposition to leave the untried, remote and difficult fields of labour as they have been ever since our Saviour died for man involves my certain separation from the London Missionary Society."

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Central and Middle District

Our Plans for a Camp

by William H. Stauffer

The Central and Middle District Conferences have been working together for several years in a search for a Camp site so that they might have their own camp. Last summer, for the first time, a site near Niles, Michigan was seriously considered. Also, last summer a drive for funds was started resulting in the raising of a sum large enough to make early beginnings. Last fall, another site about 25 miles north of Goshen, Indiana was found and seriously considered. In January, an option was taken on 40 acres of land lying along Shavehead Lake and proceedings are underway to purchase this site. The following article by Wiliam Stauffer, pastor of First Church, Sugarcreek, Ohio, gives emphasis to the values of a camp and the possibilities a camp would have for the nurture and spiritual growth of our youth and our adults as well. Ed.

SOME of the richest memories of my life go back to camping experiences in the mountains of central Pennsylvania. It was my very good fortune to have an excellent Sunday school teacher who not only urged me to attend summer camp, but also offered to share in the cost. Somewhat indifferently I accepted her plea and money and spent two weeks at Camp Kanesatake in June of 1926.

That was really the beginning of my growing Christian experience. A good Christian home and a fine Sunday school and church with all of its activities had laid some very important foundations. But it was several years later at this Camp which I attended year after year for the next 12 years, where I made my personal commitment to my Lord which led me into the Christian ministry.

Sunset on an Indiana Lake 8995

This is far from being a singular or strange experience. Our country is filled with hallowed places marking the location of a summer camp where literally thousands have found their way into the Christian life. I think one dare go so far as to say that very likely summer camps have been as big a single factor in leading souls to Christ as we have. Any of us who have had experience with young people in such camps know the marvelous lift that comes from having a group of people unitedly seeking a common goal.

It is with this background that I come with much enthusiasm at the thought of at last being able to say that we have practically within our hands the beginnings of a camp of our own. We are in the process of taking a step that we might well have taken years ago, but somehow the time didn't seem quite ripe. Now it is. And we are ready and eager to go.

We believe that we have the united support of many boys and girls and men and women throughout our two district conferences. We are anticipating the development of a spot that will become sacred to the lives of countless numbers both young and old. Time will record such a place as the spot where many of our young people will have found Christ; and where many who are older will have returned and renewed and refreshed and enriched their earlier commitments to their Lord.

We are anticipating camping programs not only for juniors and seniors. We are planning for periods of spiritual enrichment on the part of young married couples for week-end retreats. We are looking forward to some type of family camping. This can be a place for Sunday school and church officers' and teachers' retreats. Ministers will find this an ideal spot for Christian fellowship. Actually, there is no limit to the possibilities in the moving forward in the Lord's great work with such facilities of our own.

The plans call for the possibility of many of our families building small summer cottages on a beautiful lake in a genuinely Christian atmosphere. Here we hope to create a place for Mennonites to have Christian fellowship together while enjoying their vacations. Along with resting their physical bodies from the streneous cares of occupation and profession there will be excellent opportunity to nurture their spiritual selves.

Here is an opportunity to have a small "colony of heaven" here earth.

Blessed is the man who is too busy to worry in the daytime and too tired to lie awake at night.

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Beyond Our Own

A committee against liquor advertising, with headquarters at Pittsburgh is conducting a campaign against the liquor advertising in *Life, Time,* and *Fortune,* all under the editorship of Henry R. Luce. Luce is the son of a Presbyterian missionary to China and frequently speaks in Protestant church gatherings. Often he expresses himself in sound religious pronouncements, but his admission of liquor advertising to his magazines makes him one of the chief propagandists for liquor in the United States. It is estimated that his magazines carry liquor advertising into 15 to 18 million American homes. This advertising in 1948 brought him a revenue of approximately $12,712,000.00.—*Gospel Herald*

NEW YORK—Three million women and girls are preparing now for the third annual National YWCA Week, which will be held from Sunday, April 23, through Saturday, April 29. Theme of the Week is "A Better World Begins With You—Join the YWCA."

At present the Young Women's Christian Association of the United States of America comprises 1048 community and student Associations and YWCA work in 1550 rural and other areas.

NEW YORK—Paul Blanshard, author of *American Freedom and Catholic Power* will leave for Rome on Feb. 23 to "cover the Holy Year" for *The Nation,* weekly review published here.

An official of the magazine said Blanshard had been assigned to write a series of articles on the Vatican. General theme of the series will be The Vatican in World Political Activities.—*Covenant Weekly*

HESSTON, KANSAS.—The students and faculty of Hesston college will leave the campus on a three-day work campaign March 23, 24, and 25 to help raise funds for the completion of the new science hall now under construction. There will be approximately three hundred working in at least 18 different communities.—*Mennonite Weekly Review*

GENEVA—"The Hitler in our human breasts, whose desire is always to use his neighbor for his own purposes, must die," declared *Kirchenpraesident* Martin Niemoeller in the course of an evangelistic campaign which took him through Wurttemberg. Dr. Niemoeller condemned the attempt of humanity today to degrade man into "material." Christ had, he said, seen in his fellow-man only the image of God, and for that reason he had been able to forgive even great sinners.

During this campaign, Dr. Niemoeller stated his views with regard to the reproaches recently levelled against him. He had, he said, no sort of hostility to Catholicism or to his Catholic brethren: he simply thought it his duty to draw the attention of the world to the fact that 47% of all Evangelical Germans and only 10% of all Catholic Germans were living behind the Iron Curtain.—*Covenant Weekly*

GREECE—Celebrations commemorating the 1900th anniversary of the coming of St. Paul to Greece have been deferred from 1950 until June, 1951, and are now scheduled to coincide with the meeting of the World Council's Central Committee to be held in Athens in 1951.—*The Ecumenical Courier*

Book Notes . . . . . .

EASTER AND POST-EASTER READING

AT THIS highly important season of the church year it is well to spend time in reading books that will nurture our souls. For the thoughtful reader we would suggest five titles for consideration:

Beets, Henry, *The Man of Sorrows.* Eerdmans, $1.00. "A series of Lenten sermons including seven sermons on the 'Seven Words from the Cross.'"

Clark, Thomas Curtis, *1000 Quotable Poems.* Willett, $2.50. Poets have been called "torchbearers of faith." Why not read poetry at this Easter Season? This book contains much religious poetry; e.g. "Gethsemane," "Crucifixion," "Calvary and Easter," "If Easter Be Not True," "My Risen Lord," "What does Easter mean to You?" and many others.

Heaps, Isabel Warrington, *Five Marys.* Abingdon-Cokesbury, $1.50.

"Mary, the mother of Jesus," "Mary, the Wife of Cleophas," "Mary of Bethany," 'Mary of Magdala," and "Mary of Jerusalem" are portrayed here . . . "The aim of the stories in this book is to deal reverently with the lives of Jesus and his friends, with care to picture no character as doing anything which is contrary to the written records, but with full play of the imagination in making such additions to the stories as will throw new light on the greatest character in all world history."

Weatherhead, Leslie D., *Jesus and Ourselves.* Abingdon-Cokesbury, $2.00. "Jesus is the only One in all history of whom any man or woman may say, 'He will understand me perfectly and tell me what to do.' The author of this book hopes that 'ere the readers put it down some may find themselves bowing in the presence of Him who is the Key to all our problems . . ."

Steere, Douglas V., *On Beginning from Within.* Harper, $1.50. This book is "concerned with the intensification of the life of God in the individual hearts of men." After pointing out the world's great need of "saints" and what a saint really is like, the author discusses the nurture of the inner life through devotional exercises and closes the book with a consideration of the "prospect of death as a power for awakening man to his dependence upon God."

(All the above titles may be borrowed from the Western District Conference Loan Library.)—Mrs. P. S. Goertz.

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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 65 — April 4, 1950 — Number 14

Religious News Service 8999

How shall we love Thee,
holy hidden Being,
If we love not the world
which thou hast made?
O give us brother love
for better seeing
Thy Word made Flesh
and in a manger laid:
Thy kingdom come, O
Lord,
Thy will be done.
Mennonite Hymnary
(354)

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(Theme for General Conference Sunday)

by Olin A. Krehbiel

Mennonites Channel Two Million Plus Through M.C.C.

Report of M.C.C. Work in 1949

General Conference Reconciliation Sunday -- April 23

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The Mennonite

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Looking Toward Freeman

Conference is a time of opportunity for cultivating Christian friendships, becoming better acquainted with the work of the church, receiving spiritual inspiration, and being challenged to greater service for the cause of Christ.

I am looking forward to rich spiritual blessings at our next General Conference in Freeman, South Dakota, this summer. These are momentous times. On the one hand, there is hanging over the world the gloom of doom and destruction. But on the other hand, there are bright rays of hope as one sees the Spirit of God moving in convicting and transforming power in various places over the world. We have a responsibility to this age as the prophets of old to point out the danger of sin, call men to repentance and to turn to Christ.

The Program Committee is planning a fine program in which more attention will be given to the spiritual phase. It is hoped that some real heart-searching decisions will be made. The Evangelism Committee has suggested that the morning devotions stress evangelism. We as churches and individuals should be much in prayer for this conference for in proportion as we pray for the Spirit of God to move, only in such a measure will the conference prove a blessing.—Olin Krehbiel, Vice-president of General Conference.

Of Your Pen Acquaintance

OLIN A. KREHBIEL, ("The Ministry of Reconciliation"), Berne, Indiana, is vice-president of the General Conference and pastor of the First Church, Berne.

ARTHUR KEISER ("When a Missionary Had to Say 'No'"), Cachipay, Cund., Colombia, with his wife serves as Conference Missionary in South America.

VERNON NEUFELD ("The Cross Crisis"), Shafter, California, is a farmer. He is a '49 graduate of Bethel where he was president of the senior class.

ANNA BAERG ("A Plea for the Arizona Mission"), Oraibi, Arizona, is Conference Missionary to the Hopi, Indians.

Of Things to Come

APRIL

April 2 to 9, General Conference Week of Witnessing.
April 7, Good Friday.
April 9, 1950, Easter.
April 10 and five succeeding Monday nights, Eastern District Leadership Training School, Zion Church, Souderton, Pa., 7:30; instructors: J. J. Plenert, Ellis Graber, Mabel G. Kessler, Freeman Swartz, Walter McDowell, and Wilmer Shelly; dean, A. S. Rosenberger.
April 11, Council of Committees, Western District Conference, Memorial Hall, North Newton, 9:30 A.M.
April 14-16 Mission Institute, Bluffton College
April 23, Conference Sunday, Theme, "The Ministry of Reconciliation."
April 23, Western District S. S. Convention.
April 27-30, Middle District Conference, First Church, Wadsworth, Ohio.

MAY

May 4-7, Eastern District Conference, Hereford Church, Bally, Pennsylvania.
May 7, 1950, Mennonite Song Festival, Memorial Hall, North Newton, Kansas, 2:30 and 8:00 p.m.
May 7, Hymn Festival of the five northern Indiana churches at the Topeka Church, Topeka, Indiana.
May 28, 1950, Pentecost.
May 28, Mennonite Biblical Seminary Commencement, Conrad Bergendoff, president, Augustana College and Theological Seminary, Rock Island, Illinois, speaker.
May 28, Baccalaureate service for Freeman Junior College. Russell Mast, pastor of the Salem-Zion Church, speaker.
May 30, Bethel College, Commencement, 10:00 A.M. D. D. Eitzen, speaker.

JUNE

June 1, Commencement, Freeman Junior College, with E. W. Harrington, Dean of University of South Dakota, speaker.
June 5, Bluffton College, Fiftieth Annual Commencement, D. Elton Trueblood, speaker.
June 10-14, Northern District Conference, at the Gospel Church, Mountain Lake, Minnesota.
June 14-18, Pacific District Conference, Dallas, Oregon. Officers meeting, 14th; workers conference, 15th; conference proper, evening of 15th.
June 22, Canadian Mennonite Bible College, Commencement, 10:00 a.m.

JULY

July 1-5, tentative dates for the Canadian District Conference Sessions, the Rosenort Church at Rosthern, Saskatchewan.

AUGUST

August 4-7, Central District Conference, Calvary Church, Washington, Illinois.
August 18-23, General Conference Young People's Workshop.
August 18-23, General Conference Minister's Retreat.
August 23-30, 1950. General Conference Sessions, Freeman, South Dakota.
December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

The Reader Says

"OUR LANDLORDS"

Dear Editor:

In reading your editorial in the February 28 issue of THE MENNONITE concerning "Revivals are making headlines and the radio waves," I notice you in a rather wholesale manner condemn landlords. Perhaps if we gave serious thought to some of these things we might arrive at a somewhat different conclusion. I have never heard of any landlord

(Continued to page 221)

Editorials

THE CHURCH OF JESUS CHRIST is engaged in extremely dangerous business today. At a time when security is measured by the height of barriers and the amount of armaments, the band of true disciples is quietly yet persistently in the business of disarmament. The disarmament program is truly realistic. The first object is to disarm the human spirit—the very root of the world's disease. This is accomplished through prayer and persuasion whereby man is confronted with the only prescription that will cause him to pull down his fist lifted in defiance against Heaven and destroy his sword lifted in hatred and selfishness against his brother. The plan of redemption that called for the shed blood of Christ and that resulted in the Empty Tomb is intended to enable man to accept with all his redeemed heart the greatest commandment as the rule for his life—perfect love to God and man. When a man is born again he receives a new nature; he participates in the nature of God and in the Body of Christ called the Church. In that new nature he will face life as Jesus Christ faced life. (It is rank unbelief to profess to believe in the Deity of Christ and then refuse to obey Him in all things.) Participating in that new nature the true disciples develop an extreme sensitivity to sin wherever it is found whether in Russia or America, whether under capitalism, socialism, or communism, whether in the ranks of management or labor, whether in the Mennonite denomination or any other. On the other hand, they have likewise developed a blindness to color of skin, denominational barriers, political boundries, economic levels, and occupational status—those terrifying weapons of the armed human spirit which attempt to keep people estranged and "in their place." The Church of Jesus Christ is in the business of reaching over these chasms as the cross of Christ reaches over the chasm that separated man from God. At the cross the love of God reaches out to every human being alive today, beckoning each to return to God. Therefore when we raise a barrier of hate and selfishness we break down the bridge of the love of God—the Cross. There is nothing that a man can do, believe, or say that bars him from our love, prayer, and concern. We may have an intense hatred for the sin he commits or the godless philosophy he holds or even propagates. Yet because he is a soul of infinite worth in the sight of God, we can only love him and pray and work for his conversion. Mennonites for example, who have suffered so much at the hands of the Russians can be a real witness to this way by earnestly accepting the explicit command of Christ to love our enemies and pray for them. Of course, this is dangerous business in a world where political loyalty is measured by the degree of hatred for our enemies. We may expect Calvaries. Yet the "ministry of reconciliation" is positively the only constructive approach to the soul-destroying disease of estrangement and aggressive hatred which is plaguing the world and causing men to turn to Satan saying "thy Kingdom come."

THERE IS AN AREA OF ESTRANGEMENT developing in our own Mennonite Circles for which we ourselves need the ministry of reconciliation. There will be needed something more in the way of action than merely observing "Reconciliation Sunday." We hear of young people in some of our thickly settled Mennonite communities wanting to start farming on their own. When they look around for a farm that they might purchase they find the prices at a level that only the heavily landed and prosperous older farmer can pay. Prosperous individuals, in many cases, are acquiring more and more land. Some, we are told, are even moving the dwelling places off such land. Perhaps accurately and perhaps also in self defense they criticize the young people saying that they would have more money if they would not spend so much on tobacco and amusement. Granted that this may be true in some cases, does this automatically disqualify them from opportunity. We need to remember that even while we were sinners, Christ died for us. There is a place for the doctrine of the grace of God in economics as well as theology. Is it possible that there is going on in our very midst the type of thing that Jesus so severely condemned in the parable of the rich fool? Jesus never condemns the kind of frugality that shares the savings with the needy. He says "Thou Fool" to those who build bigger barns to increase beyond all reason their own basis of future security while fellow human beings in their very midst are denied any sense of security. While we are talking about reconciling the larger areas of enemity and estrangement in the world let us be prayerfully seeking the remedy for the estrangements in our very midst.—J.J.E.

THE CHRISTIAN WAY

This is a strange thing,
This is a paradox—
That going a little farther rests the soul.
That walking the second mile refreshes life!
It is stinginess of spirit that wears us out;
The anxiety lest we do more than we should, destroys us.
They are blessed and healthy and happy
Who are free to go beyond what is required of them.
That surplus,
That overflowing of the glass,
That doing of the undemanded,
That good measure, shaken together and running over,
Is what puts freshness and joy into existence:
It makes living like springtime,
And rippling waters,
And the songs of birds;
It is the truly Christian way of life.

H. J. Boss
Christian Advocate

"The Ministry of Reconciliation"

by Olin A. Krehbiel

WE are all familiar with the story of how Adam and Eve sinned by eating of the forbidden tree and then hid themselves from the presence of God, also how Cain killed his brother Abel and thus enmity and estrangement entered the world. Today we still picture mankind as being at enmity toward God and estranged from their fellowmen. However, in the Bible, God has also unfolded His plan for reconciliation. The apostle Paul tells us in II Corinthians 5:18-19, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

Mennonite Life

OLIN A. KREHBIEL
Pastor, First Church
Berne, Indiana

What Is Meant by Reconciliation?

It means to bring two persons back into a friendly and harmonious relationship with each other. Some years ago a husband and wife did not get along very well and after a quarrel they separated and did not live together. But one day they were both called to the bed side of their son who was at the point of death and he was instrumental in bringing them back together again. They made up their differences, forgave one another for the harsh things which had been said and were united in a close bond of affection and fellowship once more.

There are two kinds of reconciliation mentioned in the Bible. In II Corinthians 5:20 we have the one type where Paul writes, "we pray you in Christ's stead, be ye reconciled to God." He is here talking about bringing man into a right relationship with the Almighty. The other type of reconciliation Jesus refers to in the sermon on the mount where he says in Matthew 5: 23-24, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." This has to do with getting man into right relationship with his fellowman. Again and again in the scriptures we have these two things stressed, in fact we might say that the whole burden of the word of God is to reconcile men to the Lord and to others.

Why Is There Need for Reconciliation?

Ordinarily man is not a friend of God. We have all turned to our own ways. We are sinners. Take enlightened America and consider a single city like New York with its millions of people. How many would you say are friends of the Lord? The majority don't even think of the Creator on a Sunday let alone during the week. Many persons know about God and believe He exists and yet are not on friendly terms with Him. The demons knew Christ but were still his enemies. The very fact that men do not get along very well with one another shows that they are not right with God for in I John 4:20 it tells us, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" One has but to look at the headlines of a newspaper with its murders, crimes, strife, cold and hot wars, etc., to see that man is estranged from the Lord and needs reconciliation.

Who Accomplishes the Reconciliation?

There are several ways in which reconciliations are made. One way is for a mediator or third person to bring the parties together. Another way is for one of the parties to make the first move toward restoring fellowship. In the case of God and man, it was man who committed the wrong and God who did the reconciling, as it says, "God was in Christ, reconciling the world unto himself." Adam after his sin, ran away and hid from God. The Lord had no ill will against Adam but sought him for he loves men. However a holy God could not overlook evil and be just, so He paid the penalty and thus extended mercy. We might compare the problem which God faced to that of a parent whose child does wrong and who desires to forgive but must also be just and not condone sin. God taking on the form of man suffered punishment in our place that we might be brought into harmonious fellowship with the Father. The Lord is also the one who reconciles, the author of peace among human beings. In Ephesians 2:16 we read, "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby . . ." Here Paul is talking about both Jews and Gentiles being put on good terms with God and with one another by the saving work of Christ on the cross.

How Does This Reconciliation Affect Man?

He can either accept or reject the gospel of salvation, new life, and peace through Christ Jesus. After the last world war there were Japanese soldiers hiding out in remote island caves who did not know that the war was over. The Americans secured other Japanese to broadcast over public address systems announcing the news of peace. Some believed it but others did not and went on fighting. There are people doing the same with the good news of reconciliation which God has given to men to proclaim. Peace is both a privilege and a charge to men. After we are reconciled to God, He commits unto us the ministry of giving out the word

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Mennonites Contribute Two Million Plus For "the Healing of the Nations"

AKRON PENNSYLVANIA.—Revealing the total scope of the M.C.C. program, reports on last year's work were given in the Annual Meeting of March 17 and 18. Direct contributions from the churches in the total amount of $2,286,384.48 (including material gifts) made possible the world-wide work of relief, aid to Mennonite refugees, peace witness at home and abroad, voluntary service, mental-health service, and various other related activities.

RELIEF: Rehabilitation Emphasis Emerges

With 156 workers in 17 foreign countries, continuing needs were served "In the Name of Christ." A considerable portion of the relief effort was centered in Europe, although substantial amounts of materials and funds were directed to alleviate needs in the Far East, Middle East, Latin America, and South America. During the year the rehabilitation emphasis emerged even more than in previous years, being manifested particularly in projects of community centers, children's homes, children's colonies, services to students, medical services, etc. Material-aid gifts, though on basis of individual case-need rather than mass distribution, have been substantial, amounting during the year to a value of $1,308,470.27. The spiritual witness has been emphasized not only in the general spirit and motivation of the work, but additionally in specific contacts, meetings, and relationships.

MENNONITE AID: Include Non-Mennonite D.P.'s

Mennonite refugee migration from Europe during the year may be summarized as follows: To Canada, 1,511; to the United States, 113. The emphasis in South America has been assistance in settlement, providing immediate maintenance and equipment needs, and longer term assistance in economic, educational, and religious concerns. No additional refugees have been brought from Europe to South America during the year. In Uruguay continued effort was made to consummate the land purchase to enable the people to settle more permanently. In Europe the staff has been busy interviewing and processing those eligible for migration to Canada and the United States. At various times during the past year the problem of eligibility of Mennonite D.P.'s for I.R.O. assistance created difficulty and delay in the program until cleared with officials. Since the number of Mennonite D.P.'s able to come to the United States was low, provision was made for the sponsorship by individuals in the U.S., of non-Mennonite D.P.'s.

PEACE SECTION: A Central Undergirding Value

Though lesser in proportion of total expenditure, the Peace Section endeavored to promote, both at home and abroad, one of the central spiritual values which has undergirded the Mennonite service expression of the basic nonresistant life. Peace teams at home and in Europe were directed to stimulate study and concern in this doctrine. Literature publication and distribution supplied resource for this study. Through contact with legislative developments and regulations, assistance could be given concerning the draft, etc.

VOLUNTARY SERVICE: Service Opportunities for 432

This program provided opportunity for 331 summer workers, 101 one-year workers, and others for various shorter periods, in over 20 different units at home and abroad. Projects included work in Bible school teaching, mental-hospital attendant service, construction and repair, personnel interviewing, children's home and children's camp work, medical service, community welfare, recreation, relief warehouse work, etc.

MENTAL HEALTH: Second Hospital Being Built

Brook Lane Farm, the first M.C.C. hospital, has been in operation during the year with average patient enrollment of 10, and average stay at the hospital of 35 days. A family atmosphere among its eleven staff members and the patient guests, is maintained and encouraged. Kings View Homes, the second mental hospital, to be at Reedley, California, is in process of building and will serve an enrollment of 32 patients when the first unit is completed. Concurrent with the development of hospital facilities is an increasing program of mental-health education and personnel training.

Menno Travel Service for 371

Menno Travel Service reports that a total of 371 individuals were served in 1949. Included were M.C.C. and mission workers, foreign students, American students traveling to Europe, and people traveling privately. Arrangements were also made for a number of persons who went to Paraguay and other South American countries. Through representatives in Amsterdam, Holland; London, England; and Basel, Switzerland, complete travel and tour arrangements can be made for persons going to Europe. This service is organized largely separate from the M.C.C., and is self supporting financially.

M.C.C. Work for the Coming Year. —to be continued Personnel Need

From time to time workers of various skills are needed in the M.C.C. work. At present there is need for a maintenance worker at the Akron headquarters. Anyone feeling a call to this service should write to the Personnel Office, M.C.C., Akron, Pennsylvania.

Reader Says . . . Cont'd from p. 218

who refused to rent his house and also made it utterly impossible for a person who really wanted to have to build one. Yet this is the situation in labor circles today. Organized labor at any whim refuses to work and also refuses to let anyone else work. The actual result, in the present coal strike, with which you are familiar is that hospitals, churches, homes and schools are finding it difficult to continue. My understanding is that fourteen dollars per day is the base in coal mining and they want that increased.

In Matt. 23:23, 24 we learn that Jesus said to the scribes and Pharisees "ye blind guides which strain at a gnat and swallow a camel" as I understand your editorial the serious crisis of the day is overlooked in this matter of conversion —the new birth.

Landlords represent a group who in the main are our stable population. They are the ones who instead of spending their money for drink, or intemperate living in various manners, save their money and buy property. In so doing they are condemned. Wages have gone up tremendously why should not rents—

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The Ministry of Reconciliation Through Relief and Peace

The Cross Crisis

by Vernon Neufeld

THE Lenten season is again drawing to a close when we have again been reminded of the suffering of our Lord and of his incomparable sacrifice. As we have read the story of the final week, undoubtedly many emotions have come upon us; certain events and episodes have impressed us forcefully. Our reading and meditating experiences are numerous and varied. An interesting yet sobering observation we might make regarding the Passion is the effect of the Cross Crisis on various people and groups of people in the story—how individuals stand or fall when a forceful event such as the crucifixion comes into their lives. For instance, of what significance was the Crisis to the crowd, to Judas, to Peter, to Jesus Christ?

Mennonite Life
VERNON NEUFELD
A Farmer
Shafter, Calif.

"Hosanna! Blessed is he who comes in the name of the Lord!" (John 12:13, R.S.V.).
—"Away with him, away with him, crucify him!" (John 19:15, R.S.V.).

These are the words that were spoken by the crowd at the time of the triumphal entry and the trial of Jesus. Whether or not the same people were present at both occasions, we do not know; but the contrast does reveal a lack of stability and consistency. The crowd was exuberant with the coming of the King who to them was their liberator, the Son of David; the crowd completely reversed its feeling within a very short period of time when the self-inflated bubble of hope burst with Jesus' arrest and with the agitation of the Jewish leaders. No deep-rooted, well-grounded faith is here demonstrated. The Crisis meant little to the people; then as now the crowd shouted for that which happened to be the popular.

"What will you give me if I deliver him to you?"
(Mt. 26:15 R.S.V.).
—"I have sinned in betraying innocent blood."
(Mt. 27:5 R.S.V.).

Perhaps Judas is the most tragic character in the Passion story. He was one who had potential enough to be included in the Twelve, one who had capabilities and talents which the Master felt to be of value for his work, but also one who misunderstood Jesus and His mission. The tragedy lies not so much in the betrayal, but in the fact that the disciple did not utilize his ability to conquer his great error. To Judas, the Crisis meant bitter remorse, defeat, suicide.

"Even if I must die with you, I will not deny you."
(Mt. 26:35, R.S.V.)
—"I do not know him." (Lk. 22:57, R.S.V.).

There are the unforgetable words of Peter—Peter, the Rock, the leader, the spokesman, the one who first seemed to understand the true mission of Jesus; yet Peter, the one who denied his Lord during the trial. The disciple had grown in his spiritual life; he had received a keen spiritual insight. The iron of his faith needed only the right temper to make it strong and unbending; the Cross and the days that followed provided this annealing experience. He faltered momentarily, but the Crisis made a man of Peter.

"For this purpose have I come to this hour."
(Jn. 12:27, R.S.V.).
—"Not what I will, but what thou wilt." Mk. 14:36, R.S.V.).

Jesus had known for some time what his mission in the world was, and He steadfastly set forth to fulfill it. Though difficulties and crises came into his life, He did not swerve from the road that He felt must be followed. Even during the Final Week Jesus was completely dedicated to the will of the Father. To Jesus, the Crisis was the fulfillment of a life's mission, the completion of God's plan for mankind.

Meditating on the influence of the Cross Crisis makes us wonder about our own spiritual lives. How are we prepared to meet trials and in what manner will they effect us? Is our faith built securely, or is it drifting with the tides of convention and popularity, is it self-centered, is it incomplete? When a Cross Crisis confronts and tests us, how will we fare?

May God help us that we stand firm on Christ the Foundation and that the fiery trials of life may serve to strengthen our faith.

MISSION BRIEF
SENDING A GIFT TO INDIA?

We are making efforts to return to the Mission Field in India this coming September or October. New immigration rulings of the Indian Government make it absolutely necessary to have an import license for everything that we take along with us. The application for this import license will have to be made soon. Therefore, if any one here in America wishes to have us take something along for one or the other of the missionaries of the General Conference Mennonite Mission in India, then kindly send such things to us not later than the first week in June. We must have everything in hand very soon so that we can place an application with the Indian Government for the import license. It takes a long time for these permits to be cleared so kindly do not send anything which can not be stored indefinitely. Before sending anything, please write us for instructions.

Our address through the first week in June will be: 4614 Woodlawn Ave., Chicago 15, Ill.

Your co-workers in India,
Ruth and Harold Ratzlaff

From the Mission Front

When a Missionary Had to Say "No"

by Arthur Keiser

THE spots on the face of our caller this morning and the stumps where there had once been hands revealed that he was a leper and had come from the leper colony, Agua de Dios. The advancement of the disease and the poorness of his dress indicated the desperateness of his journey to us, for he had probably "crawled through the fence" in leaving the leper colony illegally and spent precious money for what was to him a costly trip.

He was a likeable young fellow who features registered the mixed strains of Indian and Spanish blood so very common here in Colombia. His cheap clothing included a shawl thrown over his shoulders in a fashion very typical of the *campesinos* or country folk. His face was lined with sadness, but in his eyes there was an element of pleading and hope as he spoke. He told the following story:

"I sent a letter asking if you would receive my children in your school, but later decided to come in person. I have four children and the government is compelling them to leave the colony."

The Poor in a Pitiful Situation

This new ruling involves over one thousand children. Before, there had been hardly any restrictions against healthy people living in the colony. The result has been that there are more healthy people than sick living there. This is a good measure, but from the reports we have received no provision is being made by the government for those who have no place to go. Therefore, those who are poor and who do not have friends outside of the colony are left in a pitiful situation.

"I am very poor and have no place to send my children. The colony is the only home my wife and I have known. They must leave in two weeks. Will you receive the oldest boy and girl, eight and six, here at your school?"

I explained to him that we could not receive more than the forty children we have at present. He pleaded, but all I could say was no. Finally in desperation, unable to believe what he heard, he pleaded in a voice so low and filled with emotion that I had to ask him to repeat it:

"Won't you just take my girl?"

I had to say no. As this last thread of hope for the welfare of his children gave way he could bear his grief no longer so he broke down and cried. The only hope I could give him was that you folks are planning to send money to increase the school for one hundred students and that possibly then we could receive some of his children.

Would They Even Have a Stable?

I feel I understand better now the message that the great artist, Merson, caught in his painting, "The Arrival At Bethlehem." Mary is kneeling in the street exhausted from the day's journey as Joseph pleads with the innkeeper for a room for the night. Would these four children even have a stable to sleep in, a month from now or would they be roaming the streets?

The plea of this leper is a very familiar one, for just last week a mother had made the same trip under as trying circumstances clinging to the hope that we might be able to help her in her dire need. Almost daily we receive letters or people call personally begging us to receive their children here at the school. It is true that some are opportunists, but many are needy and sincere as our visitor this morning.

The need of these children goes beyond that of a home, food and education. Their greatest need is that of Christ. Many children never learn of His fulness, richness, glory and love, because they are led blindly into false doctrines. They never know Him as their personal Savior from sin, which is so rampant about us. To us this is the greatest need of all in the lives of the children that come to the school. We seek to point them to Christ who can meet this need.

In meeting the need of a few of the needy children in Colombia we can hope to have them in turn meet one of the greatest needs of the church here—that of dedicated, consecrated, and trained leadership.

Dear Reader: As you read this touching account of the father pleading in behalf of his two children, will you not make this a matter of prayer and give to the cause of missions so that we may be able to take care of more worthy children? They will not only be taught the three "R's" but will also be taught of a Saviour's love and eventually will give themselves to Christ. Only as YOU give will this be possible.

Howard G. Nyce, Exec. Sec'y.

LOS ANGELES SAYS IT CAN'T AFFORD LIQUOR: Councilman Kenneth Hahn has offered a resolution in the Los Angeles City Council saying that "WHEREAS in 1945 there were 72,465 drunk arrests, in 1946 there were 92,108; in 1947, there were 98,149; and in 1948 there were 101,930 and in 1949, drunk arrests equalled the population of Pasadena or Glendale," and "WHEREAS it has been estimated that 55% of the expense of the police department is caused directly or indirectly by the drink problem," something must be done about it. He says Los Angeles has spent $30 million in the past four years on the alcohol problem, and evidently he does not think the liquor revenue is worth that price.

From the Mission Front

A Plea From Arizona

by Anna Baerg

WE are again without a place for Sunday school on the *Mesa.* Last Sunday I took my car and went up there to get the children for the Sunday school. I had 14 in my car. They said they enjoyed it very much and asked me to come back in the evening to get them for evening service. I could not refuse them. I had only 9 children in the evening. They told me that one of the girls had been whipped at noon because she had gone with me in the morning. So you see it is sometimes not easy for them to come to the church services, let alone for them to become Christians. Heathendom still has a strong hold here.

There seem to be more heathen dances in Oraibi than there have been for a while. They come from as far as Winslow and Fort Defiance to attend them. One wonders how they can believe in such things, but to them their worship is very real. It seems to be demon worship.

We as missionaries have been praying and working for some time to get a mission school started. The Hopis are very anxious to see one started. Even some of the heathen say they will send their children if we should have one. Won't you pray that the finances may come in so that the Mission Board can see its way clear to start one?

For some time the burden has been on my heart for a house of worship on the Mesa. I feel sure that there are people in our Conference who know how to pray. If you are of those, won't you pray that the Lord will make the chiefs up there willing to give us a new grant of land, so that a new church may be built up there? Then too, won't you pray about the mission school I have mentioned? May I ask you to pray for one other thing, which seems to me most important of all, Won't you pray that the Lord will send a deep conviction of sin into these people's hearts and cause them to come for mercy and for our Saviour the Lord Jesus Christ?

RECONCILIATION . . . Continued from page 220

or message of reconciliation. We are to be peacemakers and promoters of goodwill through the Lord Jesus Christ. This is the responsibility of the church or in other words the body of Christians. How well are we meeting this challenge of the ministry of reconciliation? It seems to me that this matter should be of particular concern to Mennonites who are the historic champions of peace and on this Conference Sunday we ought to think through, all of the aspects of the ministry of reconciliation. It is a tragedy when one person stresses only reconciliation of man to God and neglects the man to man relationships while another makes peace among men his chief concern but has little interest in getting men right with God. Our church should be leading out and showing the way to other groups in this whole area of reconciliation. Let us pray that we as members of conference churches will see a vision of the need and get under the burden of this great ministry of reconciliation.

Ministry to 500,000 Africans

(The essence of a report of the C.I.M. given at the Seminary by C. E. Rediger, executive secretary.)

THE Conge Inland Mission is a cooperative Mennonite undertaking in the very heart of Africa along the larger tributary of the Congo River. The work was begun in 1912 and is now carried on from four major mission stations. The physical plant in the Congo is valued at over $100,000 with an annual field budget alone of $21,321. At the present time, the Mission is seeking $35,000 for a much needed expansion of which $22,000 is already collected. The mission owns twelve missionary homes, three hospitals, three school buildings, eighteen smaller school units, one guest house, and one printing press. Three mission stations have electric lights. There are two brick kilms, and many other evidences of real equipment. In 1912 when the mission started, there was no evangelical Christian voice in that part of africa. The Congo Inland Mission introduced education into this area and today has an average attendance of 11,551 pupils. It has 329 rural schools and 467 native teachers. Frank Laubach, the famous missionary of literacy, toured the Belgium Congo in 1948 to step up the campaign to make it possible for people to read both Scripture and other literature.

An interesting development educationally took place in 1949 when the Belgian parliament voted to subsidize Protestant as well as Catholic schools. For many years these subsidies had been limited only to Roman Catholic people. In the territory served by C.I.M. there are 500,000 natives.

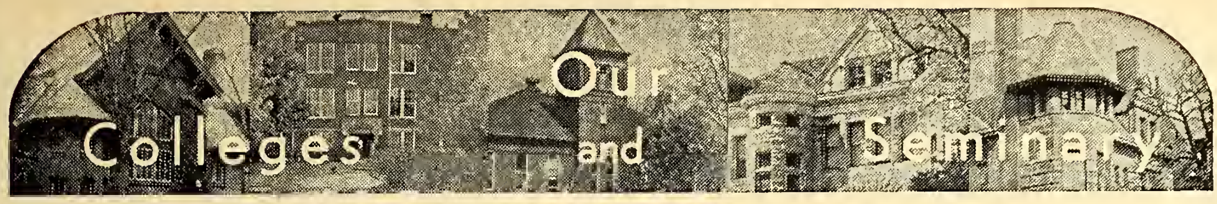
Medical Aid to 17,000 in 1948

As for medical work, in 1948, there were 17,091 people treated of whom 1,517 were hospital cases. In that one year 528 babies were born alive in mission hospital, and 329 of these were born at the Charlesville station. In connection with the medical work, devotional services are held every day at the hospital, and a very important Christian witness takes place at that level.

Describing the spiritual dimensions of the Congo Inland Mission, they now have, after forty years work, 12,000 church members. The mission has sent out over a period of years 38 missionaries. Christian preaching is going on at 300 different points in their particular territory. There are several hundred native evangelists.

The Challenge of Industrialization

Several of the very challenging developments within the territory of the Congo Inland Mission are: A large palm nut plantation has been started by Lever Brothers, a well known soap company here and in Britain; a large diamond mine has been started. This has brought an influx of people into the territory and the migration of folks from the rural to more industrial situations. The newly proposed expansion in part is to take care of the opportunity suggested by this development. May the Lord continue to bless this fine example of cooperative Mennonite missionary work carried on in the name of the Lord Jesus Christ.



Our Colleges and Seminary

BLUFFTON HEARS OF JAPANESE UNIVERSITY

MAURICE Troyer gave a Vesper address Sunday afternoon, March 26. Troyer was sent to Japan last summer to interview Japanese and American leaders there concerning the establishment of the Christian University of Japan. After his return he was appointed a vice president of this University, which is to open in April 1952. He is at present engaged in selecting a staff for the new school and in helping to promote a campaign to raise $10,000,000 in America for this project. The Japanese portion of the cost has already been over-subscribed. Troyer is an alumnus of Bluffton College and a former faculty member. He has been on the staff of Syracuse University, to which he is still giving half of his time.

Students have selected Lois Rich, Washington, Illinois as May Queen for the ceremony to be held in connection with commencement activities. Dorothy Hurley, Danvers, Illinois, was selected as Maid of Honor. Fred Liechty, Berne, Indiana was chosen to have a part in the ceremony as the outstanding senior man.

BETHEL HOST TO FOREIGN STUDENTS

THE foreign students from Mennonite and affiliated colleges met in a conference at Bethel Friday, March 31, through Sunday, April 2. Discussions of American social and educational institutions, an excursion to Tabor College, social meetings, visits to the Kauffman museum, and attendance at the performance of the oratorio "The Seven Last Words" on Sunday by the Bethel College A Cappella Choir, were the major items on the program for the three day meet. A conference of the presidents of the Mennonite colleges will take place during the same time.

Oil paintings and products of various crafts by Miss Lena Waltner, art instructor of Bethel College, make up the art exhibit placed in the show window of the Mennonite Conference Headquarters in Newton for several weeks.

Miss Waltner has done noteworthy work in painting. The pictures exhibited are well composed and express mood. They show originality as well as good technique. The landscape "Autumn" is painted after a sketch made of a view near McPherson, Kans. The still life showing sunflowers on a table is alive with vivid color.

An example of Miss Waltner's work in crafts is the effective color stenciling and silk screening on ladies' skirts. Glazed and hand-thrown pottery is part of the display.

SEMINARY STUDENTS ACTIVE IN EVANGELISM

STUDENTS here are assisting the Mennonite Bible Mission in making a house-to-house visitation in that community prior to the special pre-Easter meetings to be conducted by Don. E. Smucker.

A deputation of our students has started a series of five pre-Easter services at the Calvary Methodist Church of Chicago.

We were glad to have the Curriculum Committee of the Board of Education in session on Thursday, Friday, and Saturday of this week.

Sixty people attended the second annual Bethel College Alumni meeting in Chicago with Minna Regier as chairman of the meeting and Dean R. C. Kauffman as the main speaker. Faire Stucky, formerly of Hutchinson, Kansas, and now a physical therapist for Wesley Memorial Hospital of Chicago, was elected chairman for the meeting next year.

C. E. Rediger gave a thrilling picture of the Congo Inland Mission during the regular Vesper Service last Sunday.

FREEMAN HAS HELPFUL BIBLE WEEK

THE Bible-week messages presented by Jesse Ziegler, professor of psychology and Christian Education at Bethany and Mennonite Biblical Seminaries in Chicago, were an inspiration for practical Christian living. With the sensitive touch of a physican, Ziegler seems to find the "sore-spots" of contemporary spiritual life. Pointing out these tender areas, he proceeds in a kindly and understanding manner to point out the direction toward healing, and the Source of help.

J. D. Unruh is to leave for Nebraska and Kansas this week-end. His trip is in connection with M.C.C. work. Sunday he is to speak at the Henderson church for the morning and evening services. From there he goes to Newton and Hillsboro, Kansas.

"Icebound," a Pulitzer prize play by Owen Davis has been selected as the all college play. It will be presented the last week in April.

Mrs. Edmund Miller left for Chicago for a meeting of the General Conference Curriculum.

Last week the College Mixed Octet went to Mountain Lake, Minnesota where they presented a program to the students of the Mountain Lake High School.

The Ministry of Reconciliation Through Education and Publication

Jottings

—Menno Church, Lind, Washington: A weekly radio program bringing morning meditation began Sunday, February 26, at 7:30 a. m. over station KSEM at Moses Lake, Washington. Musical talent in the church is being used besides a message from Willard Wiebe, our pastor. Pre-Easter meetings are planned for the week April 2 to April 7, with Erland Waltner of Bethel College, North Newton, as speaker. The Ladies Mission Society shipped 130 pounds of clothing and 140 pounds of lard for relief on March 2. The film, "Power of God," sponsored by the young people was shown March 19.—Mrs. C. C. Claassen, Corr.

—Mennonite Zion Church, Arena, North Dakota: During these winter months our church services were not very regular. Some services were held at the Wm. Deckert home. Our Christian Endeavor programs will again resume, starting the first Sunday evening in April. Due to bad weather and blocked roads, these programs have not been held. Supported by the congregation, a D. P. family, Mr. and Mrs. Henry Hebert and Marie, have arrived in our community from Germany. This family has had and has seen many hardships and are glad to be here. The Mission Society has received a letter in reply to the box that was sent to the Elmer Dick family in Africa. They wrote that many souls have been won for the Lord but many are still in darkness and sin. Marie Regier, a missionary from China, was here on March 28.—Mrs. Bernard Deckert, Corr.

—First Church, Nappanee, Indiana: "Out of the Night," a sound and color picture of Chicago's Skid Row was shown here on February 26. This powerful film depicts the work of the Pacific Garden Mission in presenting the answer to this great problem in our nearby metropolis. George Straub, a representative of the Mission, showed the pictures and spoke of the work being carried on there. An offering for the Mission was received. The program was sponsored by the Loyal Bereans.

—Swiss Church, Alsen, North Dakota: Marie J. Regier was with us on March 30. The four Mennonite churches of this area are planning a youth conference for June 18 to 20. On March 12 a number of families of our congregation who had not been able to attend church services since January 1 due to the storms and road conditions, were back to worship.—Mrs. Dan Regier, Corr.

—Salem Church, Dalton, Ohio: Miss Elizabeth Withrich and Robert Sprunger were united in marriage at the parsonage by our minister on March 12. A class in catechetical instruction for young adults has been in progress at the parsonage during the Sunday school hour and will be culminated Easter Sunday morning when our church body unites in Communion. Letters received here from Stan and Iona Hofstetter, a young couple from our church working on the relief field under M.C.C. tell of the great need of social and spiritual rehabilitation. They are now at Vienna, Austria, establishing an M.C.C. community center after having developed a similar project at Kaiserslautern, Germany. They are scheduled to return to this country in midsummer.—Ivan Badertscher, Corr.

—Garden Township Church, Hesston, Kansas: The S.O.S. Team from the "Back to the Bible" broadcast was in our church from March 8 to 19 inclusive. It was a time of joy for the Christians, and those who had not accepted the blessed Lord as their Saviour heard the truth preached in all its fulness. Many decisions were made for the Lord, for which we praise Him. The Look Out Committee has organized two groups which are doing visitation work. Sunday mornings during the Sunday school hour, our pastor, Victor Graber, has a catechism class. Mr. and Mrs. Menno Sperling and Art Jantz were added to our church by the right hand of fellowship.—Mrs. Ferd Neufeld, Corr.

—Buhler Church, Buhler, Kansas: On March 2, the Men's Fellowship had their first-meeting with eighty-four men present. Bennie Bargen of North Newton was the main speaker. Our pastor, Henry Fransen, with a carload of young men from this community went to the voluntary service unit at Gulfport, Mississippi, for two weeks work. In his absence C. H. Voth brought the morning message on Sunday, March 5, and Zimmerman of Hutchinson on Sunday, March 12.—Mrs. P. J. Neufeld, Corr.

—Meadow Church, Colby, Kansas: The Art Nickels and Jimmy, child evangelism missionaries to the British Isles, spoke in our church on the evening of March 1. They are formerly of Salem, Oregon. Sunday morning, March 5, a quartet from the Meade Bible Academy of Meade, Kansas, gave us a very good and inspiring program. Allan Wiebe brought a message on the "Spirit-Filled Life." The Girls' Ensemble of Berean Academy were with us recently also a quartet from the Oklahoma Bible Academy on March 31.—Mrs. W. H. Regier, Corr.

—First Church, Upland, California: Paul Roth of Canby, Oregon, is holding a series of meetings at our church. Among subjects used were: "Our Christian Calling," "What Makes a Christian," " What is Faith," and "Surrender the Secret of Victory." In the past month our congregation has donated food and clothing to the Estonian families. Also, comforters and blankets were donated by the Missionary Society.—Mrs. Fred Yoder, Corr.

—Faith Church, Greensburg, Kansas: A ground-breaking service was held March 5 on our new church site about four and one-half miles southwest of Greensburg. The men are busy working on the church basement.—Corr.

—Inman Church, Inman, Kansas: J. W. Bergen, Goltry, Oklahoma, served as guest speaker during our pre-Easter services, March 26 through April 2. Ed Wiebe presented the work of the "Go Ye" mission, Chauteau, Oklahoma, on March 15. Several members joined in fellowship with the Bethel Church to hear Viola Wenger on Tuesday, March 21. The Ladies' Missionary Society presented programs at the Bethel Church and the Home for the Aged in Inman during February.—Mrs. John Klassen, Corr.

—First Church, Hillsboro, Kansas: The N. E. Abrahams are our new sponsors of the Intermediate C. E. On March 5 Mrs. A. F. Tieszen from Newton told us of her experiences as interpreter for our government during the war. The Ladies Aid had Miss Alice Richert, who spent two years in Europe for the M.C.C., tell us of her work in hospital and orphanages. A group of women helped Grandma Anna (Penner) Bartel celebrate her 86th birthday. Several women of our church attended the all day Vacation Bible School Clinic in North Newton sponsored by the Kansas Council of Churches. On March 19 the Senior C. E. had the A Cappella Choir from Bethel College give a sacred concert in the high school auditorium.—Mrs. Wm. Bartel, Corr.

—FOR SALE: A thriving hatchery business in a Mennonite community. Over 100,000 egg capacity. For information, write J. W. Fretz, Board of Mutual Aid, North Newton, Kansas.

—Eden Church, Inola, Oklahoma: Sunday, March 19, the Good News Quartet of G.B.I. brought a very interesting program. Just the night before they sang for Walter Hannan who is a Youth for Christ speaker. Sunday, March 12, the quartet from O.B.A. was to bring a program but due to icy roads they turned over on their way to church. Mrs. Sol. Mouttet was in the car and was hurt, but is recovering.—J. Froese.

To Clarify . . .

SOME SAY: Why are the preschool teachers' manuals still not ready?

The answer: This portion of the course has not been completed due to the illness of the writer. It seemed ethical and best to the publishers that the writer who envisioned and began the course of three years for the preschool ages, should be the one to complete this portion of the series.

SOME SAY: Is it possible to use the three preschool pupils' materials and teaching pictures without the teachers' manuals?

The Answer: A brief guide has been prepared to aid the teachers in the use of these three preschool pupils' books and teaching pictures. These courses have been used successfully since they were released for sale.

SOME SAY: What mission work of our own denomination is included in this Bible study series?

The answer: There is a unit on China mission work in Grade III; a unit of mission work in India in Grade IV; on mission work in Africa in Grade V; on the work in Colombia, South America, in Grade VI; and a unit on work with the American Indian in Grade VIII. Grade VII has a unit on "Followers of Jesus in Church History and in the Mennonite Church."

SOME SAY: Since this series includes denominational mission materials, can it be used for community inter-denominational schools?

The answer: Yes, The mission-inserts in the pupils' books are so placed in the center of the workbooks that they can be lifted out by unfastening the staples and thus freeing the books of any denominational emphasis. The mission portions in the teachers' manual cannot be removed but can simply be left untaught.

General Conference Edition

Herald Press

Summer Bible School Series

	Course Descriptions	Teacher's Book	Pupil Materials*	Supplementary Materials**
	NURSERY: Learning About Jesus (Teacher's Book not available, 1950)	$1.50	$ .80	$1.50
	KINDERGARTEN I: Enjoying God's Gifts (Teacher's Book probably available June 1, 1950)	1.50	.80	1.50
	KINDERGARTEN II: Lessons from Bible Children (Teacher's Book not available, 1950)	1.50	.80	1.50
	GRADE I: Stories About Jesus	1.50	.80	1.50
	GRADE II: Stories About God's Friends	1.50	.80	1.50
General Conference Adaptations	GRADE III: What God Does for Us	1.50	.50	Note especially descriptions of adaptations elsewhere
	GRADE IV: What God Wants Us to Do	1.50	.50	
	GRADE V: Life of Jesus	1.50	.50	
	GRADE VI: Teachings of Jesus	1.50	.50	
	GRADE VII: Followers of Jesus	1.50	.50	
	GRADE VIII: Life of Paul (Teacher's Book mailable after April 15) (Pupil's Book mailable after April 15)	1.50	.50	
	GRADE IX: Getting Acquainted with the Old Testament	1.50	.50	
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** Ten Teaching Pictures.

"**Cuauhtemoc, Chih., Mexico:** Within the next several weeks a unit cook and housekeeper, a nurse aid and two nurses will be neded to replace persons in the M.C.C. Voluntary Service unit who are completing their term of service. Any persons who are interested should write immediately to the Voluntary Service Section, Mennonite Central Committee, Akron, Penna. for additional information."

—**MUTUAL AID:** Thirty-seven year old man desires farm work as a hired man. Good with tools and machinery. For reference, write to Fred W. Schowalter, Halstead, Kansas.

—**THREE THINGS YOU CAN DO TO HELP YOUNG MEN IN THE MENNONITE CHURCH:**

1. Buy a farm in a new and growing Mennonite community and rent it to a young couple willing to move there.
2. Buy a farm in a new and growing Mennonite community and resell it on a contract basis to a young couple.
3. Make loans or gifts to the Board of Mutual Aid to build up the revolving fund. it in turn can be used to help young men, new churches, and new communities.

First Church, Bluffton, Ohio: Russel Mast, pastor of Salem-Zion Church, Freeman, South Dakota, conducted a series of pre-Easter services here March 19 to 26. His themes for the week were: "A Great Time to Live," "Accents of the Age," "The Courage to be Different," "The Saving Ingredient," "Trying Hard is Not Enough," "God and the Incredible," "People Can be Made Over," "Long Ropes and Strong Stakes," and "Life's Unfinished Symphonies."—Mrs. Laurence Burkhalter, Corr.

—**First Church, Beatrice, Nebraska:** Ground-breaking ceremonies marking the beginning of actual work on our proposed new church were held immediately after the morning services on February 26. Actual excavation began February 27 with our builder, Harold Johnson, here to supervise the work.

—**First Church, Reedley, California:** At a farewell supper, February 26, our congregation extended their best wishes to the P. K. Regiers in their new work. The annual Ladies Missionary Tea was held in February with Mrs. P. W. Penner as guest speaker. Another highlight of the church year is our Bethel College banquet, which was held March 11. D. D. Eitzen of Los Angeles was guest speaker and greatly enjoyed by those attending. There were 75 present. Over one thousand dollars was contributed to the college in this annual drive.—Mrs. R. Harder, Corr.

Into the Beyond

HENRY J. BOESE, Sioux Falls, South Dakota, born October 5. 1864, a member of the Friedensberg Church, Avon, South Dakota, and died March 4, 1950.

DR. A. L. WEBER, a prominent physician of the Upland, California, community, was born April 14, 1883, a member of the First Ihurch Upland, and dided March 8, 1950.

JACOB P. TIESZEN, Marion, South Dakota, born October 19, 1863, a member of Bethesda Church, Marion, and died March 16, 1950.

The Ministry of Reconciliation Through Sharing and Mutual Aid

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

"A United Mennonite Youth in Christ"

An editorial

CONFERENCE Sunday will have as its theme this year, "The Ministry of Reconciliation." (April 23). The term reconciliation has two meanings. One meaning is in regard to man's relation with God, the other has to do with man's relation with man. The term "reconciliation" is one used by Paul and is not to be found in the Gospels. Paul saw Christ's work as a work of reconciling men to God. But, even further, "God was in Christ reconciling the world unto himself." This would mean that God was actively seeking to break the divine enmity which separated men from God.

Also, and in direct connection, there is the labor of reconciling men to one another. This is a never-ending task. It is one that must go on among the most well-meaning persons who permit barriers to grow between themselves and others for some reason. Even the saints of the church, the pillars, are at times in need of such a labor of reconciliation.

Some would say that by being reconciled to God we would automatically take care of our reconciliation with men. One would hope desparately that this were true. However, all too often, the ones who are most deeply convinced that they are reconciled with God are ones who permit enmity in one form or another to exist between them and their fellow-men. They stand judged before the words of John who said, "If you hate your brother whom you can see, how can you love God whom you cannot see?" So, in reality to be reconciled to God and to one's fellow men is simply the two sides of the same coin.

The Y. P. U., a Task of Uniting

Such reconciliation suggests a united spirit. It calls for a united action. The motto of the Young People's Union has that as its central thought, "A United Mennonite Youth in Christ." The efforts of the Y.P.U. are in the direction of uniting youth in a work for Christ. For instance, there were sent out this year 10,000 copies of a Prayer Calendar. The purpose of the Prayer Calendar is to unite youth in their prayers for a common cause. The program of Voluntary Service has been of great interest to the Y.P.U. because in it there is the possibility of uniting in service. The labor of missions have received both interest and support, especially Colombia, South America, for it unites us in serving. This year program materials have been issued so that local societies may work with materials and ideas which will strengthen and unite local groups.

This coming summer, a Young People's Workshop will be held from August 18-23 just before General Conference. There the local problems will be discussed and leaders will have the opportunity to share their experiences and problems. At General Conference, the Y.P.U. is to hold its assembly when the decision to act for the future will be made.

Needed, a World-wide Ministry of Reconciliation

Of even greater importance in a day of strife is the need for a world-wide ministry of reconciliation. All those forces which work in the direction of achieving such reconciliation need our support and interest. This includes the labor of government, the reconciling influences in business and economics, and the work of the church. So far, Christian people seem able to unite and legislate in regard to such issues as prohibition and other vices of a like nature. There has been a lack in action so far as working in the direction of peace is concerned. The United Nations Organization has not been studied much in church circles. The proposal of a charter for peace and reconciliation has not been forthcoming from the church. Along with many others, there has only been a fear of communism without proper positive action.

Needed is a ministry of reconciliation which dares to enter these fields. If there are no prophetic voices here, the church has not fulfilled her task. When Amos came down from Tekoa to confront the ruler of the Northern Kingdom with the iniquity of the day, Amos was a prophet who freely entered into the field of statesmanship. We need Amoses who are ministers of reconciliation. We need Amoses who can point to the issue of the hour and call for a change of heart. Persons who are skilled in this field and who can speak with authority are ones who would be great ministers of reconciliation.

Personal Reconciliation and Social Reconciliation

Lastly, we need thousands of youth who have carefully thought out their religious convictions—who are intensely in earnest in regard to their faith in Christ. We need such persons who will not only see a personal commitment involved, but their social obligations as well. People generally see that to make a Christian confession requires clean personal living. They know personal habits of clean wholesome living are Christian. On a personal level high morality is a part of Christian confession and recognized as such. But, when the same person becomes a part of a larger social group, his responsibility, he feels can be relaxed. Therefore it is possible for a Christian to lay waste to a city in a bombing raid and continue to feel himself a Christian. It is possible for well-fed, fat Christians to say, "As for the people in Europe, let the dead bury the dead," which were the words used by one man who was completely satisfied that he was a Christian of Pre-millenial persuasion. It is possible for Christians to renounce any responsibility so far as the

The Ministry of Reconciliation Through the Young People's Union

destiny of the nation is concerned, because we today are blind to our social obligations to Christ where we see our personal obligations to Him.

The ministry of reconciliation is greatly needed in many areas. These are a few which suggest the gigantic task of the church.—E.L.

Plan International University in Japan

by Ruth Miller

Administrative Assistant, The Japan International
Christian University Foundation

MOST American students do not start worrying about the business of earning a living until they have a diploma in hand. In Japan students walk a harder path. They usually have to earn a living and an education at the same time. The result is a youthful grimness, which is unheard-of in America's amiable campus life, and an increasing number of break-downs. T.B., ever the enemy of young people who live on the verge of hunger and chronic fatigue, is becoming prevalent among Japanese students.

The picture is put pretty clearly in the recent words of Mrs. Kiyo Yuasa, American-educated wife of the president of the International Christian University, to be founded soon near Tkyo:

"Japanese students have been poor and miserable for so long they have forgotten completely the wonders of a happy campus. Colleges and universities now are only for study. They are stark, drab, cold, unfriendly. They do not inspire. They're simply horrible!"

Another side of the same picture is reflected in the words of Toru Matsumoto, author of *The Seven Stars* and *A Brother is a Stranger*, who returned to Japan recently to teach in a Christian college. Writes Mr. Matsumoto:

G. I. English

"Books in use today are almost exactly identical with those of my college days eighteen years ago. Shakespeare, Chaucer, Dickens, Hawthorne, Longfellow and Emerson are read aloud and translated verbally in class. But the English the students hear nowadays is not quite Shakespearean. One student could not understand why it was not good English when he wrote in a composition, "Dear Guy, what's up?" He had heard these words from an authentic source, the American G. I. in Japan.

Japan's unhappy young "dear guys" can hope for better books, better teachers, and a better life only to the extent that the rest of us are willing to help them. Japan cannot at present lift herself by her own bootstraps. Her economy is wrecked as the aftermath of a disastrous military defeat; her educational system is in the throes of a democratic revolution which it will take years to accomplish fully.

(Continued on next page)

Courtesy, *Horizons*

A Bold and Exciting Project

Meantime, friends of Japan in the United States and Canada have chosen this crucial time to begin a bold and exciting project—the establishment of the International Christian University. Many of the Japanese students who at this very time are having heartbreaking experiences will gain a new outlook and a stronger grasp on their own destinies as a result of this university.

Here is what this non-sectarian University, planned by twelve denominations and two interdenominational groups, plans to offer: a graduate school of education for the training of teachers in democratic Christian techniques; a graduate school for social workers; a graduate school of citizenship and public affairs. A liberal arts college will be included also. Later, as funds are made available, schools of medicine, engineering and law will be added.

A unique thing for Japanese students will be I.C.U.'s emphasis upon such non-academic features as the development of faculty homes and cooperative living centers on the 350-acre campus. Friendly and casual relationships between professor and student will be encouraged. This sort of thing is unheard-of among Japanese students, excepting the relatively few who have attended Christian schools. It is traditional custom for Japanese professors to draw a curtain of formality between themselves and their students. They deliver their lectures stiffly, turn on their heels and depart. Japanese youth has been taught facts from books, but has been cheated out of the great democratic privilege of thinking for itself. I.C.U. will be a formidable opponent of this out-moded system.

I.C.U.'s sound core of Christianity will be maintained by its all-Christian faculty. Campus religious life will center around a University Church which will be an integral part of the architectural plant, and a continuing source of enlightenment and guidance to both students and teachers. This church will be supported entirely by the campus community. Its pastor will be the I.C.U. vice-president in charge of campus religious life.

Giant Scroll of Contributors to Japan

The opening of I.C.U. in April, 1951 awaits the raising, in the United States and Canada, of $10,000,000. This sum is now being actively sought, and indications are that North America's Christian people will not fail the youth of Japan who have so little and need so much. Our Christian young people will have their own opportunity to contribute to this historic enterprise during the week of April 16—23, when a special Youth appeal will be made. The name of each young person who contributes will be placed on a giant scroll and taken to Japan as a living symbol of good-will.

Christians the world over expect great things of I.C.U. It will offer higher education of a better type and in pleasanter form than young Japanese scholars have yet seen. In the words of the new University's president, American-educated Hachiro Yuasa, "I.C.U. hopes to contribute its decisive share to the total regeneration of the Japanese people and to the complete political and social evolution of the Japanese nation."

David Livingstone of Africa

Part V. Missionary Explorer

[The Story thus far: David Livingstone grew up as a youth in very meager circumstances. He was pretty much self-educated finally answering a call to enter mission work. He went to Africa under the London Missionary Society and quickly became an explorer-missionary invading the depths of Africa unreached by a white man before. He married the daughter of Dr. Robert Moffatt, famous missionary. He sought outlets to the sea both West and East to the Atlantic and Indian oceans. He returned to England already famous for his work as an explorer.]

LIVINGSTONE'S new backer was the British Government. While he was in England, Livingstone wrote to Lord Clarendon saying that he meant to make further exporations in Africa. He did not believe these explorations would encroach upon the rights of Portugal, but would benefit trade and enhance the good name of England. He suggested that he would be willing to enter the employment of the government.

Accordingly, Livingstone received a commission as consul for the east coast of Africa, south of Zanzibar, and the unexplored interior; and he was made commander of an expedition to survey and report upon the country near the lower Zambezi. Six other Englishmen were under him, including his brother, Charles, who was "General Assistant and Secretary."

Lord Clarendon offered to provide whatever Livingstone might deem necessary, and so instructed the Admiralty. Livingstone requested only very modest equipment, including a light-draught paddle steamer. This steamer was taken in sections which could be bolted together.

The expedition left England in March, 1858. Mrs. Livingstone accompanied her husband, but she was ill much of the time on the voyage down the west coast, and from Cape Town she went back to Kuruman with her father and mother, Mr. and Mrs. Robert Moffat, who had come down to see the Livingstones. The children were left in England to go to school.

Cape Town Testimonial Dinner

At Cape Town Livingstone was given a testimonial dinner at which the governor presented him with six hundred guineas in a silver box. This was in pleasing contrast to the insults and difficulties he had experienced in Cape Town on his visit there in 1852.

By the middle of May, 1858, the expedition was at the mouth of the Zambezi where the paddle steamer was unloaded and assembled. This boat was called the *Ma-Robert* the name give by the natives to Mrs.

Livingstone, whose oldest son was named Robert.

The expedition achieved very important results; but it was beset with difficulties and disappointments and tragedies. Livingstone had high hopes of opening the Zambezi to navigation, locating a mission station, substituting lawful traffic for the slave traffic, and demonstrating to the people of England and to his good friends in the government who had backed the expedition that there was opportunity for profitable trade in Eastern Africa. Not one of these hopes was immediately fulfilled.

The *Ma-Robert* was the first disappointment. It was soon renamed the *Asthmatic* because of its loud puffing. It took a day and a half of hard work to cut wood enough to feed the boilers for a day. It did not have power enough to make speed against the swift currents. It leaked from the beginning, and was soon so full of holes that it had to be patched every night. Livingstone asked the government to send him another and better boat, but in the meantime made what explorations he could with the *Ma-Robert.*

On his first voyage up the Zambezi he found at Tette the survivors of the men who had come with him from the interior of Africa nearly three years before. When they saw him they said, "The Tette people often taunted us by saying, 'Your Englishman will never return,' but we trusted you, and now we shall sleep." As the men were established in the community and had gardens to cultivate they were not anxious to return to their homes immediately, so Livingstone first explored the Zambezi to see whether he could go most of the distance by boat. He found rapids about thirty miles above Tette which could not be passed by the *Ma-Robert.*

Discover Shire River

During the year 1859 Livingstone and other members of the expedition discovered the Shire, a northern tributary of the Zambezi, and made three trips up the river, on the last trip discovering Lake Nyasa. Along the Shire River he found a country that promised to be healthful for Europeans, and was suitable for growing cotton and other crops. He wrote his friends in England that colonists should be sent out to settle in this region.

In 1860 Livingstone went home with the Makololo. A number had died while he was in England; some had married and preferred to stay in Tette, but all who wished to return were taken back. The trip took nearly a year, and was without special significance, although Livingstone added to his knowledge of the geography of the country and of the plants and animals found there. On their way back they embarked in the *Ma-Robert* at Tette November 23, 1860; but four weeks laters the boat sankon a sand bar. They went the rest of the way to the sea in boats furnished by a Portuguese trader.

Slave Traders Invade Country

One unexpected and horrifying discovery made on the trip to the home of the Makololo was that the first trip Livingstone had made down the Zambezi more than three years before had opened the country to slave traders. They brazenly announced themselves as "children of Livingstone," and told the natives that they had his authority to take whatever they wanted. Regions that had been densely populated when he first passed through them were now deserted. Around the villages were scattered hundreds of skeletons. The natives that survived were sullen and dangerous. Several times the members of the party were mistaken for slave traders and threatened with attack.

Early in 1861 the new steamer, the *Pioneer*, arrived. This was a much better boat than the *Ma-Robert*, but drew four feet of water when empty, and five feet when loaded with fuel and supplies, so it frequently got stuck on the sand bars. However, in this boat Livingstone was able to explore the Rovuna, which flows into the Indian Ocean about seven hundred miles north of the Zambezi, and also to make several trips up the Shire.

The Universities Mission

The year 1861 also saw the beginning of the Universities Mission, as it was called. It was sent out by the Church of England (Livingstone had been sent by the London Missionary Society), and was sponsored by the Universities of Cambridge and Oxford. The movement that resulted in the sending of the mission had its beginning in an address which Livingstone made at Cambridge University on December 3, 1857 He closed his address with these words: "I go back to Africa to try to make an open path for commerce and Christianity; will you carry out the work which I have begun? I leave it to you."

He spoke these words with much earnestness, then suddenly sat down. There was silence for a moment, then his audience broke into great applause.

Slaves Freed

The first workers for the mission arrived early in 1861. There were six white men and five natives from Cape Colony, headed by Bishop Mackenzie. Livingstone was most enthusiastic about the mission. It seemed to be the fulfilment of his hopes for Africa. He had found what seemed a suitable location in the region of the Shire River. If the missionaries could train native workers and develop agriculture and trade among the native tribes they could transform that part of Africa. Livingstone took the mission party up the Shire in the *Pioneer*, although such a trip was not directly connected with his duties as head of the government expedition. After leaving the boat they saw a large party of slaves passing the village where they were stopping. When the slave drivers found themselves confronted by Englishmen they ran away and left the slaves, which were promptly freed from the chains that bound the children and the slave-sticks that held the men. In a day or two other slaves were freed. Thus the mission found itself with more than a hundred natives whose lives had been saved. It looked like an auspicius beginning. One of those liberated was Chuma, who accompanied Livingstone on his last journey. A girl then liberated was a teacher in a school near Cape Town a number of years later, and a valued Christian worker.

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The Ministry of Reconciliation Through Voluntary Service

Beyond Our Own

Because of the enthusiastic way in which Church of the Brethren families in America have sponsored ninety German high-school students for a year's stay here, 100 more will be brought to this country. All students will live "as one of the family" with the host families approved by the Brethren Service Commission. The students will attend high school for one year and engage in typical American youth activities.—*Gospel Herald*

Members of the congregations of the Church of the Brethren from coast to coast have been asked to miss one meal a week and contribute the money thus saved to the Brethren brotherhood fund which is used principally for overseas relief, home and foreign missions.—*Gospel Herald*

Reader Says . . . Cont'd from p. 221

after all, when repair work is needed on the house or other property, labor is up instead of at the old prewar price.

In condemning landlords and later on in your editorial "economic exploitation" which of course only applies to the frugal section of our people, the communist or Socialist party line is followed. Is that what we want? Is it not profit that comes to the church in form of contributions that sends missionaries virtually all over the world. We should perhaps remember that which Jesus taught in Matt. 25:14-30 concerning the talents. Our need today is for more people to invest the things God has given them in homes, in churches, in missions, in the things that benefit man rather than the ways of Satan.

Our young people as well as our older people need to be impressed with frugal living rather than spending their money for entertainment, drink, tobacco, and all manner of evil.

We know that becoming a Christian is a serious business—it means a real change, an inner change to Christ. Christ changes man from a man of hate to a man of love, patience, and Godliness. Love does not condemn man for being frugal and purchasing a house for his fellowman—may we remember this.

Yours sincerely,
Carson Crawford
Burns, Kansas

(Recent editorials have pointed out that the landlord problem is a real one. See pages 187 and 219 of the MENNONITE. Ed.)

Please enclose this label when writing.

Conference Boards Plan New Method of Financing Publications

AT the Mountain Lake meeting of the Council of Boards the delegates assembled considered for a second or third time a proposal by the Board of Publications for a new method of financing the conference church papers.

Briefly, the plan may be stated this way: For maximum usefulness it becomes increasingly clear that our conference papers must get into every home in the Conference—if necessary, the expense to be shared by the various Conference boards participating in the plan.

Now for some more details:

Question 1.—What is the present situation?

Answer 1.—A circulation of about 9,000 of which approximately 7,000 get it through the One Hundred Per Cent plan adopted by approximately 75 churches.

Question 2.—Has the 100 Per Cent plan been successful?

Answer 2.—Yes, as far as it goes—but it doesn't go far enough! Seventy-five churches, both large and small, have joined the 100 per cent plan over a period of about eight years. Increasing costs of printing make it necessary to distribute this cost over as large a number of readers as possible.

Question 3.—How will this increase the circulation?

Answer 3.—Assuming a Conference population of about 48,000 persons, and approximately 4 persons to a family, the circulation might possibly be increased from 9,000 to 12,000—a very considerable increase in the number of contacts through which our General Conference undertakings can be promoted.

Question 4.—How many churches are **not** on the 100 per cent plan?

Answer 4.—We have approximately 240 churches in the General Conference of which roughly a third have joined the 100 per cent plan which means that in 165 churches no systematic coverage on conference undertakings is available.

Question 5.—How will the proposed **Universal Subscription Plan** be financed?

Answer 5.—Every board of the Conference has already approved a plan whereby the total cost of the increased printing be distributed among the various boards on some equitable basis, since each of the various boards and committees uses our Conference papers as the advertising medium to keep our people informed as to what is being undertaken.

Question 6.—When will the new plan go into effect?

Answer 6.—It has seemed wise to bring this before the Conference in August for a general discussion from the floor and to get direct authorization from our churches through their regularly appointed delegates, to initiate this plan in Conference publications. If accepted by the Conference at Freeman next summer it is hoped to put the plan into operation January 1, 1951.

Question 7.—Will the individual churches be **required** to join the Universal Subscription Plan?

Answer 7.—No—it will be entirely voluntary. The church will be invited to submit its list of addresses to which the Conference papers should go, and the local church will be invited to contribute a nominal amount per member, but the payment is optional and whatever the churches do not contribute on this basis will be distributed among the various boards in equitable proportions, unless the Conference at Freeman instructs otherwise.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 65 — April 11, 1950 — Number 15

MENNONITE LIBRARY BIBLICAL SEMINARY

Religious News Service Photo 8941

I was a Stranger and you did not welcome me: --Jesus

THE MIGRANT SITUATION in America: In one area, an early fall freeze left 7,500 jobless and sleeping in vacant lots. In one camp, two migrant mothers died in child birth due to a lack of medical care—an all too common occurance; each left six children. Mounting unemployment is making the migrant "labor market" over-crowded. As migrants move into the northern areas during the next few months each church group and community should lead the way in welcoming them in their area, making community health and educational facilities available, tracking down "tide-over" jobs, and doing everything possible to guard against a recurrence of last winter's migrant disaster.

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by H. J. Brown

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The Mennonite

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Of Your Pen Acquaintance

ABE M. WIEBE ("Lord, Show Us the Father"), Akron, Pennsylvania, is pastor of the Bethel Church, Lancaster, and member of the staff at M.C.C. headquarters.

DAVID and LEVETA HABEGGER ("Ambassadors of Christ"), Busby, Montana, serve as Conference missionaries to the Cheyenne Indians; David represents the second generation of missionaries in his family to this field.

W. F. UNRUH, North Newton, Kansas, and **JACOB T. FRIESEN**, Beatrice, Nebraska, ("Book Notes"), two members of the Conference Evangelism Committee, review books on evangelism in this issue.

FIVE STUDENTS ("Bethel College Issue"), Bethel College, North Newton, Kansas, write up the third in a series in "Mennonite Youth" acquainting our young people with our various Conference schools.

H. J. BROWN ("A Life in Christ—Chinese Version"), Freeman, South Dakota, veteran Conference missionary to China, now retired.

Of Things to Come

APRIL

April 14-16 Mission Institute, Bluffton College

April 17, Eastern District Leadership School, Zion Church, Souderton, Pa., at 7:30 P.M.

April 23, Conference Sunday, Theme, "The Ministry of Reconciliation."

April 23, Western District S. S. Convention.

April 24, Eastern District Leadership School, Zion Church, Souderton, Pa., at 7:30 P.M.

April 27-30, Middle District Conference, First Church, Wadsworth, Ohio.

MAY

May 1, Eastern District Leadership School, Zion Church, Souderton, Pa., at 7:30 P.M.

May 4-7, Eastern District Conference, Hereford Church, Bally, Pennsylvania.

May 7, 1950, Mennonite Song Festival, Memorial Hall, North Newton, Kansas. 2:30 and 8:00 P. M.

May 7, Hymn Festival of the five northern Indiana churches at the Topeka Church. Topeka. Indiana.

May 8, Eastern District Leadership School, Zion Church, Souderton, Pa., at 7:30 P.M.

May 15, Eastern District Leadership School, Zion Church, Souderton, Pa., at 7:30 P.M.

May 28, 1950, Pentecost.

May 28, Mennonite Biblical Seminary Commencement, Conrad Bergendoff, president, Augustana College and Theological Seminary, Rock Island, Illinois, speaker.

May 28, Baccalaureate service for Freeman Junior College. Russell Mast, pastor of the Salem-Zion Church, speaker.

May 30, Bethel College, Commencement, 10:00 A.M. D. D. Eitzen, speaker.

JUNE

June 1, Commencement, Freeman Junior College, with E. W. Harrington, Dean of University of South Dakota, speaker.

June 5, Bluffton College, Fiftieth Annual Commencement, D. Elton Trueblood. speaker.

June 10-14, Northern District Conference, at the Gospel Church, Mountain Lake, Minnesota.

June 14-18, Pacific District Conference, Dallas, Oregon. Officers meeting, 14th; workers conference, 15th: conference proper, evening of 15th.

June 22, Canadian Mennonite Bible College, Commencement, 10:00 A. M.

JULY

July 1-5, tentative dates for the Canadian District Conference Sessions, the Rosenort Church at Rosthern, Saskatchewan.

AUGUST

August 4-7, Central District Conference, Calvary Church, Washington, Illinois.

August 18-23, General Conference Young People's Workshop.

August 18-23, General Conference Minister's Retreat.

August 23-30, 1950. General Conference Sessions, Freeman, South Dakota.

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

The Reader Says

Dear Editor:

Just received the March 14 issue of THE MENNONITE and found the reading of some of the articles rather confusing. First I read the article, "Evangelism—Then and Now," in which the writer calls present day methods of evangelism as "inadequate," "ineffective," "unwholesome," "without the sanction of Jesus Christ," and "demoralizing." Then right on the opposite page I continued to read the article, "A Marvelous Moving of the Spirit," telling how this "inadequate," "unwholesome," "unsanctioned," and "demoralizing" present day evangelism brought about a marvelous moving of the Holy Spirit in the hearts of men in the evangelistic meetings at Berne, Indiana, with the result that many people came under conviction and found Jesus Christ as their Saviour. Something must be wrong somewhere. Either the writer of the article, "A Marvelous Moving of the Spirit," gave us a false report on these evangelistic meetings, or else we must disbelieve the assumption that present day evangelism is "inadequate," "ineffective," "unwholesome," "unsanctioned," and "demoralizing."

The writer of the article, "Evangelism—Then and Now," also calls gospel tracts as "cheap tract literature." Dare we as Christians call any writing which sets forth the necessity of being born again and the plan of salvation as "cheap literature"? Certainly the price that our Lord and Saviour paid for our redemption was anything but "cheap."

I do not believe that I could have

(Continued to page 248)

Editorials

EVANGELISM IS COMING in for a lot of discussion in these days. We read somewhere that about the time man has convinced himself that the day of mass evangelism is past another great revival breaks out and proves that he is wrong. This is what is happening in our time. Even in some of the larger denominations, the leaders of which two or three decades ago hardly used the word "evangelism," there is a growing concern for the winning of the lost. For example, Bishop Fred P. Corson of the Methodist Denomination was heard to say at the recent evangelistic crusade in Philadelphia, "Why are we wasting time with the gadgets and nonentities of church activities when we could be out going after souls?" Another Bishop, Gerald Kennedy, said "Evangelism is the one word that sums up our ministry, and any revival must begin with the ministers even the bishops." We have called attention in these pages to the amazing successes of England's Rector Green in high Episcopalianism's Cathedral of St. John the Divine in New York City as well as the fruits of Billy Graham's work. Last issue carried the story the thousands who made clear decisions for Christ in the ministry of E. Stanley Jones in Japan. Recent issues of THE MENNONITE have carried the moving stories of a mass evangelistic movement in the Berne Communuity as well as radiant accounts of visitation evangelism in several of our Eastern District Churches. This points up a concern that has been growing in the thinking of many in our churches as to what God's will for us is in the matter of methods of evangelism. On the part of some there has been the tendency to decry mass evangelism; others are just as sure that mass evangelism is the only method. The same could probably be said of both visitation and personal evangelism. To pit one method over against another so thoughtlessly is hardly wise. In examining the historical sweep of the New Testament in relation to this problem we see an integration of all three methods—an integration which is historically and psychologically sound. Jesus began with an emphasis on personal work as he called his disciples about him. Of course he drew the crowds too and invited them to follow but not with too great a direct result. Then he sent out the twelve and the seventy in teams corresponding to what we call visitation evangelism. Finally, the Holy Spirit came, as promised, at Penetcost; and there was obvious mass evangelism. Note clearly, the success of the mass movement depended upon the personal evangelism and systematic visitation evangelism carried on in the course of three years previous. And, let us not forget days in prayer, teaching, preaching and sacrifice that was involved in this preparation. All this helped to lay the groundwork for a mighty movement of the Spirit of God. From all this we draw two evident conclusions. First, evangelism that stresses only the personal and the visitation without praying and working for the larger breaking forth of salvation among the masses definitely falls short of the whole will of God. Second, evangelism that concentrates on the mass-meeting technique without carefully preparing the ground so that there is a general knowledge as to the radical change in life implied in the acceptance of Christ—such evangelism, we maintain will only fill the churches with baptized pagans. (At this point we have much to learn from the Church on the mission field). We started this by saying that evangelism is being discussed a lot today; we are well aware that we have added to this. So much are we aware of this that we are under obligation to add that unless we follow up such discussion with actual prayer, careful teaching, soul-winning, both in the personal and visitation setting as well as in the mass meeting, we will be in the position of those who say "Lord, Lord" and do not the things he commanded.

CRITICISM IS OFTEN A CONFESSION IN DISGUISE

IN A RECENT CONVERSATION, a European pointed out in graphic illustration the point at which Christianity and communism are having the death struggle in Europe. "Imagine," he put it, "that you and your neighbor have been getting along equally well. Both of you are Christians. Both of you have comfortable residences. Then war comes, and with it, bombs that destroy your neighbor's house, but leave your house untouched. Supposing this situation is multiplied till one-half the homes in this formerly comfortable city are destroyed and the other half are livable." In a war-ravaged country this situation must be multiplied by the number of strategic cities. But now come back to the original illustration which is probably a conservative one. There are two attitudes that the individual with the untouched house can take. He may help his neighbor by sharing his residence. Or he may disclaim any responsibility saying that others can help. But the fact is, others have their neighbors to help. Given enough people without shelter alone (to say nothing about food and clothing) and enough people who are irresponsible stewards of the ample shelter they possess, there exists a social powderkeg. Where Christian love does not operate of its own free will, there force will inevitably step in and take things into its own godless hands. We are deeply disturbed about the spread of this force in the form of communism. We are carrying the witch-hunt off to every nook and cranny except to the right place—our own selfish hearts. We are told for example that the churches of our nation have given assurances to 25,000 Protestant D.P.'s of Europe, but so far have refused to follow up with the money to bring the D.P.'s here. This is the Communist element in the hearts of Christians of America; unless there is a radical change soon we too are promising without keeping our promise. As Christians under God who is omnipresent, we believe that a needy person doesn't have to be next door to be our responsibility. If American Christians fail to keep their word by failing to underwrite their promises with dollars, they are imitating the double-talk of the Communists who openly profess to be atheistic. In such a situation every word of condemnation of Communists, true though it be, turns out to be a boomerang.

SINCE WE HAVE HEARD that the President and the Secretary of State have been flooded by letters and petitions from Roman Catholics to not only continue the Vatican Mission but make it an open ambassadorship, and since only a trickle of Protestant mail is reaching them we print the following statement of concern prepared by a group of Protestant leaders:

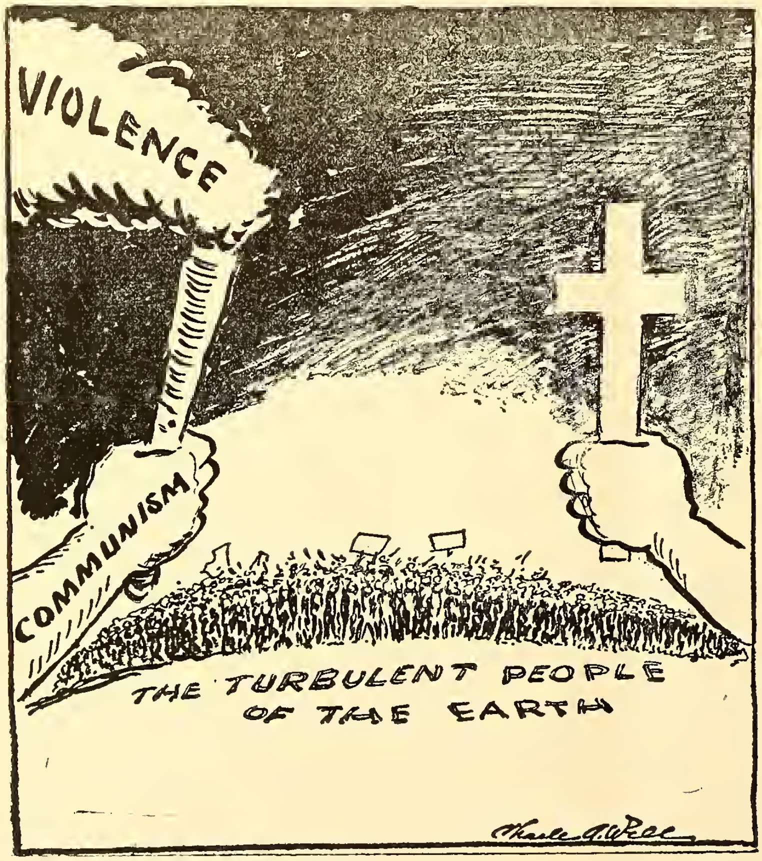
"The resignation of Myron C. Taylor as the President's representative to the Holy See is an occasion for recalling the President's twice-given assurance that the arrangement was a temporary one. On January 5, 1946, in a conference with a delegation of Protestant leaders, the President stated that the appointment of Mr. Taylor was a 'temporary expedient' in the interest of peace, that it might terminate at an early date, and would certainly terminate with the signing of the peace treaties. In a second conference, held on November 14, 1948, this assurance was reaffirmed. On January 20, 1950, immediately after the announcement of Mr. Taylor's resignation, a letter was sent to the President in behalf of the delegation, reminding him of these conversations.

"In its issue of February 4, *America,* the ably edited Jesuit magazine, comments that ' all through the nine years of the mission's existence . . . such bodies as the Federal Council of Churches (the National Association of Evangelicals has objected strongly, too) have continued to raise the same stale and groundless clamor' against it. This seems, therefore, an appropriate time to restate briefly the considerations which to *America* appear as 'stale and groundless' but to us as dynamic and weighty.

"What is really at stake is the basic Amercian principle of the separation of Church and State. It is the acceptance of this principle which has been the historic bulwark of religious freedom in America, which has insured a policy of equal treatment of all religious bodies by our government, and which has afforded an equal opportunity to every church to develop its own inherent possibilities without either dependence on, or control by, the State.

"The maintenance of diplomatic relations with the Vatican, whether openly recognized or camouflaged under some such title as 'personal representative of the President,' confers on one Church a special status, not held by other churches, in relation to government. It is thus directly contrary to our historic principle that all churches should have the same status in the eyes of the State.

"The observance of the principle that all religious bodies shall stand on the same level in relation to the State has fostered in our country a spiritual climate favorable to good will and harmony among them all. The departure from this principle by the President of the United States has had the unhappy effect of creating needless tension among them. Nothing would do more at the present juncture to improve the climate of inter-faith relations than for our country to make it completely clear that it will not again compromise our historic principle by putting one Church in a preferential position in relation to governments."—J.J.E.



THEY WILL FOLLOW ONE OR THE OTHER

By Charles A. Wells

There is something of an inevitable choice moving through present world trends. Hundreds of millions of people in vast and seething Asia and in tortured Europe have awakened at last to the realization that they are an equal part of the human race—that they are no different from and are entitled to the same earthly rights as an American millionaire or a princess of England. They simply will no longer endure the inequalities of the past. The majority have neither the ability nor the training to make full use of their opportunities, but they want the right to try and most of them will only be able to lift their standards of existence that fraction which seems so small to us but is such a miracle to them. The Communists have made great strides in offering these pressing throngs the means and leadership to achieve their longing. But the Communists will do it by fire and destruction while Christian teachings offer the same hope through brotherhood, justice and Christian sharing. As time moves on, the world makes the choice.

"Lord, Show Us the Father"

by Abe M. Wiebe

"MASTER," said Philip, "show us the Father: that is all we need. Have I been so long among you, Jesus answered, and yet you, Philip, do not know men? He who has seen me has seen the Father."

The request made by Philip is universal. What is more basic than the cry of man, "Show us God and we will be satisfied"?

"From Green-lands icy mountain,
From Indias coral strand,
Where Afric's sunny fountains roll down their golden sand,
From many an ancient river, from many a palmy plain . . . "

has come the cry, "show us the Father; that is all we need."

The request of Philip has in it an element of curiosity similar to the curiosity manifested by Israel when God appeared on Mt. Sinai to present the ten commandments to Moses. Curiosity is powerful and insistent, but does Philip's request end with that? Or was there a deeper longing, such as, "Reveal God to us and our hearts shall have peace"? St Augustine wrote in his *Confessions*, "Thou hast made us for Thyself, and the heart is restless until it rests in Thee." The Psalmist also expressed this deep longing of the heart. "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." But how can the heart of man rest and have peace until it *knows* God? Therefore man cries, "Show us the Father; it is all we desire and are in need of."

9000

Abe M. Wiebe
Pastor, Bethel Church
Lancaster, Pa.

Men have attempted to satisfy this deep longing by substituting various "idols." But like the prophets of Baal, their cry is not answered when they franctically call upon their god. The true God is not so difficult to find, but man have trampled under-foot their deepest longing because they realize that when man comes to know God and to fellowship with Him there is an inevitable change. This involves self-crucifixion, self-denial, and sacrifice. Do you still want to know God?

Jesus prayed in his high priestly prayer, "And this is eternal life, to *know* Thee the only true God and Jesus Christ whom Thou hast sent." God has from the time of the Garden of Eden sought to reveal Himself to man through various ways. In His creation of nature, through the conscience of man, by His dealings with man in history, by His spokesmen—the prophets, and through the infallible Word He has revealed Himself. Yet in the time of Jesus not only Philip, but many others also were seeking for a more perfect understanding of God. Then God revealed Himself. "God who of old spoke to our forefathers in many fragments and by various methods through the Prophets, has at the end of these days spoken to us through a Son, who is the predestined Lord of the universe, and through whom He made the world. He brightly reflects God's glory and is the *exact representation* of His being, and upholds the universe by His all-powerful word."

In Jesus Christ we behold the *exact representation* of God the Father. Again we return to the words of Christ, "He who has seen me has seen the Father." Or could we conclude, "He who knows me knows the Father"? To many people, even church goers, Jesus is yet unknown. So long has He been with us, and yet some Americans do not know Him. Not knowing Him, they do not know God, our Heavenly Father! Our personal religion rises no higher than our knowledge and concept of God, and our experience with Him. Therefore, shall we briefly meditate upon Jesus, and thus see God.

We see Jesus turning water to wine, instantly curing all who were afflicted by disease, driving out the evil spirits, and restoring to life one who had been dead four days. Through Jesus we behold God as being omnipotent—all powerful.

We see Jesus cleansing the temple that religious men had made into a den of thieves. We see his penetrating eye pierce the shallow cloak of self-righteousness worn by those who professed Godliness but denied the power thereof. Unerringly Jesus assessed their profession and laid bare the thought and intents of their hearts. God is omniscient—all knowing. He is also a God of holiness and justice.

Jesus breaks loaf after loaf to quell the gnawing hunger of the multitudes. God is a god of compassion, not only to the individual, but also to the masses. Let us not forget that God's heart goes out to the millions who are suffering in our world.

Jesus is riding into Jerusalem and as he views the religious city, the bleeding heart of God cries out, "O Jerusalem, Jerusalem! You that murder the prophets and stone those who have been sent to you! How often have I desired to gather your children to me, as a hen gathers her chickens under her wings, and you would not come!" God has always invited man to come to Him. The words stand out in bold relief, "Come unto me all ye that labor and are heavy laden, and I will give you rest." God is seeking the fellowship of man; yea, in the cool of the evening, while it is yet day.

Jesus purposely waits at the well of Jacob, there to give the water of life to a despised woman, and through her to a so-called inferior nation. God is no respecter

(Continued on page 238)

From the Mission Front

Ambassadors of Christ

by David and LaVeta Habegger

IT was eight years ago that I left home here at Busby, Montana, to finish high school in Berne, Indiana. At that time I did not realize that I would eventually return and be a missionary among these people with whom I had lived. At that time I was not even considering the ministry as a life work, but God led me through various experiences that in the end brought me back home again.

It has been very much a home-coming to return to the place in which I grew up. There are many here whom I have always considered as friends and it has been good to see them again. I have especially enjoyed being among the hills again and feeling the sense of freedom in this open country. They have always been a part of me.

The work here is very familiar to me, yet it takes on quite a different aspect since I have a responsible part in it. I now feel every advance with more joy and every backset and hindrance to the work with more heartache. To return to this work was not the easiest decision to make as there are many areas of work that would have been easier.

LaVeta and I have been spending much of our time in studying the Cheyenne language. Even though I grew up among the Cheyennes, I never learned much of their language because all of my playmates knew English quite well. Since quite a few of the Indians know English, it is more difficult to learn the Cheyenne because it is much simpler to use the language that is the easiest one in which to make ourselves understood. However, there are quite a few Indians that know almost no English.

The children really enjoyed their gifts at Christmas from various Mennonite churches, for many of them would not have received any gift at all if the churches had not sent them. But it is our hope and prayer that the Cheyennes will all receive the gift of God, which is salvation through Christ Jesus, and that they will come to know the joy that comes from a gift that lasts eternally. For it is this gift that we have come to offer to them as ambasadors of Christ.

by LaVeta Habegger

SINCE we arrived at Busby in October we have spent much of our time studying the Cheyenne language. Although most of the children of school age and young people know English quite well, the language is needed to be understood by most of the older folks.

Shortly after arriving here an elderly man came to the door and began speaking Cheyenne. My English in return meant nothing to him so finally he, with sign language, indicated he wanted paper and pencil. To my great surprise he wrote in very legible English the word milk. Later I was told he had been taught to write a few such things by his son so that he could trade at the store. Thus I was able to help him in this situation; however, ordinarily the barrier is great when one is not able to understand or be understood by another.

On the other hand, Charlie Yellowrobe, similar in age, attended a government school when young so that he reads and speaks English quite well. Although he is handicapped by a speech defect, his willingness to speak on Sunday mornings on a passage of Scripture in the Cheyenne language has been greatly appreciated.

February and March have been months filled with illnesses. On March 15, funeral services were held for little Linwood Roundstone who was three months old and had pneumonia. It was the most simple funeral I have ever attended. The casket was made of rough lumber and painted white by the father and a single wreath of paper flowers made by the mother was laid on top. In contrast to the white way of conducting such a service, the mother removed the scarf from the baby's face in preparation for the viewers and the father helped carry and nail the casket shut. The mother is a Christian while the father is not. So often this is true among these people, and many times it takes some tragedy before some are approachable with the gospel.

The name of Christ has been heard, but because the allurements and temptations of heathendom are great and many are unwilling to cast off the evil in their lives, they are like those in Jerusalem of old to whom Christ said, "O Jerusalem, Jerusalem, . . . , how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not." Luke 13:34. However, the Gospel has reached the hearts of some, and we are looking forward to a baptismal service during this Easter season.

The Master said, "Go ye . . . . " Only a few can go in person, but all can heed this command and go in prayer.

SHOW US THE FATHER . . . Continued from p. 237

of persons; He has no racial boundaries.

Jesus stoops to write on the ground while the woman taken in adultery fearfully stands by. After the accusers sneak away, their own consciences smiting them, Jesus utters those immortal words, "Neither do I condemn thee, go, and sin no more." God will accept anyone that comes to Him in the right attitude of heart and mind; "He that cometh to me I will in no wise cast out."

Jesus is in court, the court of man, on trial for *our* transgression. He is condemned! Beaten, despised, and rejected, He—THE SON OF GOD—treads the road to the place called The Skull. As the light dims and the earth shivers in horror, there appears, as it were, in bold letters a word written across the cross—the single matchless word—LOVE. God is love.

"Master, said Philip, show us the Father, that is all we need." Do you know the God that Jesus revealed? When was your last experience with Him?

Too many people consider missions as a revolving door; they want to go through with it but on the other fellow's *push.*

"The Field Is The World"
M. C. C. Keynote for 1950

AKRON, PENNSYLVANIA. — Challenged by the review of last year's work "In the Name of Christ," and thrust forward into the open door of new opportunities by the continuing Christian responsibility in the face of today's need, the Mennonite and Brethren in Christ church groups, in the M.C.C. Annual Meeting, March 17-18 again confirmed the plan to continue in this work in the coming months insofar as resources enable. A keynote in the thinking was "The field is the world," calling for work of material and spiritual help both at home and abroad.

ABROAD:
The Spiritual Plus Into Sharper Focus

In the relief effort, work of rehabilitation nature is envisioned as one of the present and continuing challenges. The distinction between Christian service and mere social work will appear even more evident; that is, the spiritual "plus" which is over and above material aid, will come into sharper focus. While this may reflect the trend, particularly in Europe, the physical need in the Far East and Middle East areas continues in appalling proportion, and the most that can be done will not supply the need fully, but can only be a token and symbol of Christian concern and help. Here, in particular, relief needs are related to conditions brought about and accompanied by ideological tensions, and in this darkness the light of Christian help must shine.

It seems clear that needs of Mennonite immigrants and refugees also require continued assistance from the North American brotherhood. Those newly settled in South America lack resources for basic industries and means of proper economic development, as well as serious limitations in educational, medical, religious and other phases of life. Those who remain in Europe as refugees continue to look hopefully for help in resettlement in a new homeland or care in Europe. Then too, there are continuing contacts with the older established Mennonite churches in Mexico, Holland, Germany, France, Switzerland, and Austria, and with newer churches in Java and India, and sooner or later again, in China.

Menno Travel Service has expanded as a helpful, self-supporting agency, serving both M.C.C. personnel, other church workers and individuals. Likewise, a parallel emerging service to be operated on cost basis is that of accommodation shipping and purchasing for both M.C.C. and other church interests abroad.

AT HOME:
Voluntary Service and Mental Health

The challenge to provide voluntary service opportunity in the homeland to use services of persons who volunteer, comes even more strongly with the shift in emphasis and general contraction of the program abroad. Various types of projects are being continued, chiefly those of exploration and experimentation as in past years. The Voluntary Service work in Europe is to be coordinated administratively with the Relief Section, and that in Mexico with the Mennonite Aid Section.

With Brook Lane Farm moving toward capacity operation, and in terms of finance, self-supporting and covering as well the mental-health overhead expense, all mental health contributions from the churches can be applied to the Reedley building program. With continued favorable development there, the building may be completed by next fall or winter. There is opportunity and challenge for continued expansion of the mental health facilities and work as rapidly as resources enable.

In the Peace Section, general services of peace literature promotion, contact with legislative developments, liason with other peace groups, and peace education through Summer Peace Teams and institutes are envisaged. The need for a strong peace teaching and witness emphasis at this time of uncertainty and tension was particularly expressed.

Book Notes . . . . . .

Evangelism According to Christ by Gaines S. Dobbins, Harpers, 1949, pp. 224, $2.50.

THIS book is in reality an exposition of the Gospel of John in terms of "evangelism," The net result is an "Evangelism According to Christ." For convenience and plan Dr. Dobbins divides the Gospel of John into two parts; "Christ Can Save the Sinner," (Chapters 1-9), and "Christ Can Keep the Saved," (9-21). With systematic and measured skill he moves through the Gospel of John painting a word picture of Christ, the master Evangelist, presenting himself and his message to sinners of every social strata. The values for present day evangelism are pointed out as each portion is developed. Applications are realistic and practical. Both of the above truths and convictions with their far reaching significance must be not only clearly understood but personally experienced by the Christ-like evangelist. This book instills a passion for the lost and a desire to make evangelistic efforts Christ-centered as well as Christ-motivated, and Christ-like. The reading of this book may be combined with a study of the Gospel of John.—Jacob T. Friesen

Toward the Great Awakening, by Sidney W. Powell, Abingdon-Cokesbury, 1949, 173 pp. $2.00.

THE author writes with the burning conviction that evangelism is the most urgent task of the day. Through evangelism alone will God be able to heal our land. He points out that history shows that there have been alternating periods of religious fervor and apostate darkness. We have just come through a period of apostate life, relegating Christ's teachings to the sphere of the impractical. Untold suffering in two world wars has come as a result. The day for a new awakening is dawning. The author warns, however, that this awakening will not come automatically nor through clever planning, but by prayer and suffering. Ministers must preach with a bleeding heart. Pastors must possess the living presence of Christ and be able to impart it to others. The church will be impotent, he says, unless laymen, women, and youth work to win the lost. The author is convinced that now is the time for a new awakening and that in this propitious day a total mobilization of the church is needed to bring to earth God's power to change life. Every pastor should read this book. You will not be the same after reading it.—W. F. Unruh

From the Mission Front

A Life in Christ -- Chinese Version

by H. J. Brown

THE second year of our K'ai Chow mission, a boys' school was to be opened. Among the student-applicants there stood a nine- or ten-year-old boy, Wang Wan Chue. He did his work faithfully and finished the grades and the Hua Mei high school. Thereafter he attended other mission schools. Later he came back home to assist in the mission work at K'ai Chow. He found his preparation too limited and longed to go to the Theological Seminary at Teng Hsien, Shantung. However, his family had only two acres of land, and could not begin to think of supporting him. The mission also had no more budget money to spare. Mrs. Brown and I brought this matter to God in prayer. Later we came to the conclusion, that we should help him though it cut down on other legitimate things, in order to prepare this young man for the ministry.

We had opened a Bible school in K'ai Chow. Teachers for the same were hard to find, so it was a happy day, when Wang Wan Chue after graduation came home and took up teaching in this school. Even after S. F. Pannabecker had returned to America, he continued teaching and, with Chang Ching, carried the responsibility of the whole school. The year before, both of them had been ordained in our church, so that time we had seven ordained elders in our mission. Finally, after Pearl Harbor, the Japanese forced the Bible school to close. Our hearts were rejoicing to hear, that Wang and Chang both joined other volunteer preachers in going out into the villages with the Message of Life.

In a Dangerous Position—Equal to Task

Later Wu found his assignment as superintendent of the Tung Ming and Chang Yuan counties too difficult and therefore resigned. For a time the General Committee was up against it; but after prayerfully considering it chose Wang Wan Chue as his successor. He accepted this very difficult and at the same time dangerous position, proving himself equal to the task. When we returned to China in the year 1947, he was still at his post. All financial support from America had long since ceased to come. With the little grain from his few acres of land and some small contributions from these churches he continued to carry on the Lord's work.

He lived in Tung Ming, but made frequent trips to the churches of Chʻang Yuan, faithfully performing his duties as elder. Since the General Committee was reorganized, on which he continued to serve as a member, and we had brought some funds along from America, things began to go better, except for some Communist raids. The M.C.C. made Tung Ming a center of distribution; thus our church there became known for miles and miles around; but, through Communists' raids the workers also had to suffer much. Wang was sickly at this time. The M.C.C. gave him and the other church workers each a warm overcoat; and the General Committee advanced the quarterly salary, so the workers should have something to eat. This money they immediately invested in grain; but when the Communists came in they took all their grain away; they also searched their rooms for clothing. Since it was in the cold of the winter, the workers were wearing their overcoats. These the Communists compelled them to turn over to them, saying, that since they had received them as a gift, they did not belong to them.

The Mission Had No Such Funds

Wang really was a sick man. My heart always overflowed with pity when he came to Kaifeng for the General Committee meeting. Since he was very poor, I offered to pay his hospital bill, and urged him to have a physical checkup. We feared, that he had T.B.; but the doctor described it as pleurisy and a very much run-down condition. Besides using medicine he was advised to eat more nourishing food, and if at all possible, take a rest-treatment in some secluded resort. I paid for his medicine, but he could not afford either better food or rest-treatment. The Mission had no such funds, and we personally could not take care of such bills, especially since we had similar relations to all of the workers.

In 1948 his health improved some; but then came new trials. The Communists were again in the country around Kaifeng. When he was on business to Kaifeng they took him captive, relieved him of his better clothes and money. For three days he was kept prisoner with a number of other people. Every day some were tried and shot. A fellow prisoner talked about his own hopes of getting freed. because he had friends nearby, who would intercede for him. Then he turned to Wang with the question: "What friend have you?" Wang replied: "I have no friends among the Communists, but I trust in God and my Saviour Jesus Christ." The other man answered: "You poor man!" On the third day Wang was one of the first to be set free.

One daughter and one son of his were with us in central China as mission students. They are very promising students. At home there now is left his wife with the oldest son, married, and a baby-boy. This family needs our prayers. Wang Wan Chu has lived for the cause of Christ and the church. Now he has gone to his reward!

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Christening: Minister's Manual

THE minister's handbook has been officially christened: "The Minister's Manual."

This comes as an action of the special committee appointed to prepare the manuscript for a new edition of what, in the past, has been called by various names. The official title of one edition was "Forms of Service," and later it received such nicknames as the minister's handbook, handbook for ministers, and perhaps others.

The happy thought, however, has nothing to do with the title, but with the fact that it is promised for delivery in time for our General Conference. The printing is being done by the Brethren Publishing House at Elgin, Illinois, (Church of the Brethren), the same printer that printed the *Handbook to the Mennonite Hymnary*. It is expected that the linotyping will be finished within the next few weeks after which the main printing process is to begin.

Few lessons in life are more difficult to grasp than the fact that the greatest victories of history like Calvary to the human mind have been miserable defeats; and, that the smashing victories in the eyes of men have really proved to be defeats that mankind could not afford.

EASTERN DISTRICT

Active Leadership Training

THE Eastern District Leadership School, planned jointly by the Sunday School Union and the Curriculum Committee of the Eastern District, is being held six Monday nights from April 10 to May 15 at the Zion Church, Souderton, Pennsylvania.

The following is an outline of the courses: "A Study of Ephesians" taught by J. J. Plenert, pastor of the Grace Church, Lansdale, Pa.; "Improving the Sunday School," Ellis Graber, pastor of the Zion Church, Souderton, Pa.; "Understanding the Child," Mable Kessler, Ph.D., Supervisor of Special Education in Montgomery County Schools; "A Study of the Major Prophets," F. H. Swartz, pastor of the Eden Church, Schwenksville, Pa.; "Church Leadership," Wilmer Shelly, pastor of the Hereford Church, Bally, Pa.; "Working With Young People," Walter McDowell, pastor of Upper Milford Church, Zionsville, Pa. A. S. Rosenberger, pastor of the West Swamp Church will serve as Dean of the school, and Henry S. Detwiler, 228 Summit Street, Souderton, Pennsylvania, will serve as Registrar.

The School has been planned jointly by the Sunday School Union Committee consisting of George Scheifele, Melvin Clemens, and Ervin L. Freed, and the Curriculum Committee composed of Arthur Rosenberger, Wilmer Shelly, and Ellis Graber.

To Clarify . . .

SOME SAY: Why are the preschool teachers' manuals still not ready?

The answer: This portion of the course has not been completed due to the illness of the writer. It seemed ethical and best to the publishers that the writer who envisioned and began the course of three years for the preschool ages, should be the one to complete this portion of the series.

SOME SAY: Is it possible to use the three preschool pupils' materials and teaching pictures without the teachers' manuals?

The Answer: A brief guide has been prepared to aid the teachers in the use of these three preschool pupils' books and teaching pictures. These courses have been used successfully since they were released for sale.

SOME SAY: What mission work of our own denomination is included in this Bible study series?

The answer: There is a unit on China mission work in Grade III; a unit of mission work in India in Grade IV; on mission work in Africa in Grade V; on the work in Colombia, South America, in Grade VI; and a unit on work with the American Indian in Grade VIII. Grade VII has a unit on "Followers of Jesus in Church History and in the Mennonite Church."

SOME SAY: Since this series includes denominational mission materials, can it be used for community inter-denominational schools?

The answer: Yes. The mission-inserts in the pupils' books are so placed in the center of the workbooks that they can be lifted out by unfastening the staples and thus freeing the books of any denominational emphasis. The mission portions in the teachers' manual cannot be removed but can simply be left untaught.

General Conference Edition

Herald Press

Summer Bible School Series

Course Descriptions	Teacher's Book	Pupil Materials*	Supplementary Materials**
NURSERY: Learning About Jesus (Teacher's Book not available, 1950)	$1.50	$ .80	$1.50
KINDERGARTEN I: Enjoying God's Gifts (Teacher's Book probably available June 1, 1950)	1.50	.80	1.50
KINDERGARTEN II: Lessons from Bible Children (Teacher's Book not available, 1950)	1.50	.80	1.50
GRADE I: Stories About Jesus	1.50	.80	1.50
GRADE II: Stories About God's Friends	1.50	.80	1.50
General Conference Adaptations GRADE III: What God Does for Us	1.50	.50	Note especially descriptions of adaptations elsewhere
GRADE IV: What God Wants Us to Do	1.50	.50	
GRADE V: Life of Jesus	1.50	.50	
GRADE VI: Teachings of Jesus	1.50	.50	
GRADE VII: Followers of Jesus	1.50	.50	
GRADE VIII: Life of Paul (Teacher's Book mailable after April 15) (Pupil's Book mailable after April 15)	1.50	.50	
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SUPERINTENDENT'S MANUAL (Not available 1950)	1.50		

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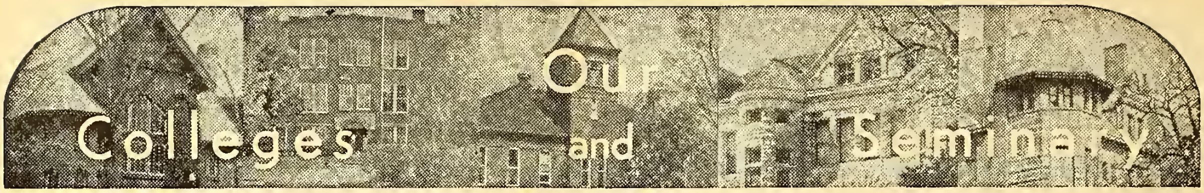


Bethel Host to 42 Foreign Students

FOREIGN students from ten different countries attending Mennonite and affiliated colleges in the United States were brought together in a conference at Bethel College Saturday and Sunday to discuss their views about America. Of the 42 students attending the largest number was from Germany.

Their stay in the United States does much in developing a true conception of world relationships, the students expressed during their discussions. It was regretted by individual students that due to financial pressure most of them can stay only for a year, which is hardly enough time to get the complete benefit of their visit. Another regret is that a number of the students won't be able to continue their education when returning home, due to lack of means.

The Council of Mennonite and Affiliated Colleges which has implemented the foreign-student exchange program, met on Saturday. It consists of the college presidents who had come from different parts of the United States for the meeting.

The foreign students had the opportunity of hearing a presentation of the cantata "The Seven Last Words" by Du Bois by the Bethel College a cappella choir, conducted by W. H. Hohmann on Sunday. Soloists in the cantata were Leona Enns, soprano, Robert Senner, Bethel College graduate teaching music at the Buhler high school, tenor, and John Gaeddert and Novalis Toews, baritones.

Bernard C. Clausen, pastor of the Euclid Avenue Baptist Church, Cleveland, Ohio, will speak at a Bethel College Booster Reception and Program, April 28, given for friends who have made or will make gifts to Bethel College between May 1, 1949, and April 28, 1950.

The Booster Reception begins at 7 P. M. with a light lunch. The Bethel College A Cappella Choir and the Junior Choir School of Bethel College Church will provide special music for the program which will begin at 8:30.

Miss Bertha Fast of Mountain Lake, Minn., Director of Voluntary Service Work for the General Conference, visited Bethel College last week, interviewing students interested in voluntary service, and making plans for peace teams this summer.

Gerald Stucky, a General Conference missionary to South America, and Bethel graduate spoke in chapel last week. His mission is at Cachipay, Colombia.

Students from Grace Bible Institute of Omaha, Nebraska gave a program of songs and messages in chapel last week Friday. Small men's and women's ensembles and a speaker impressed the hearers with their free and cheerful way of delivering the message of the cross.

HUFFMAN ADDRESSES SEMINARY

J. A. Huffman of Winona Lake, Indiana, was the leader of the prayer meeting this Wednesday evening, prior to his chapel address to the combined student bodies on Thursday morning. He spent some time describing the very unique School of Theology which meets at Winona Lake every summer and with which he has been associated for many years. After these introductory remarks, Huffman presented a message dealing with Christ's suffering on the cross for the sins of the world.

Among the special pre-Easter services being conducted by staff members and students at this time are the following: Marvin Dirks is preaching at the First Church of Berne, Indiana, from Palm Sunday through Easter day; S. F. Pannabecker has been preaching a series of special Sunday night pre-Easter sermons at the Eighth Street Church, Goshen, Indiana; Don. E. Smucker has a series of Holy Week meetings from Palm Sunday through Easter at the Bible Mission of Chicago; Ronald von Riesen is the special speaker for the Holy Week services at the First Church of Nappanee, Indiana.

Spring vacation is from April 1 to 10. We pray the Lord's richest blessing on our students as they return to their home churches and families for a period of fellowship and relaxation.

BLUFFTON COLLEGE

FIVE staff members were in charge of union pre-Easter services in Karrod, Ohio, April 2-6. Those taking part were I. W. Bauman, Paul Shelly, Lloyd Ramseyer, Harry Yoder, and Howard Raid. President Ramseyer was the speaker for the noon hour services in Lima, Ohio, April 3-6. The meetings were sponsored by the Allen County Ministerial Association. Services were in the Market Street Presbyterian Church.

A series of one act plays is being presented by the speech department. "Potters Field" was the first one, given March 31.

A Missionary Institute is to be held April 14-16. Several missionaries will lead the discussions. The meetings are financed by income from the Memorial Fund.

Jottings

—**Salem Church, Dalton, Ohio**: Singing for the joy, sincerity, and love of it, forty-one voices, young and old, of the Orrville community Men's Chorus brought us a rich worship experience in a sacred concert March 10. The director is one of our members, Victor Gerber, a high school music teacher who has directed various group for twenty-five years, having started at the age of seventeen. William Tschantz, 82-year-old member of our church, has started his fifteenth year of unbroken and prompt attendance at Sunday school and church for which he expresses deep gratefulness to God in having been granted the good health to make this possible. Mrs. Levi Amstutz, now retired and quite ill, has served unselfishly and graciously as telephone operator for 26 years and community news reporter for 25 years. Wilson Hofstetter, now 68 years old, served as milk hauler for 32 years before changing to other work a year ago. Clinton Sprunger, present choir director, has taught school for twenty-eight years. The Bluffton College Men's Gospel Team brought a message based on Micah 6:8 in word and song March 19. A full calendar of events looms ahead for the next quarter as outlined by the minister and the Christian Endeavor committee. Latest arrival at this report in Randall Glenn, a baby son of Mr. and Mrs. Cletus Gerber, born March 20.—Mrs. Ivan Badertscher, Corr.

—**Glendale Church, Lynden, Washington**: Our pastor, Dan Toavs, has begun a series in our Wednesday evening Bible study and prayer service on "The Signs of the Times." The choir is busy practicing a cantata for Easter. The Ladies' Mission Circle has supplied the church with an additional communion tray, bread plates, and linen. They spent one day cleaning the church. A group of men met one afternoon to saw stove-wood for the church. The Men's Brotherhood constructed another partition for an additional Sunday school room.—Mrs. Clarence C. Schmidt, Corr.

—**Bergtal Church, Pawnee Rack, Kansas:** J. B. Schmidt brought the morning's message on March 12 in the absence of our pastor, J. E. Kaufman, who was sick. The funeral service for Julia Jantz Boese of Portland, Oregon, who died March 6, was held at the New Jerusalem Church at Pawnee Rock, on March 14. She was formerly a member of the Mennonite church. Willis Rich was the guest speaker Sunday morning, March 26, in the interest of Christian Education Sunday. The Berean Academy Girls' Ensemble of fourteen voices, with their music director, John Ewert, and principal Waldo E. Harder brought a message in word and song recently. Our pastor attended the Ministers' Conference at North Newton and some members of our church attended the Summer Bible School Workshop at Memorial Hall, Bethel College, on March 25,—Mrs. John K. Friesen, Corr.

—**Hebron Church, Buhler, Kansas:** A week of meetings with Orville Walters, McPherson, Kansas, as our speaker, was held from March 26 to 31. The Mission Workers recently held their annual sale of hand made articles: comforts, quilts, and household linens. The proceeds, $508.65, go for home and foreign missions. The proceeds totaling $163 from a dinner served by the Candlelighters goes to the support of a mission worker in India.—Corr.

—**School of Missions, Winona Lake, Ind.**: The School of Missions is to be held from June 26 to July 1, 1950. Mrs. Paul Harrison and Miss Alice W. S. Brimson are among the guest speakers. A course for junior missionary leaders will be taught by Miss Elva Schrock of First Church, Nappanee, Ind. On April 10 the Fellowship Tea will be held at the Mennonite Biblical Seminary, 4614 Woodlawn Avenue, Chicago, Illinois, at 2:00 P. M. Mrs. Van Malsen, 2736 Indiana Avenue, Lansing, Illinois, is the registrar.

—**Hereford Church, Bally, Pennsylvania:** A prayer and Bible study group has been organized to meet on the evening of senior choir practice, meeting just before choir practice starts. Charles W. Crist, Executive Secretary to the Mission to Lepers, presented a program in our church recently. It was the monthly meeting of the Women's Auxiliary of our church. Services were held in our church on Tuesday and Thursday evenings during Passion Week.—Mae Latshaw, Corr.

—**Salem Church, Freeman, South Dakota:** Rehearsals for the oratorio, "The Holy City," by Gaul are being held regularly. The presentation of the oratoria is planned for Easter Sunday evening, April 9. Missionary Marie Regier spoke about conditions in China on March 9.—Alice Kaufman, Corr.

—**Bethel Church, Inman, Kansas:** From March 19 to 24 John Thiessen, missionary from India, conducted a Bible Week in our church. Fannie Schmallenberger, from the Congo Inland Mission, spoke in our church recently. Viola Wenger, supervisor of MCC clothing collection centers, gave a report of needs in Europe at an inter-church meeting here. The men's chorus from th First Church at Hutchinson gave a return program in our church on February 12, and on the 26th of February the men's chorus from the M. B. Church at Buhler gave a program here. Arnold Ratzlaff has returned from Akron, Pennsylvania, where he helped at M.C.C. headquarters for several months. Walt Neufeld is returning from Reedley, California, where he has helped in the construction of buildings for the MCC mental hospital. Sarah Penner has just begun a year of service at MCC headquarters. March 15, our men's chorus gave a program in the state reformatory at Hutchinson.—Corr.

—**Bethesda Church, Marion, South Dakota:** Missionary Marie J. Regier told us of her experiences in China during our regular morning worship services. Miss Erna Fast brought a report and showed slides of the relief work in Germany. At our last Bible study, leprosy was discussed, after which a film was shown on leprosy.. A junior choir has been organized.—Corr.

—**Grace Church, Dallas, Oregon:** J. J. Regier, our pastor, held meetings in Sweet Home recently. J. R. Warkentin of our church served us on March 5 and R. Hovland of Salem Bible Academy, Salem, preached to us on March 12. Missionary P. W. Penners were in our midst telling and showing pictures of the work in India. On March 21 the Grace Mission Workers served a birthday dinner in the church basement which was enjoyed by many.—Mrs. Frank Schmidt, Corr.

—**First Church, Fredonia, Kansas**: February 5 a special program was given by the Student Volunteer group from Bethel College with Bob Unruh in charge of the service. March 26 Joe Laskowsky, a ministerial student from Poland, gave the morning message entitled "Answers of Prayers." This was his testimony of how he was led through great dangers to faith in Jesus Christ. March 25, a number of men and boys volunteered with their machinery to level the church yard and to trim the trees, A new member of the Cradle Roll for March is Judy Ann, daughter of Mr. and Mrs. Alfred Thiessen.—Mrs. Sam Harms, Corr.

—**First Church, Paso Robles, California** We enjoyed having the P. W. Penners in our midst. Our Mission Society sent several boxes of clothing and quilts to our brethren in South America. The Inter-church Men's Brotherhood is sponsoring a series of the science pictures given out by Moody Bible Institute.—Mrs. Edwin Schroeder, Corr.

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Bethel College Issue

Student Christian Organizations On Campus

A Day at Bethel

by Barbara Tieszen

DEAR Sue,

Next year at this time you will be here at Bethel preparing yourself for your lifework. Since you have asked me so many questions about college life, I have decided to tell you about a typical day here at Bethel .

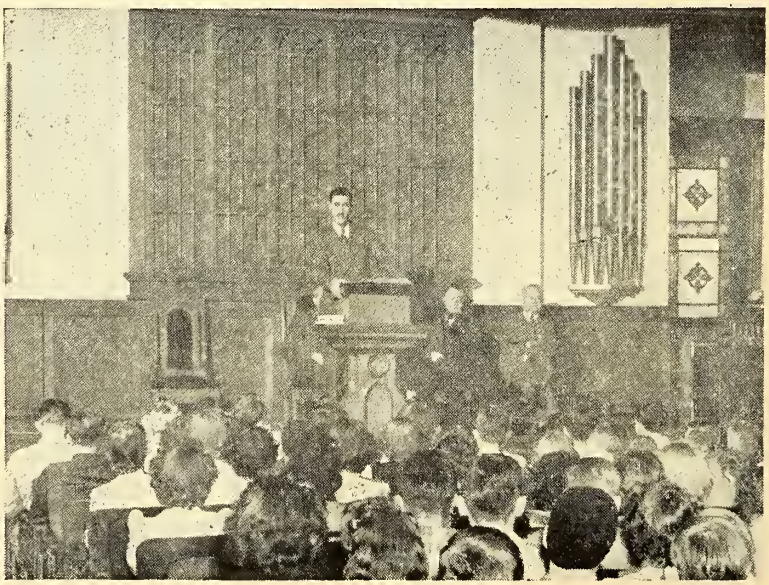
Take yesterday. My alarm went off at 6:10, but I turned it off, rolled over and got in another fifteen minute snooze. Elsie dropped her hairbrush which made a terrific clatter, and a good thing too, because that really woke me up and then I had only twenty minutes to get to breakfast. It is a good thing I am rooming at Carnegie and don't have that long walk to breakfast like the girls at Leisey Home. I dashed into the dining hall, in the basement of Memorial Hall, with the last stragglers and was seated just barely in time for the morning devotions, led by one of the ministerial students. He read a Scripture passage, led in prayer, and thus spiritually refreshed, we then gave our attention to our bodily need. Neither Elsie nor I have a zero hour class, but Marie does, three time a week. That means she has to go to breakfast or else she would never in the world be wide enough awake to recite at 7:10. We, Elsie and I, tidied our room and then went to the library. There wasn't enough time to start studying before the 8:00 o'clock class, so I looked at the *Better Home and Gardens* magazine for a few minutes before going to history class. There are fifty of us in that class so we don't get to recite everyday. I feel inferior to some of those upperclassmen taking history, but yesterday "prof." asked a senior several questions he couldn't answer. It must have been my lucky day, for he asked me about the very treaty that I had reviewed the night before. I have English the second hour. Yesterday we had quite a discussion about "Macbeth." We felt that Miss Becker had much more to tell us than we had been able to cover in class. Several of us lingered for a few minutes after the recitation to ask her to meet with us Saturday evening for some extra discussion. She consented, and we are quite thrilled at the prospect. I am glad to be at a small school where the teachers take such personal interest in their students.

Chapel was especially interesting yesterday for we had an outside speaker. It is always relaxing to go to chapel and replenish our spiritual reserves. We are required to attend, but I wouldn't dream of missing chapel, for chapel always sets the tone for the whole day. We also had a visiting quartet. We enjoyed them, but really they weren't a bit better than our own musical organizations. The Dean made one of his usual pungent announcents, something about a panel discussion to be held in chapel next week. Several of the students are going to have an opportunity to present their views on the core curriculum; those are the required subjects in the college courses.

I am gathering material for a term paper in history, so the next two hours I had free I spent in the library. It is a fine place to study —except—for the organ music which drifts right down through the floor from the chapel above into the library reading room! I am getting used to it, and now I can study right through, practice scales and all; but I will certainly be glad when we can move into the new library building.

Yesterday I had a laboratory period right after lunch. After lab,

Dean Kauffman speaks in chapel. 8450



I had to catch the bus into town to do a little shopping and to pick up some clothes at the dry cleaners. I caught the five-fifteen bus to the campus and had a few minutes to fresh up before dinner at six. At dinner my favorite meat, beef roast, was served; the rest of the meal was delicious too—string beans, mashed potatoes and gravy, salad, and fruit and cookies for dessert..

I dropped in at the inn yesterday and guess whom I met there! Larry, do you remember him? I knew he was at Bethel this year, but we don't have any classes together, so I hadn't met him since the retreat last summer. He is taking a pre-med course, and is working very hard. He says the most of his classes are prescribed, but he enjoys them so much that he doesn't mind. He has joined the Student Volunteers and hopes to be a doctor in India some day. The inn is the best place to meet friends and exchange experiences.

Thursday is club night, and last night I attended F.T.A. (the Future Teachers of America Club). Dave gave a talk on the construction of objective and essay tests, and he certainly knew a great deal about it. He must have studied almost as hard for that talk as I do for my class recitation. After club I had some studying to do in the reserve library down in the basement of the Administration Building I was so fascinated by the queer illustrations in the book I was using, I hardly noticed the time pass, until Elsie tapped me on the shoulder and said that it was almost closing time. We started for the dorm right then and got ready for bed. As so often happens most of us hall mates congregated in one of the rooms and talked over the days events. When we started talking about the past, Dorothy sent us into hysterics telling about the time she came to the campus as a little girl and got lost in a crowd of visitors. She sees everything in a humerous light. After finishing the present and the past, we began talking about the future. May announced her engagement before Christmas, and now she is always full of talk about house plans, color schemes, recipes, etc. We were just begging her to tell us about her Christmas dinner with her fiance's folks when the lights blinked and we knew it was time to scoot into bed. Elsie and I took time to read the message for the day in the *Upper Room.* The lights out and I ought to say we went right to sleep, but that wouldn't be true, neither would it be a typical ending to a typical day. We chatted for fifteen minutes, and then Elsie was so sleepy she answered with a Hmmmm—soon we were both sound asleep.

I hope to tell you more about Bethel when I see you during Easter vacation.—Your friend, Jane

Activities of The Student Christian Association

by Barbara Miller

THE Student Christian Association of Bethel College is founded on the principle of giving guidance to college students in the growth and development of their Christian thinking and living. With this in view, the organization's purpose is to lead students to faith in God through Jesus Christ; to lead them into service in the Christian church; to promote their growth in Christian faith and character, especially through Bible study and prayer; and, to influence them to devote themselves in united effort with all Christians, to making the will of God effective in human society.

Members of the S.C.A. are divided into smaller groups or commissions which meet bi-weekly. The Christian Life and Faith Commission studies and discusses various religious problems and questions suggested by the members, Ministers, missionaries, and professional men are invited to speak at their commission meetings. A round-table discussion follows the main topic.

Holiday parties and Sunday afternoon recreational periods for the children of the orphanage in Newton, the making of favors and cards for patient's trays at Bethel Deaconess Hospital and helping at the M.C.C. clothing center are some of the activities carried on by the Social Service Commission. Part of this work can be done during the regular commission meeting but students give of their free time to carry on much of the activity.

The Campus Life group investigates and attempts to solve various social problems or questions rising on the Bethel campus. Often members of the faculty or ministers are asked to present their viewpoints on an issue. Closely connected with this commission is the Recreation Commission. This group sponsors all-student recreational evenings, supervises the evening's entertainment at S.C.A. picnics, and helps with other student recreational functions. Members of the commission meet to learn new games and activities which they feel would be worth-while introducing to the students.

Two committees also function in the association. The publicity committee is responsible for submitting news articles to the school paper, posting bulletin board signs and publicizing special events. It is the duty of the program committee to plan and schedule the bi-weekly S.C.A. chapel. Commission and chapel periods alternate each Wednesday morning during the hour set aside for regular week-day chapel which is held the other four days. Inspirational service, all-musical programs, and guest speakers have helped make these S.C.A. chapel meetings a time of withdrawal from studies into quietness of communion with God.

Each October a week of special religious services, known as Christian Life Week, is sponsored by the S.C.A. and Student Volunteer groups. This year Cecil Hinshaw, a field-secretary for the Fellowship of Reconciliation, spoke during chapel period each day and held special meetings each evening. He was also available for private consultation and group discussions during the day.

An all-student relief drive is sponsored yearly. The proceeds are used for some projects which is voted upon by the group. Last year the money was sent to Mainz University in Germany. There, the most needy and undernourished students were given extra food. An exchange program of correspondence was also set up between the students of Bethel and Mainz. This year the Bethel students contributed $958.00 which will be sent to a teachers' college in Germany. Visual aid and other teaching supplies, books and magazines, and student scholarships will be made available to students there as a direct gift from Bethel students.

The S.C.A. opens student activities each September by sponsoring an evening of fellowship which culminates in an inspirational service around a crackling bonfire. That same week of registration finds new students being welcomed by upperclassmen. This is part of the "Big Brother" and "Big Sister" program which continues through the year.

Cabinet members who are elected by the association members, consist of executive officers and commission leaders. They meet weekly to discuss and evalute the various activities and plans of the association.

Each fall a cabinet all-night retreat and an all-membership evening retreat are held. Plans for the year are discussed and set into active movement. Each commission holds fall retreats where members may become better acquainted and have the opportunity of presenting their opinions as to the group's tentative projects. A spring cabinet retreat affords time for evaluating the accomplishments and failures of the past year and provides an orientation period for incoming commission and executive leaders.

The Bethel College Student Christian Association is a part of a cluster conference of near-by colleges and universities. This cluster conference, in turn, belongs to the Rocky Mountain Student Christian Movement. Each summer delegates from the various colleges meet in Estes Park, Colorado, for a week of study, meditation, and fellowship. From all over the world, these regional conferences combine into World Student Christian Federation. Thus, Bethel students join hands with their brothers in far-away places, striving to bring peace and friendship among the peoples of the globe.

Mission Interest of the Student Volunteers

by Alma Smith

WHO are the Student Volunteers and how did they originate? The National Student Volunteer Movement was organized in 1886. It began with a small group who were interested in mission service. The motto of this organization was "The Evangelization of the World in This Generation." It was begun upon the basis of certain convictions as to the universal Saviourhood and Lordship of Jesus Christ. These convictions have been maintained through the years. Some of the methods of work have changed due to new situations in the world which have brought about changes in the methods of mission work, but the fundamental convictions remain unaltered.

Bethel College organized an S.V. Band in 1909. It was begun with only nine members. These nine were foreign missionary candidates who signed pledge cards stating "It is my purpose, God permit, to become a foreign missionary." The group of volunteers has grown until today there are 64 students preparing for full or part time Christian service, either home or foreign.

Fellowship meetings are held each Thursday evening with special emphasis on foreign missions. Specific problems of missionaries are discussed. Often returned missionaries bring light on foreign mission work of the past, and also a challenge for future service. Occasionally, slides are shown which give a clearer concept of duties and needs of various fields.

Each Monday, Wednesday, and Friday after supper students gather in the prayer room. These meetings are led by students and prayer is offered for special requests presented to the group.

Upon request groups are sent to surrounding churches to share with them the wonderful salvation which Christ has given to all who accept Him. Groups go to the old folks' homes and hospitals at Goessel and Newton to sing and minister to those who are ill. Deputation groups go out over vacations to visit churches in Oklahoma, Colorado, Nebraska, and Western Kansas. The programs given on these deputation trips stress Christian service, especially foreign missions. Usually three groups are sent out each year. A great blessing is received through fellowship with fellow Christians.

Each fall and spring a retreat is held to withdraw students from the usual routine of daily work. They enjoy the beauty of nature and receive new strength and come back to the campus with a new zeal for service.

Leland Brubaker was the speaker at the annual Mission Rally this fall. The theme for the rally was "God needs young people to uncover the darkness beyond."

The main project for the past two years is purchasing a motion picture projector and generator for the India Mission field. Another project in which the Volunteers have served is week-day Bible school work.

During the Christmas season, the group brought Christmas dinner bundles for two needy families. These dinners were distributed on Christmas Eve.

Through these various channels the Bethel College S.V. Group seeks to promote the Spiritual welfare of its members by mutual fellowship and to assist in all ways possible in exemplifying and the spreading the Gospel of Jesus Christ.

Twenty Members in Student Minister's Fellowship

by Harris Waltner

THE dearth of male students who were studying for the ministry passed over during the school year of 1945-46, and Bethel College found its-enrollment enlarged by several ministerial students. Some of the men were older students who found that they were facing vital issues as they contemplated entering their life-commitment to the ministry. They found themselves in need of time for discussing the problems which confronted them in their work. A large number of churches without pastors called for the service of young men, and the experiences in serving these churches was an index of the great work confronting future pastors.

Several of the interested men instigated a program which came to fruition during the second quarter of the 1945-46 school year. The Fellowship was inaugurated at a meeting of the student ministers. The following statement of purpose was formulated:

1. To meet for spiritual fellowship.
2. To study our problems in relation to theological questions, church work, and personal work.
3. To encourage us in practical Christian work.

With this purpose in mind the Student Minister's Fellowship was prayerfully launched, a group of thirteen students. The Fellowship met informally for their bi--monthly meetings.

This year the Fellowship has twenty members. The meetings are informal. At these regular meetings various discussions and topics relating to the Fellowship and to the work of the minister are shared. Frequently members of the Fellowship lead in the worship and discussion. At other times local ministers or members of the faculty share their experience of some related topics. Recent Fellowship meetings have witnessed discussions on problems on the small rural church, pastoral visitation, peace education in the church, the program of our conference, etc. Occasionally local ministers of denominations other than Mennonite are invited to present a picture of the work in their congregation and denomination.

Within a radius of 200 miles of Bethel, there are a number of churches who do not have regular ministers. This has given opportunity for the members of the Fellowship to serve in various churches. Among the churches that have been served regularly or occasionally are the following: Goessel, Hopefield, Greensberg, Fredonia, Elbing, West Zion and First Church of Christian (both in Moundridge), Meade, Canton, Walton, Johannestal, Tabor, Inman, Deer Creek (Okla.), Mennoville (Okla.), and the First Methodist Church of Walton, Kansas.

The Fellowship has in the past years sponsored a bi-annual *Newsletter* which is sent to all former members. This has been a means of keeping in contact with those who have gone on to school and those already in their charge. This reciprocal exchange of experiences has been most beneficial to all the young men.

Through this common sharing of experiences, through these periods of prayer, worship, and instruction, this group is commiting and preparing itself to meet the command of our Lord. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:19, 20).

Peace Club Faces World of Strife

by Marvin Ewert

IN our world where force, and the threat of the use of force, have become so paramount in the relationships between men and their fellow-men and nations and other nations, it is imperative that we as Chrisitians, show the world that there is yet another "way." This "way" is conreived in the teachings of Jesus, and is guided by the application of the principle of love.

The activities of the Peace Club are dedicated to the establishment of a deeper understanding and appreciation of the power of peace and love. The group endeavors to give a definite peace witness to all those with whom they come in contact. The group meets regularly twice a month. At these meetings various problems which arise in giving a peace witness are discussed. Often outside speakers, including members of other races, are asked to help discuss these problems. The group is also active in distributing literature on questions arising in connection with peace. The group also cooperates in conducting peace institutes on the campus.

The work of the peace club is not limited to the campus. The group is interested in conducting services, dealing with the problems of peace, in surrounding churches. Either all-day institutes, or one-session services are arranged. In the past various churches have been served in this capacity. It is the hope and prayer of the group that through its witness many may be convinced, and those already convinced strengthend in the way of peace and love. Remember always the words of Jesus, "Blessed are the peacemakers for they shall be called the children of God." (Matt. 5, 9).

An All-membership Student Volunteer Retreat

Courtesy *Mennonite Life*

Please enclose this label when writing.

Beyond Our Own

ISRAEL—Revival of the Sanhedrin, supreme judicial body of the ancient Jewish State, was urged by Israeli Minister of Religion Judah L. Maimon at a meeting of rabbis in Tiberias, northern Israel.

Rabbi Maimon proposed that the revived Sanhedrin include 71 members—23 from Jerusalem and the rest from other parts of Israel. He said that the new Sanhedrin might be empowered to deal with proposed changes in Jewish law and also exercise other types of authority.—*The Ecumenical Courier*

NEW YORK—Protestant and Catholic churches throughout the country will join in observing Rural Life Sunday this year on May 14, it was announced here by Benson Y. Landis, secretary of the Committee on Town and Country.

Rural Life Sunday, the fifth Sunday after Easter, which has its roots in the Rogation Days, is a day set apart for emphasizing the meaning of Christianity for rural life.

Church services marking the day ask for God's blessing upon the seed, the fruits of the soil and the cultivators of the earth, and for the consideration of justice for agriculture and the spiritual values of rural life.

Rural Life Sunday was first observed in 1929, at the suggestion of the International Association of Agricultural Missions. Plans were worked out by the Home Missions Council and many other religious bodies.

A special order of service, prepared by Gaius Glenn Atkins, has been published by the Committee on Town and Country. Copies can be obtained from cooperating home missions boards or from the Committee, 297 Fourth Avenue, New York 10, N.Y.

COLUMBUS, OHIO. A "Masterplan" designed to eliminate cutthroat competition among city churches and to gear their work into every phase of city life was blueprinted here by the National Convocation on the City Church.

One way in which the more than 400 delegates, from 32 denominations, at the Convocation expressed their determination to revitalize Protestant city life was by establishing a permanent national agency to deal with Protestant city church planning.

The new body, to be known as the Joint Commission on the Urban Church, will be sponsored jointly by the Home Missions Council of North America, the Federal Council of Churches, and the International Council of Religious Education.

ATLANTA, GEORGIA.—Per capita giving in the Presbyterian Church in the U. S. (Southern) in 1949 was $52.64—largest figure of any Protestant denomination having a membership of 250,000 or more.

Largest per capita giving of any denomination affiliated with the Stewardship Council, regardless of size, was $148.21, received by the Free Methodist Church. This represents a contribution of $2.85 per week per member. The Presbyterian total breaks down to a little more than $1 a week per member.

WALDENSIANS PRESS FOR FREEDOM

Catholic attempts to label Protestant missions in Italy as procommunist have been hotly denied by the Italian evangelical churches—Waldensian, Baptist and Methodist.

The controversy followed the stoning of conservative Protestant missionaries from Texas reported to have taken place near Rome during December, 1949.

The Protestant groups protested "throwing suspicion against the religious mission of Protestantism in Italy with totally unfounded accusations of political contaminations," and further scored the "transparent confessional and political interests" involved in the accusations.

The churches, representing some 60,000 Italian Protestants, also urged the Italian people "to see to it that the rights and duties of citizens as provided by the constitution of the Italian republic are respected."—*The Ecumenical Courier*

Church World Service in 1949 shipped material aid valued at over $8,000,000 to more than 50 war-stricken countries, according to Dr. Robbins W. Barstow, executive associate. He said that 15,000,000 pounds of wheat, milk, lard, and other farm products had been shipped abroad, as well as 5,000,000 pounds of clothing, shoes, bedding, and other items. Medicines, hospital equipment, and other special supplies accounted for an additional 4,000,000 pounds. In addition to these goods, nearly $3,000,000 in cash was appropriated or forwarded for many different projects such as repairing and re-equipping churches and church institutions, strengthening indigenous Christian leadership, and underwriting youth programs and religious ministries among refugees. Pointing out that emergency needs "are still far beyond resources," Dr. Barstow said the 1950 program envisages a basic need of more than $4,000,000 in cash and at least 36,000,000 pounds of supplies.—*Watchman-Examiner*

In World War II, 325,000 Americans were killed. In the same period 355,000 persons were killed in accidents in this country.—*Watchman-Examiner*

The Reader Says

(Continued from page 234)

misunderstood the article on "Evangelism—Then and Now." It was too clearly stated.

With evangelistic meetings and revivals sweeping our country with the result of the salvation of thousands, certainly we as Christians ought to thank God for every soul that is brought to the knowledge and experience of the saving grace of our Lord and Saviour.

The time is short. Our Lord's coming is not far hence, and many are not yet saved.

Mrs. Daniel E. Penner
Hurley, South Dakota

Dear Editor:

Thanks for publishing in THE MENNONITE: "First Impressions of Basketball. As seen by a New Zealander." Those are also my impressions. The game as such is alright. But why in all decency must that "Indian pow-wow" exhibition take place. There surely is nothing Christian about it. I am surprised that Christian institutions tolerate it.

"*Alles, was ihr tut mit Worten oder mit Werken, das tut alles in dem Namen des Herrn Jesu, und danket Gott und dem Vater durch ihn.*" (Kolosser 3:17.)

Would there by any possibility to pray before, during, or after such a game, "giving thanks to God"? And that "In the name of the Lord Jesus." What will the Lord Jesus think of such an exhibition?

Benjamin Ewert
286 River Avenue Ste. 23
Winnipeg, Manitoba

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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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The Mennonite

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Looking Toward Freeman

JOHN HENRY JOWETT once asked the question, "Was there anything lacking in the suffering of Christ?" And his answer was, "Only one thing was lacking—the story needs a teller; the gospel needs a herald, and the gospel of a broken heart demands the ministry of bleeding hearts."

For this WE are accountable. We are accountable as individuals, as churches and as a Conference. The Conference sessions at Freeman will be a success or a failure in the measure in which it inspires every delegate and visitor to recognize this responsibility not only for himself, but also to carry it home to his church or constituency. The Apostle Paul, writing to the Corinthians, says, "I have a stewardship entrusted unto me." We believe that the General Conference of the Mennonite Church has a stewardship entrusted to it which is peculiarly its own. Unless we accomplish this stewardship, it will remain undone.

Harvey Reeves Calkins once framed an unforgettable truth when he coined the phrase, "To have is to owe." Surely, the Lord has richly blessed us, and sometimes we need to face the question which Paul asked of the Corinthians, "What hast thou that thou didst not receive?" Having received so abundantly, surely we owe much, very much, to the causes of the Kingdom of God. May the next session of the General Conference inspire us, enlighten us, and motivate us to be faithful to the utmost in carrying out our stewardship toward the Gospel of God's redeeming love to all races and peoples.

P. K. Regier, Executive Secretary
General Conference

Of Your Pen Acquaintance

P. K. REGIER ("Looking Toward Freeman"), Newton, Kansas, served the First Church, Reedley, Calif., before taking up his task as executive secretary of the General Conference.

AGNETHA DUERKSEN ("My D. P. School—A Children's U. N."), Ulm, Germany, until recently has been directrice of the school for displaced persons at Camp Grohn Bremen, Germany. An M.C.C. worker loaned to the International Relief Organization, she works with four other M.C.C. workers in an M.C.C.-I.R.O. team helping D.P.'s. She now works at the I.R.O. Children's Holding Center, Ulm, Germany.

WM. C. VOTH ("First News From North China"), Honkong, China, is quoted in an article he wrote at the request of the Lutheran Mission in China.

ERNST HARDER ("The New Church in Asuncion"), Asuncion, Paraguay, who received his training in four of our North American Mennonite schools, has been instrumental in uniting individuals from various Mennonite groups into one congregation.

Of Things to Come

APRIL

April 23, Conference Sunday, Theme, "The Ministry of Reconciliation."
April 23, Western District S. S. Convention.
April 24, Eastern District Leadership School, Zion Church, Souderton, Pa., at 7:30 P.M.
April 27-30, Middle District Conference, First Church, Wadsworth, Ohio.

MAY

May 1, Eastern District Leadership School, Zion Church, Souderton, Pa., at 7:30 P.M.
May 4-7, Eastern District Conference, Hereford Church, Bally, Pennsylvania.
May 7, Deaconess Sunday, Western District Conference.
May 7, 1950, Mennonite Song Festival, Memorial Hall, North Newton, Kansas. 2:30 and 8:00 P. M.
May 7, Hymn Festival of the five northern Indiana churches at the Topeka Church, Topeka, Indiana.
May 8, Eastern District Leadership School, Zion Church, Souderton, Pa., at 7:30 P.M.
May 15, Eastern District Leadership School, Zion Church, Souderton, Pa., at 7:30 P.M.
May 28, 1950, Pentecost.
May 28, Mennonite Biblical Seminary Commencement, Conrad Bergendoff, president, Augustana College and Theological Seminary, Rock Island, Illinois, speaker.
May 28, Baccalaureate service for Freeman Junior College. Russell Mast, pastor of the Salem-Zion Church, speaker.
May 30, Bethel College, Commencement, 10:00 A.M. D. D. Eitzen, speaker.

JUNE

June 1, Commencement, Freeman Junior College, with E. W. Harrington, Dean of University of South Dakota, speaker.
June 5, Bluffton College, Fiftieth Annual Commencement, D. Elton Trueblood, speaker.
June 10-14, Northern District Conference, at the Gospel Church, Mountain Lake, Minnesota.
June 14-18, Pacific District Conference, Dallas, Oregon. Officers meeting, 14th; workers conference, 15th; conference proper, evening of 15th.
June 19-25, Middle-Central Districts Junior and Senior Retreats at Camp Mack, Milford, Ind.
June 22, Canadian Mennonite Bible College, Commencement, 10:00 A. M.

JULY

July 1-5, tentative dates for the Canadian District Conference Sessions, the Rosenort Church at Rosthern, Saskatchewan.

AUGUST

August 4-7, Central District Conference, Calvary Church, Washington, Illinois.
August 18-23, General Conference Young People's Workshop.
August 18-23, General Conference Minister's Retreat.
August 23-30, 1950. General Conference Sessions, Freeman, South Dakota.
December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Editorials

IT IS A TRAGIC FACT THAT most people got their first glimpse of television, one of God's most recent secrets unveiled to man, through the window of beer joints if they happen to have the conscience that prohibited them from going in. Programs appropriate to such a setting, make up the substantial portion of presently scheduled television programs—wrestling, boxing, and wild-west movies televised. Now television is coming, more and more, into the home after it has geared itself to the above audiences. The immediate results, irrespective of the content of the programs, is reported for example in this week's Seminary news found on page 274. There is a sudden and decided drop in the grades of the boys and girls at school. Their is a decided drop in the circulation of the books at the public libraries. Add to this, the fact that the nature of the programs is at a consistently low level, and the sum total of the factors add up to something somewhat terrifying. We do not feel that a ban on television sets in Christian Homes is the answer to the problem. Nor do we feel that we have to resign ourselves to helplessness in the face of the problem. As in so many other modern conveniences we as Christians must make television a servant rather than a master. This has an implication for the type of programs we select. If we happen to be among the few responsible for planning the programs our responsibility and opportunity is multiplied by the number of people we serve. When we are on the receiving-end we have a responsibility to react positively and negatively to the type of programs being televised. We would suggest a simple technique which might well apply to the radio as well—keep several penny postals on the radio or television set and let the producers and stations know when you specially appreciated a certain program and also when you found a particular program distastefully unchristian. Finally, in view of the tremendous opportunity of communication through television, we are convinced that God is now calling qualified men and women to the special ministry of preparing for or performing on television. Radio has given one "voice of the Lord" millions of outlets. Who can predict what the "word made flesh" with the advantage of seeing the redeemed personality back of the voice can mean in bringing Christ to the masses?

MANY CHURCHES OF OUR CONFERENCE ARE CONTRACTING A DISEASE. It is the disease of painless giving. Quite consistently we read reports of churches sponsoring sales for missions, sales for this, and sales for that. We have heard that churches of other denominations even get to the point of paying their minister with the proceeds of church suppers. We read recently of one of our churches —not an unusual case—that had a mission sale at the church which netted a sum ranging in the hundreds of dollars. They also had an offering, and—you guessed it —it didn't amount to a fourth of the proceeds of the sale. But, some may ask didn't the hundreds of dollars go to missions? Of course it did. But is it a gain for the Kingdom of God? Few, if any of our churches tithe their aggregate income. They don't reach the biblical minimum. If in that situation part of the gifts were given for value received, does that represent the kind of sacrificial giving that Jesus taught. If we really mean to follow Christ the second mile, then it would seem that the money spent to purchase materials for such sales should be spent for clothing or materials directly usuable in Relief or on the mission field, the time we use to sew for others of our own group be used for preparing clothes or other needy items for missions and relief, and the money that we use to buy back these items for ourselves be contributed toward the shipment, distribution, and support of the people who give the Christian witness with the gift. But we hear some say, "Just think of the fellowship that is engendered in such a project; look what it means to a group of men, women, or youth, to work on such a project. Furthermore, you can get some people to participate who otherwise would have no interest." As for the fellowship, we must say that the church is interested not in just any kind of fellowship. Fellowship is valuable to the church only when it is built around the kind of unselfish living we have seen in Jesus. Furthermore it would seem that there should be much more meaningful ways to introduce people to the Church and her work than such a method that puts two strikes against the Church before she has even shown her true mission.

THE PRE-CONFERENCE Directory of the General Conference officers, the district conference officers, the churches, membership, and pastors is incorporated in this issue of THE MENNONITE as a detachable supplement. Delegates to the coming General Conference at Freeman, as well as pastors, may acquaint themselves with the extent and nature of the Conference organization by the use of this supplement. Churches without pastors, and desiring to know what pastors may be available will find the list of ministers without a charge, of some help. Ministers who may be making application for a clergy certificate prior to traveling to conference can quote this as the official directory that gives their status as a minister. A separately published directory will come out after Conference incorporating the new list of officers as the result of the elections at Freeman and at the various district conferences this spring and summer.

WHENEVER we have reached the point of name-calling in discussions we are saying the argument is closed, the last word has been spoken (by ourselves of course) because our thinking has stopped and there really is nothing creative left to be said. This is happening among individuals, nations, and even among churches and church members. It happens because we set our will and word over against the will and word of God as clearly set forth by the Living and Written Word.

My D. P. School -- A Little Children's U. N.

by Agnetha Duerksen

SORRY . . .", says the inspector, shaking his head, "but the law says no Displaced Person will get permission to emigrate to the U.S. without some ability to read and write." Simun Colich sits for a minute, and then, determined to overcome this obstacle, turns and asks, "*Wo ist Schule?*" ("Where is the school?")

Simun is one of our Yugslovian illiterates in the D.P. camp at Grohn. He is like so many others who at 35, 50, or 60 can neither read nor write. But Simun is determined. We, however, have no classroom. Already there are six classes and only four rooms. So class is set up in the tank room. Benches are secured, a teacher has volunteered, and a few more illiterates join Simun, and the class is in progress.

After Eleven Weeks

After five weeks of hard work and perspiring, Simun learned the alphabet and could write "Simun Colich" in a large scrawl. "*Es ist so schwer,*" ("It is so difficult") he would say when I asked him how he was getting on. Day after day he plodded along studying his English primer in the tank room. Finally, after eleven weeks, he passed the test! But the next day Simun was back, intensely occupied in learning more English from his book.

Not all were as faithful as Simun. But many were like him—and realized this was their only chance of ever emigrating. The only time they missed school was on church holidays. One day old Igor said, "*Nicht kommen Montag. Ich beten.*" ("I will not come Monday. I pray.") Not all were as fortunate to pass their tests as Simun. There was Anna, a Polish lady, who was without friend, without a single relative. She was completely alone. She had been in school for several months. Then she failed. All hope seemed to crumble. For days she went without eating and cried constantly. "God has not heard my prayer," she said. I tried to help and comfort her. Now while she is again waiting for her answer, she continues to pray and study her Polish primer.

It is not always easy to help these people see the importance of learning English. Often it takes a lot of encouragement. Somehow, they think it will take care of itself after they get to America. Actually, it is only a very small per cent of our camp population that makes use of the opportunities offered in a D.P. school.

Seven Nationalities in One Classroom

Our school is different from others. For one thing, we have seven nationalities represented in our classrooms. In a D.P. school you may have the entire Katchof family — dad, mother, Nina, Rita, Peter, and little five-year-old Sergi. One day I found ten year old Demitri instructing his parents during the lunch hour while the classroom and blackboard were free. Demitri had been attending English classes only a few days.

Our curriculum differs from regular schools. For one, the English must be simplified. In the adult classes we use a Linguaphone with good results. It is similar to a record player. It plays what is in the book, and the pupils read along with it, first silently, listening, then aloud alone. Some of the people carry on a conversation after several weeks of intensive coaching. For our children's classes we did not have many materials, but with the help of an artist and some ingenuity, we made flash cards, wrote stories, mimeographed lessons for the children.

I am afraid Thorndike would not always have approved of our word list as we use it in our reading lessons. In our work with the children our emphasis is always good pronunciation and the meaning of the word. We were fortunate in securing an emigrant teacher who is able to translate the English into the native tongue of the different nationalities.

A Small Children's U. N.

Should you walk down the corridors of the familiar big white frame building, you'd see each door

(Continued on page 279)

9023

After Five Weeks—
the Alphabet . . .
After Eleven Weeks
He Passed the Test

After Easter - Relaxation or Contemplation?

by Elbert Koontz

THERE is always the tendency for people to lapse into the usual after some great experience. This tendency is also true in the life of every Christian. There is a time in the life of each Christian which he recalls as a great religious experience. Following such times there has also been the tendency to let down and go about the usual tasks in the usual way.

This is also true in the life of the church and of the church year. There are certain seasons and occasions in which the work of the church is exalted and a feeling of great power comes to the lives of the members of the church. One such season we have just passed—the Easter season. It is an easy thing for us now to feel that this important time is over again and we can now settle down to the tasks of reality as they are presented to us. Such were the feelings of the disciples after the strenuous week before the crucifixion of Jesus. They were so concerned about the things that were taking place that they did not get the full meaning of the events as they transpired. All they could realize was that their friend and leader was being mistreated and was eventually put to death in a cruel and heartless manner.

9004

Elbert Koontz
Vice-president, Western District Conference
Pastor, Hebron Church
Buhler, Kansas

Now they could relax their tensions and get back to the reality of things as they actually were. This had been a great experience for them and also a great disillusionment, so they thought. This is what prompted Peter to say, "I go a-fishing." (John 21:3). The others were also anxious to relax and go back to the actual things of the world, so they too said to Peter, "We also go with thee." The two disciples as they made their way to Emmaus (Luke 24:13ff.) were also ready to relax.

Perhaps we have been too much concerned about the activities that are to be carried on in the work of the church and our individual lives. We feel that if we are not constantly seeking to have great things done and much activity, we are not accomplishing much. This often applies to church activity as well as other fields. We need to have times of meditation and contemplation—a time to take inventory of the things that have taken place. Following the times of great activity and excitement there is an important place for contemplation and getting back to the actual. We see the values of this in the lives of the disciples relating to the two incidents referred to above.

In the reference to Peter and the other disciples going fishing (John 21:3,ff), we see the disciples dealing with the problem of providing for their daily bread. They were working at their original occupation, undoubtedly pondering the things that had happened to their Leader. As they came to the shore from their fruitless fishing trip, to their surprise Jesus was there. Then it was that they knew Jesus could be with them and was with them in their daily walk and occupation. His presence was with them and they knew it not. So it is with us, we may not realize the presence of Jesus with us in our daily walk; but to our amazement we discover Him standing on the shore when we look for Him. And we discover Him in reality when we ponder the things that have happened *for* us.

As the disciples made their way to Emmaus (Luke 24:13ff) they too had that "let-down" feeling. The scripture tells us that "They talked together of all these things which had happened." They were reviewing the things that they could not forget and were fresh in their minds. They also "Communed together and reasoned." Throughout the busy week preceding they seemingly did not have time to commune and reason. They were too busy with activity. After the activity was over then they could commune together and reason together. As they did this they too discovered that Jesus was in their midst. Because of this experience they caught the true meaning of the things that they had lived through, and now it took on meaning for them and they saw the new life that Jesus actually brought to them.

It takes times of reflecting and silence for us to come to understand the deeper things of God for us. As we have passed through the Easter season perhaps we too have been so busy with the activities that we have not had time to "Commune and reason" together about the things which it means to us. In this period following Easter, let us not relax and become complacent about the things that have happened. Let us rather take time to reflect upon them. As we do this we too will discover that Jesus is with us and is ever present, willing, and ready to reveal to us new truth and inspire us to greater fields of usefulness for Him.

SUMMER BIBLE SCHOOL TEACHERS TAKE NOTE

The American Bible Society has some excellent materials to offer daily vacation Bible schools. First, there is the *Junior Bible Society Record,* the new quarterly magazine planned for boys and girls. Then there is the world-map certificate that has been designed to be educational as well as emphasize the lesson of stewardship. Any daily vacation Bible school which contributes to the world wide work of the American Bible Society will be entitled to receive a certificate for each child in the school. Other materials include the alphabet and a scripture verse in braille and a booklet quoting John 3:16 in twenty-three different languages. If you are interested in samples of this material, write Miss Rae Howard Serio, Field Secretary, American Bible Society, 45 Astor Place, New York 3, New York.

From the Mission Front

From North China -- First News in Five Years

by William C. Voth

SINCE shortly after the close of the Japanese war no news came from the General Conference Field in the Tamingfu area of Southern Hopei. The Communists took control of that area when the Japanese left. The 500-student mission high school closed after one year of trying experiences. We had a 90-bed mission hospital, which also closed after all medicines and equipment had been "borrowed." The Christians could not use mission property because they could not pay the required taxes. The property was then used for public purposes. Economic conditions have been deplorable and the crops were poor last year. As far as we know about six of the small country churches discontinued services, some kept up worship services in the homes.

Now we just had word that the government had opened a hospital in the mission hospital buildings. Our Chinese Christian doctor, after several years work elsewhere went back home and is now working in that hospital. Almost the whole staff of nurses and helpers are of our church members. Thirty of the congregations continue to function. The Bible School at Kaifeng Honan also continued this year. Fifteen Bible school students have divided into four teams to go throughout the field to *fen hsing Chiao Hui,* that is to revive the Church. We praise the Lord for His Spirit's work!

One sad note comes in the news that recently one of our best evangelists died. This is indeed a heavy loss to the church. He was a seminary graduate, a good man of great faith and courage who carried on dauntless through many difficulties and hardships. May the Lord raise up another man in his stead, of faith and full of the Spirit.

From a few of the churches around Kaifeng comes the news that a total of 70 were baptized during the past year. But we do not have reports from the churches further north.

Our Ch'engtu work has fared better than anticipated. In the spring and summer of 1948 our missionaries who left North China went to Ch'engtu Szechuen. When in search of a dwelling and while looking for a new field of work, the Lord directed it so that the house we could rent was in the northwest part of the city. Then we suddenly became aware that we were placed in the midst of a large area with a population of about 150,000 which was without any preaching outposts. We began services in our home with a few Chinese friends and neighbors. After a few services the room became too small. We looked for a place for a chapel but the only place we could find was a tea-shop, so we made a deal; and then tea was served in the mornings and until three P.M. After that and in the evenings we used it for evangelistic services. Some of the people said: "This is the Gospel for the common man, and they bring it right to our tea-shop." Now we have three chapels in Ch'engtu with continuous good attendance. Four of our missionaries are there to continue the work.

The first baptismal service took place in Ch'engtu last June, when the local church was organized. The last 18 were baptized on Christmas day just the day when the turnover (to Communists) took place in that city. In spite of the tension outwardly that day, the morning service and the joyful afternoon Christmas program were well attended. How wonderful the Lord had led and blessed! For all this we praise His Holy Name!

(Bro. Voth wrote this by request for publication for the *Lutheran Chinese News*—Howard G. Nyce, Exec. Sec'y.)

Life has more meaning when shared with another, but one must possess something worth sharing to give life meaning to ourselves and others. The greatest thing in the world, Christian faith, must be shared to keep it. Before you can give away your faith, you've got to have it. A wise colored man said, "You can't give away what you haven't got, any mo' than you can come back from where you ain't never been."—D. Carl Yoder.

Western District
S. S. CONVENTION — APRIL 23

W. E. Kirschke

MAKING the Sunday School Vital" has been selected as the theme for the annual Western District Sunday School Convention to be held at the Buhler Church, Buhler, Kansas, April 23, 1950 with sessions at 2:30 and 7:30.

W. E. Kirschke, executive secretary of the National Sunday School Association of Chicago will be the speaker of the conference, being in charge of the group discussing the adult Sunday school class in the afternoon and giving the convention address in the evening entitled "Making the Sunday School Vital Through Evangelism."

Other features of the program are a report by the field worker of the Western District Conference, W. F. Unruh, and music by the Ladies Sextet of Pretty Prairie and the Young Men's Chorus of Alexanderwohl.

Waldo Harder, principal of Berean Academy, Elbing, is president of the Convention, and Doris Andres, Newton, is secretary.

D. P.'s Rechristened Delayed Pilgrims

AKRON, PA.—A number of non-Mennonite D.P. families have been taken by Mennonite sponsors in the U. S., particularly since the number of Mennonite refugees able to enter the U. S. has been small. Recently the number of these non-Mennonite immigrants has been larger, giving opportunity for more sponsors to accept families. Sponsors must provide housing and employment for the D.P.'s.

C. Warren Long, pastor of the Willow Springs Congregation at Tiskilwa, Ill., in which several non-Mennonite D.P. families were taken, wrote to his members, "(The D.P.'s) are coming to us seeking freedom and an opportunity to make a new home and live in peace. This is our opportunity to minister to a needy people 'In the Name of Christ.' These people are Displaced Persons. May we regard them as Delayed Pilgrims. We are expecting four more families to come to us some time during the month of April. Let us rally with our church families who are taking them. Let us help with our prayers, counsel, and material aid."

Individuals or congregations desiring to sponsor a D.P. family should write concerning their interest to the Mennonite Aid Section, M.C.C., Akron, Pennsylvania.

Recent word states that Canada has liberalized its attitude toward admitting Displaced Persons having had German citizenship. Details on this are not yet clarified, particularly the manner in which this may affect Mennonite immigration to Canada.

PROGRESS AT KINGS VIEW HOMES

Latest reports indicate that good progress is being made in the construction work on Kings View Homes, the M.C.C. mental hospital at Reedley, California. Work on sewage disposal, foundation, rough plumbing, and floors is completed, and side walls are now being erected. The building, as approved by the State Mental Hygiene Department and the State Fire Marshall, is to be a one-story structure, made of pre-cast concrete.

There is immediate need for additional volunteers to assist in con-

(Continued to page 280)

From the Home Mission Front

Church of Mennonite Evangelical Christians

by Ernst Harder

ASUNCION, PARAGUAY
March 28, 1950

LAST Sunday was of special importance to our Mennonites here in Asuncion. On March 26, the Mennonite church in Asuncion was born. We named it *Gemeinde evangelisch - mennonitischer Christen in Asuncion.*

We have had several meetings of church members belonging to churches of different Mennonite groups and from different places. At one meeting a committee was chosen for the purpose of working out a constitution. At another meeting this constitution was temporarily accepted, after a few minor changes had been made. A time limit was set before which all those who wanted to join the church could present their church letters or baptism certificates.

On Sunday morning, March 26, the people gathered at our home. There were 22 persons that could take part in signing the document and others helped to enjoy the hour. After song and Scripture reading and prayer, I brought a short sermon. Then followed a period of free testimonies repentance, faith, and experiences with the Lord, designed to learn to know each other better. After the signing of the document we elected a church representative. The church constitution really calls for a board of three, but since the group felt that in a short time the number of the group would increase considerably, they wanted to wait until a future date to choose the church board. After the singing of a hymn the newly organized church asked the eight baptismal candidates to give their testimonies. Five of these had attended a five months prepartory class and three others were grown persons with whom I had private consultations for several weeks. All professed to have a living faith in our crucified and risen Lord. It was a joy to listen to them. The congregation voted to accept them and asked me to baptize them next Sunday.

In the afternoon we had our regular service also thanking God for people who were willing to "stand in the gap." (Ezekiel 22:30). In the evening at the M.C.C. center young and old gathered around the piano for a period of hymn singing. The day was of special blessing to those who had attended in the morning. And now we pray that the Lord, whom we trust to be our foundation, will also be our architect and contractor in the building of His Church in the lives of our people here in Asuncion. We ask for your intercessory prayer in behalf of the work here.

The Lord has blessed us in so many ways here in Paraguay, that it will be hard to leave. At one of the meetings the people almost begged that we should stay. It is hard to say no, but we feel that the work requires full preparation and that we need to get it now. We are leaving Asuncion fully aware of the fact that the Lord might lead us back again.

[NOTE—It is indeed gratifying to note how harmoniously the Mennonite constituency has been worshiping together for several years in Asuncion, Paraguay. This group is made up of families and individuals from the Mennonite Brethren, Evangelical Mennonite Brethren, and General Conference. Since neither group was strong enough to form and carry on a separate organization, they have followed the Master's prayer in John 7 and formed a united Mennonite congregation. The Board of Home Missions provided for the Minister for the past year and a half. Plans are under way whereby the Mennonite Central Committee, which represents all groups, is to assist the local Congregation in finding an Elder who will carry on in this cooperative effort for the glory of Christ.—A. J. Neuenschwander, for Home Missions.]

Evangelism -- Keynote of Middle District Conference

Wadsworth, Ohio, April 27-30

“THE Program of Evangelism in the Church” has been slated as the general theme for the coming sixty-first annual session of the Middle District Conference to convene at the First Church, Wadsworth, Ohio, April 27-30.

Among the speakers listed for the conference are Reuben Short, Archbold, Ohio, District Superintendent of the Evangelical Mennonite Conference, who will give the Bible Messages of the conference.

First Church, the location of the conference, is located at 146 College Street on Route 224.

All delegates and visitors to the conference are asked to contact Miss Edna Rohrer, Wadsworth, Ohio, R. R. No. 2, giving time of arrival and how long they expect to remain.

THURSDAY EVENING, APRIL 27—7:30 P. M.

Worship Service - - A. J. Neuenschwander
Conference Sermon - - - Ernest J. Bohn
Music - - - - - - Local Church
Bible Message - - - - Reuben Short

FRIDAY MORNING, APRIL 28—9:00 A. M.

Scripture and Prayer - - Irvin Richert
Bible Message - - - - Reuben Short
Music - - - - - Dalton Church
Theme Song - - - - - Conference
Business Session

1. Presentation of Delegates
2. Reading of the Minutes of the Last Conference
3. Announcement of Committees
4. Report of Floor Privilege Committee
5. Report of the Program Committee
6. Report of the Executive Committee
7. Election of Conference Officers
8. Report of Conference Trustees
9. Election of One Member of Program Committee and One Member of Trustees
10. Report of Education Committee
11. Election of Member of Education Committee

FRIDAY AFTERNOON—2:00 P. M.

Scripture and Prayer - - J. E. Amstutz
Bible Message - - - - Reuben Short
Music - - - - Sugar Creek Church
Business Session

12. Report of Bluffton College
13. Report of the Mennonite Biblical Seminary
14. Report of the Peace Committee
15. Election of Peace Committee Member
16. General Conference Board of Education - Ronald von Riesen

FRIDAY EVENING—7:30 P. M.

Men's Brotherhood Program

Devotions in charge of the Chairman - Elden Schrock
Special Music - - - - Dalton Church
Address: “Vision of a Larger Brotherhood” - - J. C. Meyer, Sterling, O.
Special Music - - - Sugarcreek Church

SATURDAY MORNING, APRIL 29—9:00 A. M.

Scripture and Prayer - - William Stauffer
Bible Message - - - - Reuben Short
Music - - - - - - Local Church
Business Session

17. Report of the Home Missions Committee
18. Election of Home Mission Committee Member
19. Report of Men's Brotherhood
20. Report of Women's Work
21. Report of Young People
22. Report of Retreat Grounds Committee
23. Election of Retreat Grounds Committee Member

SATURDAY AFTERNOON—2:00 P. M.

Business Sessions
Women's Missionary Society
Young People
Men's Brotherhood
Business Session

24. Unfinshed Business
25. New Business
26. Resolutions Committee
27. Choosing Next Place of Conference
28. New Officers Take Charge
29. Adjournment

SATURDAY EVENING

Young People's Program

Banquet — 6:00 P.M.
Toastmaster - - Vice-President Stanley Bohn
Men's Quartet - - - Bluffton College
Reading - - - - - Berne Church
Church Auditorium — 7:30 P.M.
Leader - President Stuart Lehman, Berne
Congregational Song
Devotions - - - - St. Johns Church
Special Music - - - Trenton Church
Report—Smithville Fellowship Center
Special Music - - - Nappanee Church
Talk—Migrant Work, Utica, N. Y. - Mary K. Bauman, Bluffton
Talk—Gulfport, Miss. Service Unit - Jean Wismer, Penna.

SUNDAY MORNING, APRIL 30—9:30 P.M., D.S.T.

Wadsworth High School Auditorium

Sunday School
Holy Communion—10:30 A.M. - A. J. Neuenschwander in charge
Devotional Service - - E. A. Albrecht
Message - - - - - J. N. Smucker

SUNDAY AFTERNOON—2:00 P.M., D.S.T.

Women's Mission Society Program

Congregational Singing
Devotions - - - - Wadsworth Society
Music - - - - Sugarcreek Society
Talk: “More Evangelism in Our Church Work” - Mrs. J. N. Smucker
Music - - - - - Dalton Society
Message: “A Field in the Smokies” - Andrew Holliman

SUNDAY EVENING—7:30 P.M., D.S.T.

Scripture and Prayer - - Virgil M. Gerig, Smithville, Ohio

Orrville Community Men's Chorus will present a sacred program in the evening. Victor Gerber, Dalton, Ohio, Director.

OFFICIAL PRE-CONFERENCE DIRECTORY

GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

ORGANIZATION OF GENERAL CONFERENCE BOARDS AND COMMITTEES

Conference Officers

President—J. N. Smucker, Bluffton, Ohio 1950*
Vice-President—Olin A. Krehbiel, Berne, Indiana 1950
Secretary—Walter H. Dyck, Whitewater, Kansas 1950

Executive Committee

Chairman—J. N. Smucker, Bluffton, Ohio
Vice-Chairman—Olin A. Krehbiel, Berne, Indiana
Secretary—Walter H. Dyck, Whitewater, Kansas (Also Statistician)
H. J. Andres, 412 S. E. Second, Newton, Kansas
H. A. Fast, North Newton, Kansas
C. H. Goering, Moundridge, Kansas
E. G. Kaufman, North Newton, Kansas
A. E. Kreider, Route 2, Goshen, Indiana
J. M. Regier, Hillsboro, Kansas
Executive Secretary—P. K. Regier, 722 Main, Newton, Kansas

Board of Education

Chairman—E. G. Kaufman, North Newton, Kansas 1950*
Secretary—L. L. Ramseyer, Bluffton, Ohio 1953
George G. Dick, Bloomfield, Montana 1953
I. I. Friesen, 864 Downing St., Winnipeg, Manitoba, Canada 1956
A. S. Rosenberger, Route 1, Quakertown, Pennsylvania 1950*
Erland Waltner, North Newton, Kansas 1956
Executive Secretary—Ronald von Riesen, 4614 Woodlawn Avenue, Chicago 15, Illinois

Board of Emergency Relief

Chairman—H. A. Fast, North Newton, Kansas 1950
Vice-Chairman—I. W. Bauman, Bluffton, Ohio 1950
Secretary—John C. Mueller, Freeman, South Dakota 1953
Financial Secretary—R. C. Kauffman, North Newton, Kansas 1956
Peter Dyck, Goshen, Indiana 1956
Walter H. Temple, 1124 North 18th St., Allentown, Pennsylvania 1953

Board of Foreign Missions

Chairman—A. E. Kreider, Route 2, Goshen, Indiana 1953
Vice-Chairman—D. J. Unruh, 330 East 4th, Newton, Kansas 1953
Secretary—Howard G. Nyce, Pretty Prairie, Kansas
S. J. Goering, North Newton, Kansas 1950
S. F. Pannabecker, 4614 Woodlawn Ave., Chicago 15, Illinois 1956
J. J. Thiessen, 443 Third Ave. North, Saskatoon, Sask., Canada 1956
P. A. Wedel, Box D, Goessel, Kansas 1950

Board of Home Missions

Chairman—J. M. Regier, Hillsboro, Kansas 1950*
Vice-Chairman—J. J. Plenert, 121 Towamencin Ave., Lansdale, Pa. 1956
Secretary—A. J. Neuenschwander, 142 Beck St., Wadsworth, Ohio 1953
G. G. Epp, Rosthern, Saskatchewan, Canada 1956
Ben Esch, 204 Catherine St., Washington, Illinois 1953
W. Harley King, 345—13th, Paso Robles, California 1950

Board of Publication

Chairman—H. J. Andres, 412 S. E. Second, Newton, Kansas 1953
Vice-Chairman—E. W. Baumgartner, P. O. Box 230, Berne, Ind. 1950*
Secretary—B. Bargen, North Newton, Kansas (Appointed)
Harold Gross, Freeman, South Dakota 1956
J. G. Rempel, Rosthern, Saskatchewan, Canada 1953
O. J. Sommer, Pekin, Illinois 1956
Marvin Linscheid, Aberdeen, Idaho
Editor, THE MENNONITE
J. N. Smucker

Board of Trustees

Chairman—C. H. Goering, Moundridge, Kansas 1953
Secretary—John W. Unruh, Route 2, Box 130, Newton, Kansas 1953
Treasurer—A. M. Lohrentz, 618 S. Walnut, McPherson, Kansas 1956
Jacob R. Fretz, 537 Derstine Ave., Lansdale, Pennsylvania 1956

*Not eligible for reelection.

General Conference Executive Committee

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Gerhard Friesen, Lehigh, Kansas ---------- 1950
Isaac Tieszen, Marion, South Dakota ---------- 1950

Business Committee

Chairman—J. S. Schultz, Bluffton, Ohio ---------- 1950
Secretary—Walter Gering, Moundridge, Kansas ---------- 1953
H. N. Harder, Aberdeen, Idaho ---------- 1956

Church Unity Committee

Chairman—Arnold E. Funk, Hillsboro, Kansas ---------- 1953
Secretary—W. F. Unruh, North Newton, Kansas 1950
J. E. Kaufman, Pawnee Rock, Kansas ---------- 1950
Andrew Shelly, 57 Stirling Ave., Kitchener, Ontario, Canada ---------- 1956
G. T. Soldner, Bluffton, Ohio ---------- 1953
Harry Yoder, Bluffton, Ohio ---------- 1956

Curriculum Committee

(Subcommittee of the Board of Education)

Chairman—Paul Shelly, Bluffton, Ohio
Secretary—Ronald von Riesen, 4614 Woodlawn Ave., Chicago 15, Ill.
H. N. Harder, Aberdeen, Idaho
I. I. Friesen, 864 Downing St., Winnipeg, Manitoba, Canada
Mrs. E. J. Miller, Freeman, South Dakota
Erland Waltner, North Newton, Kansas
Bennie Bargen, North Newton, Kansas

Doctrine and Conduct Committee

Chairman—Don E. Smucker, 4614 Woodlawn, Chicago 15, Illinois ---------- 1950
Secretary—Willard Claassen, Freeman, South Dakota ---------- 1950
George G. Dick, Bloomfield, Montana ---------- 1950
Benjamin Ewert, 284 River Ave., Ste. 23, Winnipeg, Manitoba ---------- 1950
Paul Shelly, Bluffton, Ohio ---------- 1950

Evangelism Committee

(Subcommittee of Board of Home Missions)

Chairman—John T. Neufeld, 4215 S. Rockwell, Chicago 32, Ill. ---------- 1951
Secretary—W. F. Unruh, North Newton, Kansas ---------- 1953
Tract Distributor—Jacob T. Friesen, 1408 9th St., Beatrice, Nebraska ---------- 1952

Historical Committee

Chairman—S. F. Pannabecker, 4614 Woodlawn, Chicago 15, Ill. ---------- 1953
Secretary—C. Krahn, North Newton, Kansas ---------- 1953
A. J. Dyck, Inman, Kansas ---------- 1956
J. Herbert Fretz, Bedminster, Pennsylvania ---------- 1950
E. E. Leisy, 3523 Asbury, Dallas, Texas ---------- 1950
J. D. Unruh, Freeman, South Dakota ---------- 1956

Inter-School Committee

(Subcommittee of Board of Education)

Board of Education Representatives:
G. G. Dick, Bloomfield, Montana
A. S. Rosenberger, Route No. 1, Quakertown, Penna.
College Representatives:
Arnold Regier, 515 Wellington Crescent, Winnipeg, Manitoba, Can.
E. G. Kaufman, North Newton, Kansas
G. H. Peters, Gretna, Manitoba, Canada
L. L. Ramseyer, Bluffton, Ohio
K. G. Toews, Rosthern, Saskatchewan, Canada
Ed J. Miller, Freeman, South Dakota

Laymen's Organization

Chairman—Walter H. Temple, 1124 N. 18th St., Allentown, Pennsylvania
Secretary—John E. Fretz, 531 School Lane, Telford, Pennsylvania
J. S. Schultz, Bluffton, Ohio

Mennonite Biblical Seminary and Bible School Board

President—A. S. Rosenberger, Route No. 1, Quakertown, Penna. ---------- 1953
Vice-President—J. N. Smucker, Bluffton, Ohio ---------- 1950
Secretary—R. L. Hartzler, 809 N. Evans, Bloomington, Ill. ---------- 1950
Treasurer—E. W. Baumgartner, Box 230, Berne, Indiana ---------- 1956
Assistant Treasurer—John Neufeld, 4215 S. Rockwell, Chicago 32, Ill. (Appointed)
Willard Claassen, Freeman, South Dakota ---------- 1956
Ben Esch, Washington, Illinois ---------- 1953
Alfred Habegger, Lame Deer, Montana ---------- 1950
A. E. Kreider, Goshen, Indiana ---------- 1953
Erland Waltner, North Newton, Kansas ---------- 1956

Ministers' Retreat Committee

(Appointed by Board of Education for one year only)

J. P. Suderman, Mountain Lake, Minnesota
L. L. Ramseyer, Bluffton, Ohio
Olin Krehbiel, Berne, Indiana

Mutual Aid Board

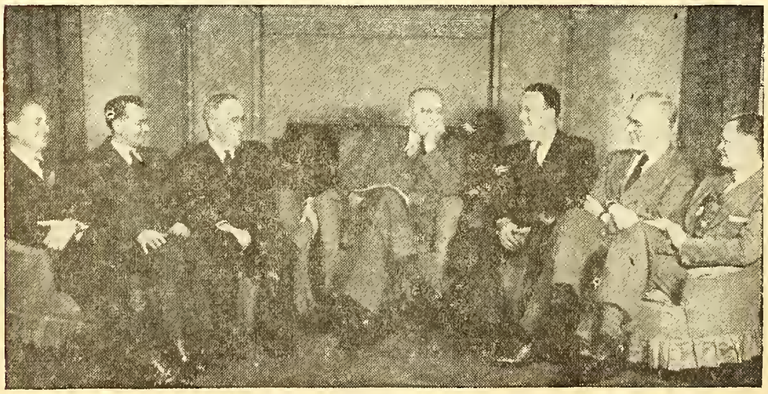
Chairman—H. M. Detweiler, 402 E. Broad, Souderton, Penna. ---------- 1953
Vice-Chairman—Hans Regier, Rt. 1, Whitewater, Kansas ---------- 1950
Executive Secretary—J. Winfield Fretz, North Newton, Kansas ---------- 1953
Julius Franz, Box 247, Lind, Washington ---------- 1956
J. A. Schowalter, Route 5, Newton, Kansas ---------- 1950
William Snyder, c/o M.C.C., Akron, Pennsylvania ---------- 1956

Peace Committee

Chairman—H. T. Unruh, Hillsboro, Kansas ---------- 1953
Vice-Chairman—Russell Mast, Freeman, South Dakota ---------- 1950
Secretary—Albert Gaeddert, Route 4, Inman, Kansas ---------- 1953
Treasurer—L. J. Horssh, 529 E. J St., Ontario, California ---------- 1950
J. A. Dyck, Rt. 2, Niagara-on-the-Lake, Ontario, Canada ---------- 1956
Rufus Franz, 613 11th Ave. East, Eugene, Oregon ---------- 1956
Robert W. Hartzler, 605 S. 7th, Goshen, Indiana ---------- 1956

Pension and Ministers' Aid Committee

Chairman—August Epp, 116 Allison, Newton, Kansas ---------- 1956



General Conference Board of Education

Secretary—Clinton Kaufman, 712 S. Green, Wichita 16, Kans. ---------- 1956
Mrs. J. E. Entz, Route 3, Newton, Kansas ---------- 1953
N. O. Hoover, c/o Mennonite Hospital, Bloomington, Illinois ---------- 1950
Wilmer S. Shelly, Bally, Pennsylvania ---------- 1953
Mrs. Gilbert Suter, Pandora, Ohio ---------- 1950

Placement Committee

Chairman—Freeman Swartz, 507 Hamilton, Norristown, Penna. ---------- 1950
Secretary—P. K. Regier, 722 Main St., Newton, Kansas ---------- 1956
H. J. Dyck, Elbing, Kansas ---------- 1953
A. W. Friesen, Henderson, Nebraska ---------- 1950
R. L. Hartzler, 809 N. Evans, Bloomington, Illinois ---------- 1956
E. J. Miller, Freeman, South Dakota ---------- 1953

Voluntary Service Committee

(Subcommittee of Peace Committee and Young People's Union)

Elmer Ediger, 4614 Woodlawn Ave., Chicago 15, Ill.
Erna Friesen, 4614 Woodlawn Ave., Chicago 15, Ill.
Albert Gaeddert, Inman, Kansas
Bertha Fast—Director of General Conference Voluntary Service Program for 1950 (not member of committee), 4614 Woodlawn Ave., Chicago 15, Illinois.

Women's Home and Foreign Missionary Association

President—Mrs. A. M. Lohrentz, 618 S. Walnut, McPherson, Kans.
Vice-President—Mrs. W. C. Andreas, 1300 Jefferson, Beatrice, Nebr.
Second Vice-President—Mrs. P. J. Schaefer, Gretna, Manitoba, Can.
Secretary—Mrs. W. C. Voth, 221 S. Walnut, Newton, Kansas
Treasurer—Miss Eleanor Camp, 722 Main Street, Newton, Kansas
Chairman, Advisor Committee—Mrs. A. J. Richert, 6157 Springvale Drive, Los Angeles 42, California
Chairman, Canadian Advisors—Mrs. G. A. Krehbiel, Drake, Sask.
Chairman, Junior and Intermediate Department—Mrs. P. K. Regier, 501 East First, Newton, Kansas
Editor—Mrs. A. D. Klassen, 909 West Fifth, Newton, Kansas
Literature Committee:
  Chairman—Mrs. A. E. Kreider, Rt. 2, Goshen, Indiana
  Secretary—Miss Elma Sprunger, Berne, Indiana
  Member—Miss Elva Schrock, Nappanee, Indiana
District Advisors:
  Canada—Mrs. G. A. Krehbiel, Drake, Sask., Canada
    British Columbia: Mrs. Meta Bahnman, 875 E. 31st Ave., Vancouver, B. C.
    Manitoba: Mrs. J. J. Siemens, Altona, Manitoba
    Ontario: Mrs. Helene Toews, Niagara-on-the-Lake, Ontario
    Saskatchewan: Mrs. Hugo Bartel, Drake, Saskatchewan
  Central—Mrs. M. E. Hartzler, 923 S. 8th, Goshen, Indiana
  Eastern—Miss Mae Latshaw, Bally, Pennsylvania
  Middle—Mrs. Herbert Sprunger, Berne, Indiana
  Northern—Mrs. J. J. Janzen, Henderson, Nebraska
  Pacific—Mrs. A. J. Richert, 6157 Springvale Drive, Los Angeles 42, California
  Western—Mrs. W. E. Regier, Whitewater, Kansas
Junior-Intermediate Department:
  Central—Mrs. Joe Weaver, Topeka, Indiana
  Eastern—Mrs. Lester Shaffer, Rt. 2, Quakertown, Pennsylvania
  Middle—Mrs. E. A. Albrecht, Fortuna, Missouri
  Northern—Mr. Edwin Graber, Freeman, South Dakota
  Pacific—
  Western—Mrs. Herbert H. Miller, 315 Muse, Newton, Kansas
Mennonite Women's Service Committee:
  Chairman: Mrs. J. T. Neufeld, 4215 S. Rockwell, Chicago 32, Ill.
    Central—Mrs. J. H. Stutzman, Carlock, Illinois
    Eastern—Mrs. A. J. Neuenschwander, 142 Beck St., Wadsworth, O.
    Middle—Mrs. John T. Neufeld, 4215 S. Rockwell, Chicago 32, Ill.
    Northern—Miss Mary Bargen, Mountain Lake, Minnesota
    Pacific—Mrs. Marvin Linscheid, Aberdeen, Idaho
    Western—Mrs. Bruno Goertz, Hillsboro, Kansas
    Advisory Member—Mrs. Mary Burkhard, Goshen, Indiana
    Defenseless Conference Member—Mrs. N. A. Goldsmith, Grabill, Indiana
Chairmen of District Women's Organizations:
  Central—Mrs. Earl Stutzman, Carlock, Illinois
  Eastern—Mrs. Wilmer Shelly, Bally, Pennsylvania
  Middle—Mrs. Edwin Amstutz, Route 2, Bluffton, Ohio
  Northern—Mrs. J. P. Suderman, Mountain Lake, Minnesota
  Pacific—Mrs. Earl Salzman, Upland, California
  Western—Mrs. Gerhard Friesen, 700 E. Broadway, Newton, Kans.

Young People's Union

Executive Committee

President—Kenneth Bauman, Hirschy House, Bluffton, Ohio
Vice-President—Verney Unruh, Pulaski, Iowa
Sec. Treas.—Myrtle Wasser, Roundhead, Ohio
Editor of Youth Section—Esko Loewen, Topeka, Indiana

Advisory Committee to the YPU

Elmer Ediger, 4614 Woodlawn Ave., Chicago 15, Illinois
Andrew R. Shelly, Kitchener, Ontario, Canada
Erland Waltner, Bethel College, North Newton, Kansas
Ronald von Riesen, 4614 Woodlawn Ave., Chicago 15, Illinois

General Conference
Board of Foreign Missions

Eastern District

President—Russel High, Main St., Quakertown, Pennsylvania
Vice-President—John Moser, Bechtelsville, Pennsylvania
Secretary—
Treasurer—Marvin Rosenberger, Route 1, Hellertown, Penna.

Middle District

President—Stewart Lehman, Berne, Indiana
Vice-President—Stanley Bohn, Pandora, Ohio
Sec. Treas.—Mrs. Kathleen Kindle, Pandora, Ohio

Central District

President—Melvin Norquist, 1017 N. Glendale, Peoria 3, Illinois
Vice-President—Edmund Zehr, Toluca, Illinois
Secretary—Hazel Straub, Towanda, Illinois
Treasurer—Dean Heiser, 610 W. Jefferson St., Washington, Illinois

Western District

President—Henry Claassen, North Newton, Kansas
Vice-President—Edward Schrag, Moundridge, Kansas
Secretary—Maurine Siemens, Moundridge, Kansas
Treasurer—Mrs. Peter Bartel, Wakeeny, Kansas

Northern District

President—Grace Miller, Marion, South Dakota
Vice-President—Dell Waltner, Marion, South Dakota
Sec. Treas.—Erna Friesen, Henderson, Nebraska

Pacific District

President—Kermit Dirks, Winton, California
Vice-President—Mrs. Alfred Schwartz, Rt. 2, Box 92, Monroe, Wash.
Secretary—Marjorie Unruh, Colfax, Washington
Treasurer—Elmer Isaak, Box 387, Aberdeen, Idaho

Canadian District

President—Gerhard Enns, Route 2, Box 19, Winkler, Manitoba, Canada

Organization of District Conferences

ORGANIZATION OF CANADIAN DISTRICT CONFERENCE BOARDS AND COMMITTEES

Conference Officers

President—J.J. Thiessen, 443 Third Ave. North, Saskatoon, Sask., Canada	1950
Vice-President—Jacob Gerbrandt, 506 Fourth Ave. North, Saskatoon, Sask., Canada	1950
Secretary-Treasurer—H. T. Klassen, Laird, Sask., Canada	1950

Board of Education

J. D. Adrian, Gretna, Manitoba, Canada	1952
D. H. Paetkau, Rosthern, Sask., Canada	1951
Paul Schaefer, Gretna, Manitoba, Canada	1950

Bible College Committee

P. W. Dyck, Rosemary, Alta., Canada	1952
William Enns, Springstein, Manitoba, Canada	1952
P. A. Rempel, Altona, Manitoba, Canada	1952
J. J. Thiessen, Saskatoon, Sask., Canada	1952
J. A .Dyck, Niagara-on-the-Lake, Ont., Canada	1951
Nicolai Franzen, Jordan, Ontario, Canada	1951
Jacob Gerbrandt, Saskatoon, Sask., Canada	1951
J. G. Rempel, Rosthern, Sask., Canada	1951
David Schultz, Altona, Manitoba, Canada	1951
I. I. Friesen, Winnipeg, Manitoba, Canada	1950
Daniel Janzen, Gem., Alberta, Canada	1950
Wm. Martens, Sardis, B. C., Canada	1950
Paul Schaefer, Gretna, Manitoba, Canada	1950

Doctrine and Conduct Committee

J. M. Pauls, Morden, Manitoba, Canada	1952
P. W. Dyck, Rosemary, Alberta, Canada	1951
Benj. Ewert, Winnipeg, Manitoba, Canada	1950

Foreign Mission Committee

I. I. Friesen, Winnipeg, Manitoba, Canada	1952
Dav. P. Janzen, Pincher Creek, Alberta, Canada	1951
C. J. Warkentin, Hershel, Sask., Canada	1951
David Schulz, Altona, Manitoba, Canada	1950

Home Mission Committee

G. G. Epp, Rosthern, Sask., Canada	1952
Johann Wichert, Vineland, Ontario, Canada	1952
J. M. Epp, Mt. Lehman, B. C., Canada	1951
J. N. Hoeppner, Altona, Manitoba, Canada	1951
Jacob D. Nickel, Rosemary, Alberta, Canada	1950

Home Relief Committee

J. J. Wiens, Morden, Manitoba, Canada	1952
J. J. C. Klaassen, Tiefengrund, P. O., Laird, Sask., Canada	1951
E. S. Bartel, Drake, Sask., Canada	1950

Program Committee

J. A. Dyck, Niagara-on-the-Lake, Ontario, Canada	1952
Paul Schroeder, Whitewater, Manitoba, Canada	1951
G. G. Neufeld, Whitewater, Manitoba, Canada	1950

Relief Committee

J. Gerbrandt, Saskatoon, Sask., Canada	1952
J. J. Thiessen, Saskatoon, Sask., Canada	1952
Wm. Enns, Springstein, Manitoba, Canada	1951
John P. Vogt, Kelowna, B. C., Canada	1951
G. G. Epp, Rosthern, Sask., Canada	1950

Sunday School and C. E. Committee

P. A. Rempel, Altona, Manitoba, Canada	1952
G. Lorenz, Winnipeg, Manitoba, Canada	1951
Paul Schroeder, Drake, Sask., Canada	1950

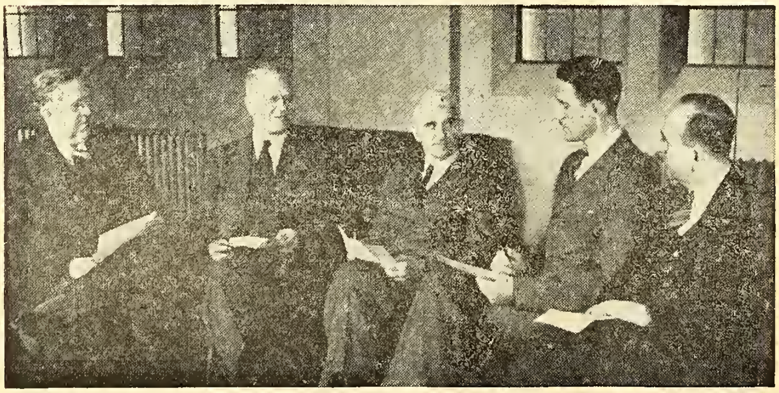
Canadian Mennonite Board of Colonization

N. Franzen, Vineland St., Ontario, Canada	1952
J. J. Thiessen, Saskatoon, Sask., Canada	1952
J. Gerbrandt, Saskatoon, Sask., Canada	1951
J. N. Hoeppner, Altona, Manitoba, Canada	1951
P. W. Dyck, Rosemary, Alberta, Canada	1950
H. M. Epp, Mt. Lehman, B. C., Canada	1950
H. J. Janzen, Winkler, Manitoba, Canada	1950

ORGANIZATION OF CENTRAL CONFERENCE BOARDS AND COMMITTEES

Conference Officers

President—Lotus Troyer, Carlock, Illinois
Vice-President—Robert W. Hartzler, 605 South 7th St., Goshen, Indiana



General Conference

Board of Emergency Relief

Secretary—Esko Loewen, Topeka, Indiana
Treasurer—O. J. Sommer, Box 230, Pekin, Illinois
Field Secretary—R. L. Hartzler, 809 North Evans St., Bloomington, Illinois

Board of Home and Foreign Missions

President—A. H. Schertz, Metamora, Illinois ----1951
Vice-President—Ralph Forney, Graymont, Illinois 1952
Secretary—Lotus Troyer, Carlock, Illinois --------1952
Treasurer—N. O. Hoover, 807 North Main, Bloomington, Illinois ----------------------------1950
Field Secretary—R. L. Hartzler Bloomington, Illinois ------------------------1951
Allen Yoder ------------------------------------1951
Milo Miller ------------------------------------ 1950
Allen Smoker ------------------------------------1952
G. I. Gundy ------------------------------------1950
W. B. Weaver ------------------------------------1950
Ben Esch ------------------------------------1951
Russell Hartzler ------------------------------------1952

Ministerial Association

President—H. E. Nunemaker, Goshen, Indiana
Vice-President—Dale Schertz, Remington, Indiana
Secretary-treasurer—Frank Mitchell, Meadows, Illinois

Ministerial Committee

Chairman—G. I. Gundy, Meadows, Illinois --------1951
Vice-Chairman—Allen Yoder, Goshen, Indiana --1950
Recording and Field Secretary—R. L. Hartzler
Samuel Ummel ------------------------------------1952
Harry Yoder ------------------------------------1953

Bluffton College Board

Rufus J. Rich ------------------------------------1954
Lowell Risser ------------------------------------1950
Walter Yoder ------------------------------------1952

Mennonite Seminary Board

Ben Esch ------------------------------------1953
R. L. Hartzler ------------------------------------1950

Conference Women's Organization

President—Mrs. Earl Stutzman, Carlock, Illinois
First Vice-President—Mrs. H. E. Nunemaker, Route 1, Goshen, Indiana
Second Vice-President—Miss Frieda Streid, 608 Walnut St., Washington, Illinois
Secretary—Mrs. Clara Brodbeck, 608 North School St., Normal, Illinois
Treasurer—Ms. E. J. Straub, Towanda, Illinois
Evangel Reporter—Mrs. H. E. Nunemaker, Route 1, Goshen, Indiana

Conference Men's Organization

President—Ernest Schirch, Chenoa, Illinois
Vice-President—Lowell Risser, Danver,, Illinois
Secretary—Arthur H. Schertz, Metamora, Illinois
Indiana Chairman—M. E. Hartzler, 923 South 8th St., Goshen, Indiana

Publication Board

Chairman—F. E. Risser, Danvers, Illinois --------1953
Vice-Chairman—O. J. Sommer, Pekin, Illinois ----1951
Secretary—J. E. Garber, Washington, Illinois ----1952
Editor and Business Manager—R. L. Hartzler, 809 North Evans St., Bloomington, Illinois
E. W. Rediger, Washington, Illinois --------------1950

Young People's Union

President—Melvin Norquist, 1017 North Glendale, Peoria, Illinois
Vice-President—Edmund P. Zehr, Minonk, Illinois
Secretary—Hazel Straub, Towanda, Illinois
Treasurer—Dean Heiser, 610 West Jefferson, Washington, Illinois
Illinois Field Secretary—Wayne Guth, Eureka, Illinois
Indiana Field Secretary—Robert Hartzler, 605 South 7th St., Goshen, Indiana
Promotional Superintendent for Seniors and Young People—Ralph Streid, Lexington, Illinois
Promotional Superintendent for Juniors and Intermediates—Mrs. Richard Baum, Carlock, Illinois
Advisory Committee—
  Lotus Troyer, Carlock, Illinois
  W. B. Weaver, Danvers, Illinois
  Raymond Yoder, Congerville, Illinois
  Samuel Ummel, 1001 North Adams St., Peoria, Illinois

Sunday School Association

President—Maurice Stahly, Danvers, Illinois
Vice-President—Everett Yoder, Danvers, Illinois
Secretary-Treasurer—Theodore Sommer, Tremont, Illinois
Illinois Field Secretary—Joe Wind, Washington, Illinois
Indiana Field Secretary—M. E. Hartzler, Coshen, Indiana
Cradle Roll Superintendent—Mrs. M. E. Plank, Middlebury, Indiana
Elementary Superintendent—Mrs. Victor Sommer, Pekin, Illinois
Intermediate Superintendent—Mrs. Ralph Vercler, Washington, Illinois
Y. P. Superintendent—Leonard Metzker, 1312 N. East St., Bloomington, Illinois
Home Department Superintendent—Miss Nettie Sharp, 505 North School St., Normal, Illinois
Missionary Superintendent—Miss Mildred Brenneman, Pekin, Illinois
Peace Superintendent—Lotus Troyer, Carlock, Illinois
Temperance Superintendent—Ernest Hostetler, Hopedale, Illinois

Peace Committee

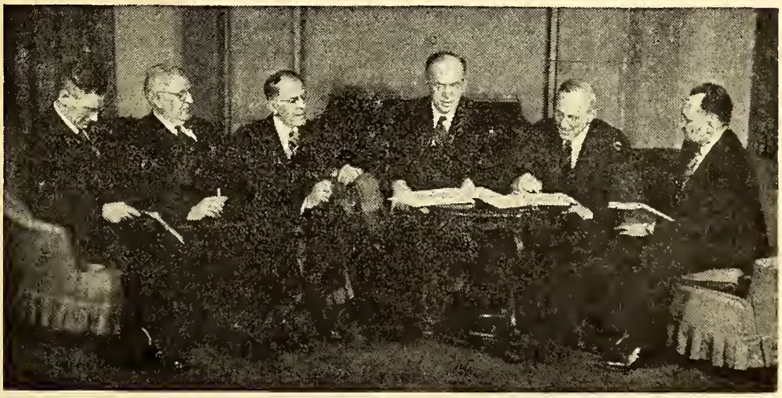
Chairman—Harold Thiessen, Middlebury, Indiana
Secretary-treasurer—Joseph A. Weaver, 1213 West Ave., Goshen, Indiana
Melvin Ronsberger, Middlebury, Indiana

Auditing Committee

Chairman—Ali Stahly, Carlock, Illinois
Earl Stuckey, Deer Creek, Illinois
J. E. Weaver, Bluffton, Ohio

Congo Inland Mission Board

President—A. Neuenschwander, Grabill, Indiana
Vice-President—Allen Yoder, Goshen, Indiana ----1951
Recording Secretary—R. L. Hartzler, 809 North Evans St., Bloomington, Illinois ----------------------1952



General Conference

Board of Home Missions

Corresponding Secretary-Treasurer—C. E. Rediger, 4612 South Woodlawn Ave., Chicago (15), Illinois
W. B. Weaver ---- 1950
G. I. Gundy ---- 1952
N. O. Hoover ---- 1951
A. H. Schertz ---- 1950

Conference Finance Committee

Chairman—F. S. Ebersole, Goshen, Indiana
Vice-Chairman—Ali G. Stahly, Carlock, Illinois
Secretary—J. E. Garber, Washington, Illinois

Mennonite Hospital Board

President—R. L. Hartzler, Bloomington, Illinois
Vice-President—I. R. Calhoon, Gridley, Illinois
Secretary—J. E. Garber, Washington, Illinois
Treasurer—Arthur Bertsche, Pontiac, Illinois

Retreat Ground Committee

Robert Hartzler, Goshen, Indiana ---- 1950
O. J. Sommer, Pekin, Illinois 1951
Esko Loewen, Topeka, Indiana ---- 1952

Children's Program Committee

Mrs. Ralph Vercler, Washington, Illinois
Mrs. Ernest Schirch, Chenoa, Illinois
Mrs. S. L. Miller, Middlebury, Indiana

Young People's Retreat Committee

Robert Hartzler, 605 South 7th St., Goshen, Indiana
Leonard Metzker, 1312 N. East St., Bloomington, Illinois

MCC Representative

H. E. Nunemaker, Goshen, Indiana

ORGANIZATION OF EASTERN DISTRICT CONFERENCE BOARDS AND COMMITTEES

Board of Trustees (Executive Committee)

President—J. Herbert Fretz, Bedminster, Pennsylvania
Vice-President—Walter Dick, Richfield, Pennsylvania
Secretary—Walter McDowell, East Greenville, Pennsylvania
Treasurer—Alvin H. Alderfer, 3235 Fuller St., Philadelphia, Pennsylvania

Program Committee

Walter Dick, 2944 N. Franklin St., Philadelphia, Pennsylvania ---- 1950
John E. Fretz, 531 School Lane, Telford, Pennsylvania ---- 1951
Elmer Hess, 547 Street, Lancaster Pennsylvania ---- 1952

Credentials Committee

Ralph Lewis, Walnut Street, Perkasie, Pennsylvania 1950
Walter H. Temple, 1124 N. 18th St., Allentown, Pennsylvania ---- 1951
George Scheifele, 1202 Shelmire St., Philadelphia, Pennsylvania ---- 1952

Home Mission and Church Extension Committee

J. J. Plenert, 121 Towamencin Ave., Lansdale, Penn., Secretary ---- 1950
Robert Landis, Zion Hill, Pennsylvania ---- 1950
Wilmer Shelly, Bally, Pennsylvania ---- 1951
Wilmer Reiff, Collegeville, Pennsylvania, Treasurer ---- 1952
Harold Rosenberger ---- 1952

Board of Managers of the Home for the Aged

Ely R. Fretz, Pleasant Valley, Pennsylvania, Treasurer ---- 1950
Norman K. Berky, Bally, Pennsylvania, Secretary 1950
Russell Latschaw, Bally, Pennsylvania ---- 1950
Monroe S. Geissinger, Macungie, Pennsylvania ---- 1951
Horace Kratz, North Wales, Pennsylvania ---- 1951
Alvin Mumbauer, Route 2, Quakertown, Pennsylvania ---- 1951
Harry M. Detwiler, 402 East Broad St., Souderton, Pennsylvania, Financial Secretary ---- 1952
Freeman Swartz, 507 Hamilton St., Norristown, Pennsylvania ---- 1952
Ellis Graber, 203 East Broad St., Souderton, Pennsylvania ---- 1952

Educational Committee

Robert A. Landis, 711 Vine St., Perkasie, Pennsylvania ---- 1950
Andrew R. Shelly, 57 Stirling Ave., Kitchener, Ontario, Canada ---- 1950
A. S. Rosenberger, Route No. 1, Quakertown Pennsylvania Chairman ---- 1951
Jacob R. Fretz, 537 Derstine Ave., Lansdale, Pennsylvania ---- 1951
William H. Mohr, 1928 Kenmore Ave., Bethlehem, Pennsylvania ---- 1952
A. H. Schultz, Quakertown, Pennsylvania ---- 1952

Peace Committee

Paul Clemmer, 4531 Cottman St., Philadelphia Pennsylvania ---- 1950
Willis A. Moyer, Harleysville, Pennsylvania, Treasurer ---- 1951
Elvin Souder, Souderton, Pennsylvania ---- 1952
Norman Geissinger, Route 1, Zionsville, Pennsylvania ---- 1952

Board of Managers of Men-O-Lan Retreat Grounds

A. H. Schultz, Quakertown, Pennsylvania ---- 1950
LeRoy Weidner, 1437 Webster St., Allentown, Pennsylvania ---- 1950
David B. Clemens, Morwood, Pennsylvania Chairman (appointed) ---- 1950
Wilbur Reiff, R. D., Collegeville, Pennsylvania, Treasurer ---- 1952

Sunday School and Young People's Committee

Charles Wasser, Bedminster, Pennsylvania ---- 1950
Robert Landis, Zion Hill, Pennsylvania ---- 1951
Miss Arlene Rosenberger, R. D., Quakertown, Pennsylvania ---- 1952

Publication and Historical Committee

James Gerhart, Bally, Pennsylvania ---- 1950
William Snyder, Akron, Pennsylvania ---- 1950
Ellis Graber, Souderton, Pennsylvania ---- 1951
William H. Shelly, 121 Ruscomb St., Philadelphia, Pennsylvania ---- 1951
Ward W. Shelly, Coopersburg, Pennsylvania ---- 1952
Walter H. Temple, 1124 N. 18th St., Allentown, Pennsylvania ---- 1952

General Conference Board of Publication

Benevolent and Relief Work Committee

Mrs. Harry Landis, Route 2, Quakertown, Pennsylvania, President	1950
Ernest Leitzel, Richfield, Pennsylvania	1950
George Gregor, Lansdale, Pennsylvania	1951
Mrs. Jacob R. Fretz, 537 Derstine Ave., Lansdale, Pennsylvania	1951
Mrs. Ely R. Fretz, Pleasant Valley, Pennsylvania, Secretary	1952
LeRoy Albright, Salford, Pennsylvania	1952

Building Fund Committee

Samuel Relff, Collegeville, Pennsylvania	1950
Harry M. Detwiler, Souderton, Pennsylvania	1951
Weston Hartzell, 302 Main St., Souderton, Pennsylvania	1952

Bluffton College Trustees

William H. Mohr, 1928 Kenmore Ave., Bethlehem, Pennsylvania	1950
Jacob R. Fretz, 537 Derstine Ave., Lansdale, Pennsylvania	1952
Freeman H. Swartz, 507 Hamilton St., Norristown, Pennsylvania	1954

Budget Committee

J. Herbert Fretz
Walter Dick
Walter McDowell
Freeman H. Swartz
A. S. Rosenberger
Alvin H. Alderfer

Trust Fund and Finance Board

J. Herbert Fretz
A. H. Alderfer
Harry M. Detwiler

Auditing Committee

Walter H. Temple
Henry Detwiler
Ezra Markley

Brotherhood Officers

President—John E. Fretz, 531 School Lane, Telford, Pennsylvania
Vice-President—Melvin Clemens
Secretary—Robert M. Landis, Zion Hill, Pennsylvania
Treasurer—Harry M. Detwiler, East Broad Str., Souderton, Penna.
Field Secretary—Norman Berky, Bally, Pennsylvania

Christian Endeavor Union

President—Russell High, Main St., Quakertown, Pennsylvania
Vice-President—John Moser, Bechtelsville, Pennsylvania
Secretary—Louise Clemens, Harleysville, Pennsylvania
Corresponding Secretary—Helen Gross, Bedminister, Pennsylvania
Mission Secretary—Raymond Detweiler, 59 Third St., Perkasie, Pennsylvania
Treasurer—Marvin Rosenberger, Route 1, Hellertown, Pennsylvania
Junior Superintendent, Miss Verna Keiser
Intermediate Superintendent, Mrs. Harvey Bean
Pastor Advisor, Rev. Arthur S. Rosenberger
Mennonite Correspondent and C. E. Witness Editor, Miss Emma Vansworth

Sunday School Union

President—George Scheifele, First Philadelphia Church
Vice-President—Melvin Clemens, Souderton Church
Secretary—Elsie Musser, Bowmansville Church
Treasurer—James Miller, Upper Milford Church
Mission Secretary—Arlene Rosenberger, West Swamp Church
Field Secretary—Irvin Freed, Deep Run Church

Women's Organization

President—Mrs. Wilmer Shelly, Bally, Pennsylvania
Vice-President—Mrs. Donald Miller, Allentown, Pennsylvania
Secretary—Miss Arlene Moyer, Route 2, Quakertown, Pennsylvania
Treasurer—Mrs. Freeman H. Swartz, 507 Hamilton St., Norristown, Pennsylvania

Orphanage Society

President—Miss Eleanor Frei, Haycock Run, Pennsylvania
Vice-President—Mrs. Freeman Swartz, 507 Hamilton St., Norristown, Pennsylvania
Secretary—Mrs. Robert Landis, Zion Hills, Pennsylvania
Treasurer—Mrs. J. R. Fretz, 537 Derstine Ave., Lansdale, Pennsylvania

Note: Much of the Eastern District Conference data given here will change at the Conference session on May 1.

ORGANIZATION OF MIDDLE DISTRICT CONFERENCE BOARDS AND COMMITTEES

Conference Officers

President—Ernest J. Bohn, Pandora, Ohio
Vice-President—Irvin E. Richert, Dalton, Ohio
Secretary—Carl M. Lehman, Bluffton, Ohio
Treasurer—N. N. Soldner, Pandora, Ohio

Program Committee

Howard T. Landes, Bluffton, Ohio	1950
Sylvan Lehman, 900 Albert St., Lima, Ohio	1951
Robert L. Sprunger, Berne, Indiana	1952

Board of Trustees

Chairman—D. W. Bixler, Bluffton, Ohio	1950

General Conference Mennonite Biblical Seminary Board

Palmer Moser, Berne, Indiana ---- 1951
N. N. Soldner, Pandora, Ohio, Treasurer ---- 1952
Hiram M. Kohli, Pandora, Ohio ---- 1953
Edward Wittrig, Wayland, Iowa ---- 1954

Home Mission Committee

Frank S. Harder, Pandora, Ohio ---- 1950
E. A. Albrecht, Fortuna, Missouri ---- 1951
Olin A. Krehbiel, Berne, Indiana ---- 1952

Education Committee

J. S. Schultz, Bluffton, Ohio ---- 1950
Howard Raid, Bluffton, Ohio ---- 1951
S. F. Pannabecker, 4614 Woodlawn Ave.,
Chicago, Illinois ---- 1952

Peace Committee

Verney Unruh, Pulaski, Iowa ---- 1950
I. W. Bauman, Bluffton, Ohio ---- 1951
Rollin Moser, 558 W. Centennial,
Nappanee, Indiana ---- 1952

Bluffton College Trustees

D. D. Hostetler, Sugarcreek, Ohio ---- 1951
E. W. Baumgartner, Berne, Indiana ---- 1953
J. N. Smucker, Bluffton, Ohio ---- 1955

Women's Work

President—Mrs. Edwin Amstutz, Bluffton, Ohio
Vice-President—Mrs. Omer Roth, Wayland, Iowa
Secretary-treasurer—Mrs. Ira Sprunger,
Berne, Indiana ---- 1952
Program Committee—
  Mrs. Milford Haas, Pandora, Ohio ---- 1950
  Mrs. Oscar Dieffenbach, Bloomfield, Iowa ---- 1951
  Mrs. John Neufeld, 4215 S. Rockwell,
  Chicago, Illinois ---- 1952
College Advisory Council—
  Mrs. Isaac Neuenschwander, Columbus,
  Grove, Ohio ---- 1950
  Mrs. Elden Schrock, Nappanee, Indiana ---- 1951
  Mrs. Clovis Oberli, Berne, Indiana ---- 1952
Sponsor of Girls Societies—
  Mrs. E. A. Albrecht, Fortuna, Missouri ---- 1951
District Supervisor:
  Mrs. Herbert Sprunger, Berne, Indiana ---- 1954

Young People

President—Stuart Lehman, Berne, Indiana
Vice-President—Stanley Bohn, Pandora, Ohio
Secretary-treasurer—Kathleen Kindle,
Bluffton, Ohio ---- 1952
Program Committee—
  Joanne Buhler, Bluffton, Ohio ---- 1950
  Phyllis Sprunger, Berne, Indiana ---- 1951
  Daniel Graber, Crawfordsville, Iowa ---- 1952

Field Secretary—Orlin Frey, 4614 Woodlawn Ave.,
Chicago 15, Illinois ---- 1952

Men's Brotherhood

President—Elden Schrock, Nappanee, Indiana ---- 1951
Vice-President—N. N. Soldner, Pandora, Ohio ---- 1950
Secretary-treasurer—Clarence Schneck,
Pandora, Ohio ---- 1952

Retreat Grounds Committee

Gordon Liechty, Berne, Indiana ---- 1950
John T. Neufeld, 4215 S. Rockwell,
Chicago 15, Illinois ---- 1951
Wm. Stauffer, Sugarcreek, Ohio ---- 1952

ORGANIZATION OF NORTHERN DISTRICT CONFERENCE COMMITTEES

Conference Officers

President—George G. Dick, Bloomfield, Montana
Vice-President—Albert Ewert, Bridgewater, South Dakota
Secretary—I. A. Derksen, 41 Montana Ave., S. W., Huron, South Dakota
Treasurer—Isaac P. Tieszen, Marion, South Dakota
Statistician—J. M. Harder, Butterfield, Minnesota

Business Committee

Hugo J. Mierau, Freeman, South Dakota
John P. Suderman, Mt. Lake, Minnesota
T. A. van der Smissen, Marion, South Dakota

Evangelization Committee

Ed Duerksen, Avon, South Dakota
Jacob A. Tieszen, Marion, South Dakota
J. L. Hoffman, Frazer, Montana

Education Committee

J. D. Unruh, Freeman, South Dakota
Ben J. Nickel, 1154 Frank Ave., S. E., Huron, South Dakota
L. R. Amstutz, Mt. Lake, Minnesota

Peace Committee

H. D. Epp, Henderson, Nebraska
Edmund Miller, Freeman, South Dakota
Arnold Nickel, Henderson, Nebraska

Examining Committee

Willard K. Claassen, Freeman, South Dakota
Paul Tschetter, Butterfield, Minnesota
A. P. Waltner, Marion, South Dakota

ORGANIZATION OF PACIFIC DISTRICT CONFERENCE BOARDS AND COMMITTEES

Conference Officers (Executive Committee)

President—Paul N. Roth, Canby, Oregon
Vice-President—P. D. Unruh, Colfax, Washington

General Conference

Mutual Aid Board

Secretary—M. D. Linscheid, Aberdeen, Idaho
Treasurer—J. C. Jantz, 5948 N. E. 22nd Avenue, Portland, Oregon

Board of Trustees

Elmer Widmer, Albany, Oregon ---------------1954
Julius A. Franz, Lind, Washington ---------------1953
A. J. Richert, 6157 Springvale Drive, Los Angeles, California ---------------1952
H. C. Wiebe, Aberdeen, Idaho ---------------1951
Ernest Roth, Salem, Oregon ---------------1950

Evangelization Committee

Chairman—W. Harley King, 345 Thirteenth St., Paso Robles, California ---------------1950
Secretary—H. N. Harder, Aberdeen, Idaho ------1952
W. A. Regier, Route 6, Box 411-R, Salem, Oregon 1951

Education Committee

H. B. Dirks, 751 East 74th St., Los Angeles, California ---------------1950
J. H. Ensz, 901 S. Escina, Visalia, California ---1951
Clyde H. Dirks, 5215 23rd N. E., Avenue, Portland, Oregon ---------------1952

Peace Committee

Chairman—Luke Horsch, 529 East J St., Ontario, California ---------------1950
Secretary—W. W. Wiebe, Lind, Washington ----1951
Edgar Nafziger, Pratum, Oregon

Business Committee

Chairman—Ben Rahn, 735 24th St., Paso Robles, California ---------------1951
George W. Kopper Monroe, Washington ---------1952
P. C. Jantz, Odessa, Washington ---------------

Young People's Committee

President—Kermit Dirks
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Women's Missionary Association

President—Mrs. H. N. Harder, Aberdeen, Idaho
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District Supervisor—Mrs. A. J. Richert, 6157 Springvale Drive, Los Angeles, California
Junior-Intermediate Sponsor—
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ORGANIZATION OF WESTERN DISTRICT CONFERENCE BOARDS AND COMMITTEES

Conference Officers

President—Lester Hostetler, North Newton, Kansas
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Secretary—Arnold A. Epp, Meno, Oklahoma
Field Worker—W. F. Unruh, North Newton, Kansas

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Chairman—J. J. Voth, Goessel, Kansas
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Treasurer—P. T. Neufeld, Inman, Kansas
H. A. Fast, North Newton, Kansas
P. A. Wedel, Goessel, Kansas
A. J. Dyck, Inman, Kansas

Education Committee

Chairman—Eldon Graber, North Newton, Kansas
Secretary—H. E. Miller, 315 Muse, Newton, Kansas
Treasurer—Waldo Harder, Elbing, Kansas
Henry Hege, Corn, Oklahoma
Waldo Kaufman, Hydro, Oklahoma
J. H. Langenwalter, North Newton, Kansas

Peace Committee

Chairman—H. B. Schmidt, Route 2, Newton, Kansas
Secretary—P. W. Goering, Lehigh, Kansas
Treasurer—Carson Crawford, Burns, Kansas
Albert M. Gaeddert, Inman, Kansas
R. C. Kauffman, North Newton, Kansas
Walter Gering, Moundridge, Kansas

Board of Trustees

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Treasurer—Joe W. Krehbiel, Pretty Prairie, Kansas
A. Theodore Mueller, Murdock, Kansas
Albert Plenert, Hillsboro, Kansas
Waldo Voth, Goessel, Kansas
J. F. Moyer, North Newton, Kansas
Aaron J. Claassen, Route 2, Beatrice, Nebraska
Walter Ratzlaff, Meno, Oklahoma

Deaconess Committee

Chairman—H. J. Andres, 412 S. E. Second, Newton, Kansas
Secretary—Sister Theodosia Harms, Bethel Hospital, Newton, Kansas
Treasurer—Richard Wiebe, Beatrice, Nebraska

Charity Committee

Chairman—H. P. Fast, Orienta, Oklahoma
Secretary—Abraham Albrecht, 418 W. Twelfth, Newton, Kansas
Treasurer—J. E. Entz, Route 3, Newton, Kansas

Conference Directors of Bethel College

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A. M. Lohrentz, 618 S. Walnut, McPherson, Kansas
Louis Janzen, Route 3, Newton, Kansas
A. J. Dyck, Inman, Kansas
S. J. Goering, North Newton, Kansas
C. H. Goering, Moundridge, Kansas

Program Committee

Chairman—A. G. Schmidt, Meno, Oklahoma
Secretary—J. J. Enz, North Newton, Kansas
Albert J. Unruh, 816 S. Adams, Enid, Oklahoma

Statistician

Richard Ratzlaff, Deer Creek, Oklahoma

General Conference

Church Unity Committee

DIRECTORY OF GENERAL CONFERENCE PASTORS AND CHURCHES

Canadian District

Minister and Address	Church	Membership
Abrahams, David, Headingly, Manitoba	Schoenfelder	137
Andres, Frank, R.R. 2, St. Catharines, Ontario	St. Catharines United	164
Boschman, C. C., Petaigan, Saskatchewan	*Hoffnungsfeld	80x
Braun, Jacob, R. R. 1, Port Rowan, Ontario	Erie View United	47
Bueckert, D., Eyebrow, Saskatchewan	*Eyebrow-Tugaske	xx
Bueckert, John P., R.R. 1,—5, Gretna, Manitoba	Blumenorter	337
Driedger, N. N., R.R. 4, Leamington, Ontario	Essex County United	806
Dyck, F. P., 140 Victor, Toronto, Ontario	*Toronto United	11x
Dyck, Jacob A., Niagara-on-the-Lake, Ontario	Niagara United	380
Enns, J. J., Box 35, Gruenthal, Manitoba	Elim	227
Enns, Jacob H., Nipawin, Saskatchewan	Bethany—Lost River	xx
Enns, John H., 880 Alverstone, Winnipeg, Manitoba	Schoenwiese	852x
Enns, Wilh. H., Springstein, Manitoba	Springstein	156
Ens, Franz, Mayfair, Saskatchewan	*Hebron	20x
Epp, Abram C., Tofield, Alberta	*Lacombe-Neukirchner	xx
Epp, G. G., Rosthern, Saskatchewan	Eigenheim	191x
Epp, H. M., Mt. Lehman, British Columbia	United—Abbotsford	353
Epp, Henry H., 75 Caroline, Waterloo, Ontario	Waterloo-Kitchener	338
Epp, Peter G., Carrot River, Saskatchewan	**Hoffnungsfeld	93x
Friesen, H. J., Box 23, St. Elizabeth, Manitoba	Lichtenauer	140
Friesen, I. I., 864 Downing, Winnipeg, Manitoba	Bethel Mission	187
Friesen, J. C., Glenlea, Manitoba	Glenlea	55
Friesen, Nick, Black Creek, V. I., British Columbia	United	58
Friesen, P. B., Barnes Crossing, Saskatchewan	*Immanuel	70x
Froese, Peter, Rt. 3, Mission City, British Columbia	*United	70x
Harms, John J., Rt. 1, Oliver, British Columbia	*Oliver	46x
Heidebrecht, David, Tofield, Alberta	Schoenseer	138
Janzen, C. C., Box 58, Winnipegosis, Manitoba	Nordheim	103
Janzen, David P., Pincher Creek, Alberta	Blumenthal	55x
Janzen, Franz, Vauxhall, Alberta	*Vauxhall-Grantham	50x
Klassen, Jacob J., Niverville, Manitoba	*Niverville	xx
Klassen, John Jul., 1099 Central Rd., Yarrow, B. C.	United	152
Martens, A. A., Box 45, Rabbit Lake, Saskatchewan	Hoffnungsfelder	111
Martens, Wilhelm, R.R. 1, Sardis, British Columbia	First	244
Neufeld, C. G., Rt. 2, Didsbury, Alberta	Bergthal	132x
Neufeld, G. G., Whitewater, Manitoba	Whitewater	418
Nickel, Jacob D., Rosemary, Alberta	Westheimer	339
Nickel, Jacob J., Langham, Saskatchewan	Zoar	181x
Nickel, John J., Box 15, Main Centre, Saskatchewan	Capeland	32
Nickel, V. E., Box 95, Wymark, Saskatchewan	Emmaus	341
Poetker, J. H., Arnaud, Manitoba (see A. Warkentine)	Arnaud	111
Regier, Johannes, R. R. 3, Aldergrove, British Columbia	United—Coghlan	147
Reimer, P. J., Steinbach, Manitoba	Steinbach	139
Rempel, John G., Box 84, Rosthern, Saskatchewan	Rosenort-11 churches	1455
Sawatzky, J. J., 2025 20th Ave. W., Calgary, Alberta	Scarboro	37
Schellenberg, Peter P., Box 113, Coaldale, Alberta	Coaldale	192
Schroeder, Paul, Box 66, Drake, Saskatchewan	North-Star	251
Schulz, David, Altona, Manitoba	*Bergthal	xx
Thiessen, J. J., 443 3rd Ave. N., Saskatoon, Sask.	First	263
Warkentin, Abram, Watrous, Saskatchewan	Bethany	64x
Warkentin, C. J., Box 65, Herschel, Saskatchewan	Ebenfeld	253
Warkentin, G. J., Dunburn, Saskatchewan	Nordheimer	257
Warkentine, A., Arnaud, Manitoba (see J. H. Poetker)	Arnaud	111
Wichert, John, Box 214, Vineland, Ontario	Vineland United	258
Wiens, Is. H., Herbert, Saskatchewan	Herbert	205x
Wiens, J. B., 423 E. 46th Ave., Vancouver, B. C.	United	117
Zacharias, John L., Waldheim, Saskatchewan	Zoar	194

General Conference

Placement Committee

Central District

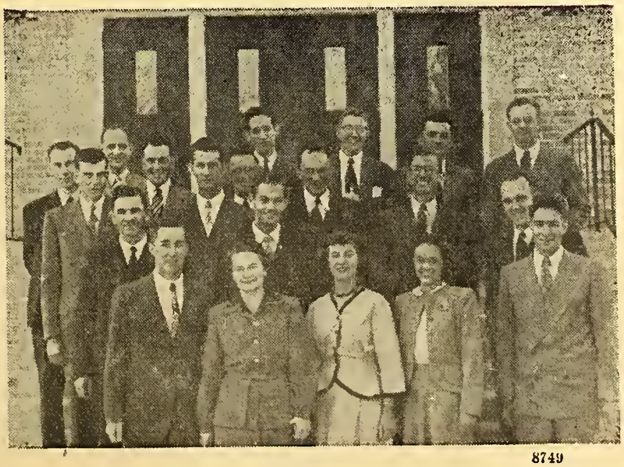
	Atherton, Joseph, Fairview Michigan	Comins	151
	Esch, Ben, 204 Catherine, Washington, Illinois	Calvary	515
	Gundy, G. I., Meadows, Illinois	Meadows	298
	Hartzler, Robert W., 605 S. 7th, Goshen, Indiana	Eighth Street	230
	Loewen, Esko, Topeka, Indiana	Topeka	247
	Metzker, Leonard, 1312 N. East St., Bloomington, Ill.	Normal	212
	Nunemaker, H. E., Rt. 1, Goshen, Indiana	Silver Street	174
B S	Roszhart Herbert, 1420 M St., Aurora, Nebraska	Pleasant View	160
	Schertz, Dale, Remington, Indiana	Zion—Goodland	42
	Sommer, E. A., Tiskilwa, Illinois	Tiskilwa	60
	Thiessen, Harold, Middlebury, Indiana	Warren Street	45
	Thiessen, Henry, 309 West Elm, Columbus, Kansas	Belleview	20
	Troyer, Lotus, Carlock, Illinois	Carlock	156
	Ulrich, Emanuel, El Paso, Illinois	Flanagan	74
	Ummel, Samuel, 1001 N. Adams, Peoria, Illinois	Peoria Mission	123
	Unzicher, Roy, Ludlow, Illinois	Anchor	40
	Weaver, W. B., Danvers, Illinois	North Danvers	280
	Yoder, Raymond, Congerville, Illinois	Congerville	65
	—Hopedale, Illinois	Boynton	125
	—Pekin, Illinois	Bethel	68

Eastern District

	Denlinger, Wilmer B., 724 Juniper, Quakertown, Pa.	Bethany	166
	Denlinger, Wilmer B., 724 Juniper, Quakertown, Pa.	Flatland	62
—B S	Dick, Walter J., Richfield, Pennsylvania	Richfield	222x
BS	Feerrar, Harold E. Jr., 329 Reservoir, Lancaster, Pa.	Calvary-Mech. Grove	47
	Fretz, J. Herbert, Bedminster, Pennsylvania	Deep Run	209
	Graber, Ellis, 203 E. Broad St., Souderton, Pa.	Zion	635
—BS	Heinrichs, Randall A., R.F.D., East Freedom, Pa.	Roaring Spring	37
	Heinrichs, Randall A., R.F.D., East Freedom, Pa.	Smith Corner	38
	Hess, Elmer D., 547 West Walnut, Lancaster, Pa.	Emmanuel	xx
?.BS	Lehman, Curtis, 2944 N. Franklin, Philadelphia, Pa.	Second	137x
	McDowell, Walter, East Greenville, Pennsylvania	Upper Milford	181
BS	Plenert, John J., 121 Towamencin Ave., Lansdale, Pa.	Grace	261
	Rosenberger, Arthur S., Rt. 1, Quakertown, Pa.	West Swamp	249
—BS	Schultz, A. H., R.F.D. 2, Quakertown, Pennsylvania	East Swamp	190
	Shelly, Andrew R., 57 Stirling Ave., Kitchener, Ont., Canada	Stirling Avenue	427
	Shelly, Maynard, 1528 Chew St., Allentown, Pennsylvania	First	196
BS	Shelly, Ward W., Coopersburg, Pennsylvania	Bethel	xx
	Shelly, Ward W., Coopersburg, Pennsylvania	Saucon	xx
	Shelly, Ward W., Coopersburg, Pennsylvania	Springfield	xx
	Shelly, Wilmer S., Bally, Pennsylvania	Hereford	241
	Swartz, Freeman H., 507 Hamilton, Norristown, Pa.	Eden	275x
	Wiebe, Abram, c/o M.C.C., Akron, Pennsylvania	Bethel—Lancaster	52
	Wolfe, Walter W., R.D. 1, Mann's Choice, Pennsylvania	Napier	53
	—Fairfield, Pennsylvania	Fairfield	71
	—Philadelphia, Pennsylvania	First	260
	—Philadelphia, Pennsylvania	Germantown	33x
	—Denver, Pennsylvania	Pine Grove	84x
	—Springs, Pennsylvania	Second	24x

Middle District

	Albrecht, E. A., Fortuna, Missouri	Bethel	135
	Amstutz, J. E., 203 W. State, Trenton, Ohio	Apostolic	164x
	Basinger, Elmer, Box 13C, Donnellson, Iowa	Zion	223
	Bohn, Ernest J., Pandora, Ohio	Grace	450
	Epp, Aaron J., 4644 Woodlawn, Chicago, Illinois	First	57
B S	Fast, Leander, Wayland, Iowa	Eicher Emmanuel	193
	Grimm, Henry B., Summerfield, Illinois	First	91



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Representatives and Officers of
General Conference
Young People's Union
Attending 1949 Fall
Council of Boards

	Harder, Frank S., Pandora, Ohio	St. John	235
	Krehbiel, Olin, Berne, Indiana	First	1338
	Landes, Howard T., 222 Grove, Bluffton, Ohio	Ebenezer	532
	Lehman, Sylvan S., 900 Albert St., Lima, Ohio	First	40
	Moser, Rollin W., 558 W. Centennial, Nappanee, Indiana	First	156
	Mullett, E. S., Wayland, Iowa	Wayland	346
	Neuenschwander, A. J., 142 Beck St., Wadsworth, Ohio	First	221
	Neufeld, John T., 4215 S. Rockwell, Chicago, Illinois	Bible Mission	65
	Richert, Irvin E., R.D. 1, Dalton, Ohio	Salem	219
	Smucker, J. N., Bluffton, Ohio	First	512
	Stauffer, William, Sugarcreek, Ohio	First	210
	Unruh, Verney, Pulaski, Iowa	Pulaski	107x

Northern District

B S	Amstutz, L. R., Mountain Lake, Minnesota	First	450
	Claassen, Willard K., Rt. 4, Freeman, South Dakota	Salem	539
B S	Derksen, Isaac A., Rt. 1, Huron, South Dakota	Fairfield Bethel	47x
	Dick, George G., Bloomfield, Montana	Bethlehem	186
B S	Duerksen, Edward, Avon, South Dakota	Friedensberg	108
B S	Ewert, Albert, Bridgewater, South Dakota	*New Hutterthal	160x
	Gering, Walter, Mountain Lake, Minnesota	Bethel	647
B S	Glanzer, J. P., Box 155, Madrid, Nebraska	First	40
B	Harder, Leonard, 1418 Riverview, Glendive, Montana	*First	xx
	Hofer, Jacob B., Dolton, South Dakota	Hutterthal—Freeman	210
	Hofer, Michael J., Rt. 1, Bridgewater, South Dakota	*Zion	33x
	Hofer, Paul J. R., Hitchcock, South Dakota	*Hutterthal	135x
B S	Hoffman, George, Langdon, North Dakota	Bethel	33
B S	Hoffman, Jacob L., Frazer, Montana	Bethel—Lustre	56
	Lehmann, M. M., Rt. 1, Butterfield, Minnesota	First, North	101
	Mast, Russell, Freeman, South Dakota	Salem—Zion	433
	Mierau, Hugo J., Freeman, South Dakota	Bethany	255
B S	Neufeld, Albert, Arena, North Dakota	Zion	31
	Nickel, Arnold, Henderson, Nebraska	Bethesda	919
B S	Nickel, Bernard J., 1154 Frank Ave. S.E., Huron, S. Dak.	Mt. Olivet	58
	Ortmann, Arthur F., R.F.D. 1, Warroad, Minnesota	Woodland	64x
	Ortmann, Hellmuth, Munich, North Dakota	Salem	154
B	Regier, Dan G., Alsen, North Dakota	Swiss	74
B S	Sprunger Lyman W., Box 232, Doland, South Dakota	*Emmanuel	79
	Stahl, Peter J., Freeman, South Dakota	*Hutterdorf	65x
	Suderman, John P., Mountain Lake, Minnesota	Gospel	252
	Tschetter, Paul, Butterfield, Minesota	Menn. of Butterfield	97
	van der Smissen, T. A., Marion, South Dakota	Bethesda	246
B S	Walker, Thomas R., Box 33, Delft, Minnesota	Immanuel	118
	—Dolton, Jouth Dakota	*Bethel	52
	—Wolf Point, Montana	Bethel	88x
	—Westbrook, Minnesota	New Home	16
	—Wisner, Nebraska	Salem	14

Pacific District

B S	Bartel, John, 314 Marengo, Shafter, California	First	60x
	Dalke, Henry U., 1114 Santiam Road, Albany, Oregon	Grace	127
B S	Dirks, Clyde, 5215 N. E. 23rd, Portland, Oregon	Alberta Community	85x
	Harder, H. N., Aberdeen, Idaho	First	355
	Hilty, Myron D., Winton, California	Bethel	93
	King, W. Harley, 345 Thirteenth St., Paso Robles, Calif.	Second	127x
	Kliewer, Menno H., 315 Grant, Caldwell, Idaho	First	29
	Kopper, George W., Box 615, Monroe, Washington	First	72x
B S	Rahn, Ben, 736 24th St., Paso Robles, California	First	90
B S	Regier, Alfred, 621 E. 78th St., Los Angeles 1, Calif.	Immanuel	295
B S	Regier, Jacob J., 1004 Washington, Dallas, Oregon	Grace	324
B S	Regier, Wilbert A., Rt. 6, Box 411R, Salem, Oregon	Emmanuel—Pratum	235
B S	Roth, Paul N., 465 S. Third, Canby, Oregon	Calvary—Barlow	108
	Salzman, Earl, 382 N. Sixth, Upland, California	First	350
	Schmidt, Rudolf, Rt. 2, Newport, Washington	Newport	60
B S	Toavs, Dan, 1713 D Street, Lynden, Washington	Glendale	77
	Unruh, Abraham, Rt. 2, Box 38A, Monroe, Washington	Mennonite Country	40
	Unruh, P. D., Rt. 3, Colfax, Washington	First	135
	Wiebe, Willard W., Lind, Washington	Menno	133
	—Reedley, California	First	600x

Western District

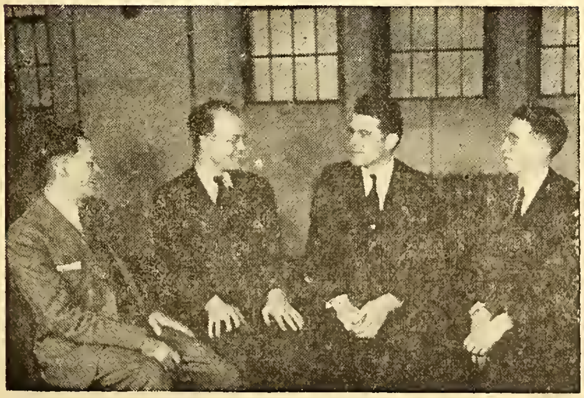
B S	Albrecht, Harry, Hanston, Kansas	Einsiedel	47
B S	Baergen, Ernest E., Medford, Oklahoma	Medford	122
	Bergen, J. W., Goltry, Oklahoma	Zoar	230
B S	Boese, Curt, Rt. 2, Ft. Cobb, Oklahoma	Greenfield	101
	Buller, P. P., 812 Logan, Newton, Kansas	Goessel	317
B S	Dahlenburg, Paul, Cordell, Oklahoma	Herold	195
	Dyck, H. J., Elbing, Kansas (see Henry **Poettcker**)	Zion	137
B S	Dyck, Walter H., Elbing, Kansas	Emmaus	371
	Epp, Arnold, Meno, Oklahoma	New Hopedale	315x
B S	Fast, H. P., Orienta, Oklahoma	Saron	136
	Fransen, Henry, Buhler, Kansas	Buhler	349

Friesen, Elmer R., 1200 Grant, Beatrice, Nebraska	Beatrice	185
Friesen, Jacob T., 1408 N. Ninth, Beatrice, Nebraska	First	328
Funk, A. E., Rt. 1, Hillsboro, Kansas	Brudertal	205
Gaeddert, Albert, Rt. 4, Inman, Kansas	Hoffnungsau	361
Goering, P. W., Lehigh, Kansas	Lehigh	221
Goering, Roland R., 504 E. Kansas, McPherson, Kansas	First	108
Goossen, Henry W., Burns, Kansas	First	75
Graber, John B., Moundridge, Kansas	West Zion	263
BS Graber, Victor, Hesston, Kansas	First-Garden Twnshp.	140
Habegger, Loris, 608 S. Main, Halstead, Kansas	First	306x
Hege, Henry, Corn, Oklahoma	Bergtal	200x
Henry, Roy W., Moundridge, Kansas	Burrton	139x
Hostetler, Lester, North Newton, Kansas	Bethel College	532
Jantz, Harvey, Hillsboro, Kansas	Friedenstal—Tampa	113
Kaufman, John E., Pawnee Rock, Kansas	Bergtal	217
Kaufman, Waldo W., Hydro, Oklahoma	Bethel	63
Koontz, Elbert, Buhler, Kansas	Hebron	214
BS Loewen, F. W., 322 Avenue A East, Kingman, Kansas	Bethany	177
Miller, H. E., 315 Muse, Newton, Kansas	Gnadenberg	175
Neuenschwander, Gordon, North Newton, Kansas	First—Fredonia	12x
Neufeld, G. H., Waka, Texas	Bethel	22
Neufeld, H. T., Rt. 5, Enid, Oklahoma	*Bethel	xx
Neufeld, P. T., Rt. 3, Box 97, Inman, Kansas	Bethel	306
Nyce, Howard G., Pretty Prairie, Kansas	First	609
Penner, Henry D., North Newton, Kansas	Mennoville—El Reno, Okla.	20
Peters, Abe H., Geary, Oklahoma	First	96
Peters, Gerhard M., Cotebo, Oklahoma	Ebenezer	60
Poettcker, Henry, Rt. 3, Newton, Kansas (see H. J. Dyck)	Zion—Elbing	137
Ratzlaff, Richard, Deer Creek, Oklahoma	Deer Creek	122
Redekop, Peter, Ap. No. 3, Cuauthemoc, Chih., Mexico	Hoffnungsau	27
Regier, G. B., Rt. 1, Inola, Oklahoma	Eden	126
Regier, J. M., Hilsboro, Kansas	Johannestal	194
Regier, Walter H., Rt. 2, Colby, Kansas	Meadow	50
BS Roth, Theodore, Whitewater, Kansas	Swiss	132x
Sawatzky, Victor, 725 E. Seventh, Hutchinson, Kansas	First	195
Schmidt, H. B., Rt. 2, Newton, Kansas	Tabor	387
Schmidt, John F., North Newton, Kansas	Arlington	24x
Smith, Dennis L., Ransom, Kansas	Ebenfeld—Montezuma	11
Sperling, Homer, Montezuma, Kansas	First	117
Sperling, Homer, Montezuma, Kansas	Pleasant Valley—Kismet	32
Stoneback, George S., 3016 E. Gilbert, Wichita, Kansas	Lorraine Avenue	248
Unrau, William G., 252 Pine, Kingman, Kansas	Zion	60
Unruh, Albert J., 816 S. Adams, Enid, Oklahoma	Grace	100
BS Unruh, Daniel J., 330 East Fourth St., Newton, Kansas	First	774
Unruh, H. T., Hillsboro, Kansas	First	344
BS Unruh, John G., Turpin, Oklahoma	Friedensfeld	85x
Voran, Peter W., Box 375, North Newton, Kansas	Hopefield—Moundridge	99
Wedel, Garman H., Moundridge, Kansas	Emmanuel	75
Wedel, P. P., Moundridge, Kansas	First of Christian	276
Wedel, Philip A., Box D., Goessel, Kansas	Alexanderwohl	967
Wilkinsen, William L., Box 271, Inman, Kansas	Inman	194
—Moundridge, Kansas	Eden	750
—Greensburg, Kansas	*Faith	21
—Vona, Colorado	New Friedensberg	16
—Walton, Kansas	Walton	113
—Meno, Oklahoma	West New Hopedale	xx

* Church not member of General Conference

x No 1950 report received—latest record used.

xx Figures not made available.



General Conference

Committee of Doctrine and Conduct

MINISTERS WHO HAVE NO REGULAR CHARGE

CANADIAN DISTRICT

(Alberta)

Adrian, Leonard, Rosemary
Boese, David, Tofield
Dyck, Franz W., Coaldale
Dyck, P. P., Rosemary
Dyck, Peter W., Rosemary
Enns, Abram G., Coaldale
Epp, Peter P., Hussar
Franz, Gerhard, Tofield
Heidebrecht, A. D., Tofield
Janzen, Daniel, Gem
Janzen, Heinrich H., Rosemary
Klassen, Jacob A., Rosemary
Koop, Abram B., Glenwood
Lepp, H. D., Coaldale
Neufeld, D. P., Rosemary
Neufeld, J. G., Didsbury
Neufeld, Jakcb H., Gem
Neufeld, John, Tofield
Paettkau, Abram, Gem
Pauls, Wilhelm, Didsbury
Penner, Joh. P., Rosemary
Poetker, Heinrich, Pincher Creek
Regehr, David, Tofield
Regehr, Peter, Tofield
Siemens, Jacob D., Coaldale
Unger, Peter A., Lethbridge

(British Columbia)

Baerg, Jakob J., Langley Prairie
Block, Abram J., Sardis
Born, Peter J., Black Creek
Duerksen, David J., 2834 E. 46th, Vancouver
Dueck, H. H., County Line
Epp, Isaac, Abbotsford
Epp, Peter P. Abbotsford
Friesen, Bernard B., 427 E. 46th, Vancouver
Friesen, Peter A., 1045 Wilson Ave., Kelowna
Friesen, Richard C., Coghlan
Goertz, Johann, 754 E. 56th Ave., Vancouver
Harms, Isaac, Sardis
Jantzen, Aron J., Coghlan
Janzen, Jakob A., Rutland
Klassen, Peter J., Yarrow
Loewen, A. Isaac, Abbotsford
Loewen, Gerh. D., Sardis
Matthies, Corn. C., Sardis
Neudorf, Heinrich,
Neufeld, Gerhard, Oliver
Neufeld, H. H., Abbotsford
Penner, Isaac C., Sardis
Peters, Gerhard, Sardis
Rempel, W. L., Sardis
Raabe, W. W., Oliver
Siemens, Jakob D., 536 E. 54th, Vancouver
Vogt, John P., 1045 Wilson Ave., Kelowna
Warkentin, Abram J., Sardis

(Manitoba)

Adrian, J. D., Gretna
Becker, H. J., Marquette
Bergen, Abram G., Winnipegosis
Bock, Gerhard, Grystal City
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To Clarify . . .

SOME SAY: Why are the preschool teachers' manuals still not ready?

The answer: This portion of the course has not been completed due to the illness of the writer. It seemed ethical and best to the publishers that the writer who envisioned and began the course of three years for the preschool ages, should be the one to complete this portion of the series.

SOME SAY: Is it possible to use the three preschool pupils' materials and teaching pictures without the teachers' manuals?

The Answer: A brief guide has been prepared to aid the teachers in the use of these three preschool pupils' books and teaching pictures. These courses have been used successfully since they were released for sale.

SOME SAY: What mission work of our own denomination is included in this Bible study series?

The answer: There is a unit on China mission work in Grade III: a unit of mission work in India in Grade IV; on mission work in Africa in Grade V; on the work in Colombia, South America, in Grade VI; and a unit on work with the American Indian in Grade VIII. Grade VII has a unit on "Followers of Jesus in Church History and in the Mennonite Church."

SOME SAY: Since this series includes denominational mission materials, can it be used for community inter-denominational schools?

The answer: Yes. The mission-inserts in the pupils' books are so placed in the center of the workbooks that they can be lifted out by unfastening the staples and thus freeing the books of any denominational emphasis. The mission portions in the teachers' manual cannot be removed but can simply be left untaught.

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Herald Press

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India Jubilee -- Eastern District Conference Theme

Bally, Pennsylvania, May 4-7

"OUR 50 Years of Missions in India—Jubilee Year " has been selected as the theme for the 152nd session of the Eastern District Conference which is to convene May 4-7 at the Hereford Meeting House, Bally, Pennsylvania. Missionary John Thiessen has been slated as the conference speaker. Thiessen has served for many years as missionary to India. All sessions will be on Daylight Saving Time.

THURSDAY MORNING, MAY 4—9:45 A. M., D.S.T.

Song Service - - - - Ellis Graber
Devotions - - - - - Elmer Hess
Message: "What Hath God Wrought" - John Thiessen
Welcome by host-church pastor

1. Report of Program Committee
2. Reading of Minutes of previous session
3. Application for membership
4. Report of Ordinations and Installations
5. Appointment of Special Committees
6. Report of Committee on Credentials
7. Report of Deacons (written)

THURSDAY AFTERNOON, MAY 4—1:45 P.M. D.S.T

Message: "The Church In India Grows" - - John Thiessen

8. Report of Conference officers
   Election of Conference officers
   Election of one member on Program Committee
   Election of one member on Credentials Committee
9. Report of Home Missions Committee
   Election of three members
10. Report of Mennonite Home For The Aged
    Election of three members

THURSDAY EVENING, MAY 4—7:30 P.M. D.S.T.
The Communion Service
Walter J. Dick in charge

Song Service - - - - Ellis Graber
Devotions - - - Walter H. McDowell
Sermon - - J. N. Smucker, Bluffton, Ohio

FRIDAY MORNING, MAY 5—9:00 A.M., D.S.T.

Message: "The Goal of Missions" - John Thiessen
Business Session

11. Report of Educational Committee
    Election of two members
12. Report of Bluffton College
13. Report of Mennonite Biblical Seminary
14. Report of Historical Committee
    Election of two members
15. Report of Peace Committee
    Election of three members
16. Report of Conference Budget Committee 1950-51

FRIDAY AFTERNOON, MAY 5—1:45 P.M., D.S.T.

Message: "Matters That Wear On a Missionary" - John Thiessen
Business Session

17. Report of Men-O-Lan Board of Managers
    Election of five members
18. Report of Sunday School and Young People's Committee
19. Report of Benevolent and Relief Work Committee
    Election of two members
20. Report of Building Fund Committee
    Election of one member
21. Report of Trust Fund and Finance Board
22. Report of Minister's Pension Fund

FRIDAY EVENING, MAY 5—7:30 P.M., D.S.T.
Women's Organization Program

Prelude
Song Service - - - - Hereford Church
Devotions - - - - Mrs. Curtis Lehman
Special Music - - - - East Swamp
Memorial Service - Mrs. A. S. Rosenberger
Speaker - - - - Mrs. John Thiessen
Special Music - - - Lansdale Church
Offering in charge of - Upper Mildford Church
Closing Prayer - - - Wilmer S. Shelly

SATURDAY MORNING, MAY 6—9:00 A.M., D.S.T.

Message: "Conversion In India" - John Thiessen
Business Session

23. Adoption of Budget
24. Report of Communications Committee
25. Unfinished Business
26. New Business
27. Report of Resolutions Committee
28. Selection of place for next Conference
29. Closing Prayer. (Conference is not officially concluded until after the Sunday afternoon meeting.)

SATURDAY AFTERNOON, MAY 6—2:00 P.M., D.S.T.
Women's Organization Business Meeting

Song Service - - - Mrs. Ellis Graber
Devotions - - - Mrs. Wilmer Denlinger
Prayer and Meditation - Mrs. Wilmer S. Shelly
Business Session
Special Music - - - Richfield Church
Offering in charge of - First Church, Philadelphia
Closing Prayer - - Mrs. Maynard Shelly

SATURDAY EVENING, MAY 6—7:30 P.M., D.S.T.
The Brotherhood Program

Music by the Brotherhood Chorus
The Denver Church Quartet and others
Address: "God's Outreach" - John Thiessen

SUNDAY MORNING, MAY 7—9:00 A.M., D.S.T.

Sunday School in charge of local superintendent
Morning Worship: Sermon - J. Herbert Fretz
Retiring President
(Congregations not having services are urged to participate)

SUNDAY AFTERNOON, MAY 7—2:30 P.M., D.S.T.
Joint Sunday School and Young People's Program

Speaker: Clair M. Hitz, Registrar, Penna Bible Institute, Philadelphia, Pennsylvania
Newly elected officers will take charge.

Our
Colleges
and
Seminary

SEMINARY—CONCERNING HEBREWS AND TELEVISION

HERE in Chicago, it is never possible to have a great Christian climax without being reminded of the Hebrew children who have another pattern. During the Easter season the Jews of Chicago are now participating in their annual celebration of passover. This dramatic service reminds the Hebrew children of how wonderfully God delivered them from the bondage of the Egyptians. Much of the celebration of the Passover is taken place directly in the homes of the Jewish people with the bloodless shankbone on the Passover table as a mere shadow and symbol of Jesus Christ, the Pascal Lamb of God who alone can atone for sin and redeem our souls.

All around us at the Seminary another very modern gadget is coming in with its revolutionary impact upon living. In this case it is the gadget known as television. In this immediate neighborhood there are many stores which now feature television with Chicago having a number of stations. Hundreds and thousands of sets are being purchased and already the effect upon the grades of children in school and the circulation of library books has been so marked that the school officials have been calling conferences to see what can be done about lessening the time which the children are giving to television. Let us pray that this modern invention can be used for the glory of God.

At the First Church of Chicago of which Aaron Epp of Henderson, Nebraska. is the newly installed pastor, Paul Boschman has recently started to serve as choir director. Mr. and Mrs. Levi Koehn are working in the Sunday School, and Katherine Linscheid has joined their choir.

BLUFFTON HOLDS MISSIONARY CONFERENCE

THE Missionary Conference, held on the Bluffton campus April 14-16. was financed by income from the Memorial Fund. This is a fund created through gifts given in honor of a loved one, usually in memory of someone who had passed on. The creation of the fund was sponsored by the Women's Advisory Council of the college. Conference leaders were J. N. Smucker, Bluffton; S. F. and Mrs. Pannabecker; the Harold Ratzlaffs and John Thiessen, missionaries from India home on furlough; and J. D. Graber, (Old) Mennonite missionary now living in Goshen. The Conference was open to college students, high school pupils, and people in the community interested in missions.

The spring meeting of the Board of Trustees was held in the Musselman Library Friday, April 14. The Board meets twice each year.

The Art Guild String Quartet will present a concert on the Bluffton College Concert Series Friday evening, April 21.

CLAUSEN TO ADDRESS BETHEL RECEPTION

Bernard C. Clausen, pastor of the Euclid Avenue Baptist Church, Cleveland, Ohio, will speak at a Bethel College Booster Reception and Program, April 28, given for friends who have made or will make gifts to Bethel College between May 1, 1949, and April 28, 1950.

The Booster Reception begins at 7 P.M. with a light lunch. The Bethel College A Cappella Choir and the Junior Choir School of Bethel College Church will provide special music for the program which will begin at 8:30.

MENNONITE ARTISTS PERFORM AT FREEMAN

GEORGE DICK, pastor at Bloomfield, Montana visited on the campus on Monday. While here he had charge of a chapel service; he had charge of the Bible Week Services here four years ago and is always a welcome guest speaker.

G. S. Warkentin, pastor of the Silver Lake M. B. Church was a chapel speaker last week. He spoke on the subject "Going the Second Mile."

"Icebound," a Pulitzer Prize play in three acts by Owen Davis will be presented by an all college cast the last week in April.

At the meeting of the Inter-School Council of the General Conference President E. J. Miller was elected to serve as secretary of the group for the coming year.

As a final number of the Community Concert Series, Rupert Hohmann, violinist, and Walter Jost, pianist, both from Kansas, presented a concert on March 31. The program presented by these two Mennonite artists was excellent. Of personal interest to the audience was the fact that Mr. Hohmann's parents were both members of the Freeman faculty at one time.

Two teams of College Debators participated in the Upper-Midwest Junior College Debate Tournament held on the campus of the University of Minnesota. Both teams reached the semi-finals. One of the teams was ranked the most outstanding debate team in the Junior College division of this tournament.

Jottings

—Immanuel Church, Delft, Minnesota: A missionary conference was held in our church April 6-9. Mr. Tobert and Mr. Christensen, both missionaries to Africa under the Sudan Interior Mission Board, spoke. Pictures portraying their work were shown also. The young people presented the Easter pageant, "As Easter Dawns," on Good Friday evening. Work has begun on the remodeling of our church basement. Minor changes will also be made on the main floor of the church.—Corr.

—Salem Church, Munich, North Dakota: May 21 is the date chosen for the dedication of our church building. Guest speakers will be Edward Duerksen of Avon, South Dakota, and two brethren brought up in our midst, namely Jacob L. Hoffman of Frazer, Montana, and George Hoffman of Langdon, North Dakato.—Corr.

—Hoffnungsau Church, Inman, Kansas: Our first communion service of this year was held on March 12. On that same afternoon the refugee families from various communities were invited to our church for a German service. Our pastor. Albert Gaeddert, has returned after attending the M.C.C. meeting in Chicago after which he conducted a series of meetings at Sugar Creek, Ohio. Sam J. Goering brought the Sunday morning message on March 26. C. E. programs were rendered by the McPherson church and also by the Buhler church recently.—Mrs. Ben M. Ediger, Corr.

—Salem Church, Dalton, Ohio: "Family Night," first social gathering for a long time held in our church for all members of the family, was sponsored by several Sunday school classes the last Friday of March with almost a hundred present. The program included devotions musical numbers, a Bible quiz, and two educational films in color. Another Sunday school class held its monthly social March 27 with a varied program including the picture "The Way of Salvation," which depicts a portion of Paul's life. The April Missionary Society meeting attracted forty ladies for an all-day quilting and program, the theme of which was "Missionary Work in China in all its Phases." Plans for the annual Mother-Daughter meeting were made; delegates to the Wadsworth conference were appointed; layettes and pillow slips are to be made for the Kentucky Mountain Mission.—Mrs. Ivan Badertscher

—First Church, Burns, Kansas: The Peace Club of Bethel College spent all day, March 12, with us, having full charge of the day's activities. A basket dinner was enjoyed at noon. A C.E. program entitled "Fruits of the Spirit" was given March 19. Harold Ratzlaff, missionary to India, gave the morning message and showed pictures in the evening of March 26. We have had evangelistic services through Passion Week. Our speaker was W. F. Unruh who is Western District Conference field-worker.—Mrs. Dave Stucky, Corr.

—Burrton Church, Burrton, Kansas: March 26 was Ladies' Missionary night. The Dan Dalkes and Gus Penners from Moundridge gave thirty minutes of instrumental and vocal music. On April 1, the Ladies Missionary Society held a food sale at the Burrton Locker Plant. They were very happy over the $37.31 they took in. *Zweiback* were the popular item sold. On Easter Sunday evening the Burrton Community Choir presented the cantata, "The Living Redeemer."—Mrs. C. F. Epp, Corr.

—Deep Run Church, Bedminster, Pennsylvania: Plans are underway to again sing the oratorio, "The Holy City," on Sunday evening, May 14. Willis M. and Anna Mary Meyers and Harold and Reda Litzenberger were received as new members into our congregation. Arthur and Anna Mae Voth announce the birth of a daughter, Susan Elaine, on March 21. Four Pre-Easter messages were given by Brother Elmer Hess, of the Denver Church, Lancaster, Pennsylvania preceeding the spring communion on Palm Sunday. A sunrise service was held Easter Sunday morning.—Corr.

—First Church, Hillsboro, Kansas: On Palm Sunday twelve young people were baptized and received into the church. The Dorcas Sunday school class presented a new communion table to the church, which was dedicated with a prayer together with the new baptismal bowl, a gift from the Intermediate C.E. Recent guest speakers were P. K. Regier, Newton, and Don Smucker from the Seminary. On March 19, the Senior C.E. had the a cappella choir from Bethel College give us a concert in the high school auditorium. The Senior Mothers had Mrs. Crous from Bethel College, an exchange teacher from Germany, as a guest speaker at their Mission Society.—Corr.

—Newport Church, Newport, Washington: The Christian Endeavor had an interesting panel discussion on March 26. Mrs. Frank Hiebert was chairman. Rev. Schmidt showed slides on Christian home life, after which the following topics were discussed: personal evangelism by Lucille Hiebert, personal Bible Study by Henry Hiebert, personal devotions by Menno Woelk. There were also several musical numbers. On April 2 Mr. and Mrs. J. W. Baergen celebrated their golden wedding anniversary with about 150 people present to help them praise God for His safe keeping and care through all these years.—Mrs. H. D. Hiebert, Corr.

—First Church, Lehigh, Kansas: Baptism was held on Palm Sunday for seven daults. In the evening the C. E. showed the film, "The Way of Salvation." P. K. Regier, executive secretary of General Conference, conducted Holy Week services concluding Good Friday evening. Communion was observed Good Friday morning. Mr. and Mrs. P. F. Goertz celebrated their 45th wedding anniversary April 2 by having open house and a program at their home in Newton. The Mission Society cleared over $131 on their chicken and noodle dinner, all of which will go to missions. The Cemetery Committee has just finished improving the looks of our cemetery with a new cable fence and painted entrance.—Corr.

—Bethel Mission, Winnipeg, Manitoba: The Canadian Bible College presented an original program at the church depicting the Passion Week. One acted as narrator and other students portrayed the events of each day in songs, readings and drama. The beginning of each new day was marked by the lighting of tall candles placed at the side of the stage. The whole was very effective and appreciated by all. On March 26 the church choir under the direction of Bruno Epp, sang the cantata, "The Seven Last Words." It was the first time this work was presented in the church and the audience greatly enjoyed it.—Corr.

Into the Beyond

MRS. H. J. BRANDT, Goessel, Kansas, born January 22, 1884, a member of the Tabor Church, died March 15, 1950.

MRS. ANNA L. BAER, Summerfield, Illinois, born October 10, 1871, a member of the First Church died March 23, 1950.

MRS. JACOB A. REGIER, Home for the Aged, Goessel, Kansas, born October 2, 1870, a member of the Hebron Church, Buhler, Kansas, died March 21, 1950.

MRS. JACOB G. GRABER, Pretty Prairie, Kansas, born September 21, 1881, a member of the First Church, Pretty Prairie, died March 28, 1950.

MRS. ELIZABETH ROUPP, North Newton, Kansas, homemaker and cook at Bethel College Dining Hall, born May 8, 1889, a member of the First Church of Christian, Moundridge, died March 28, 1950.

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Saskatchewan Youth Shoulder Vigorous Program

by Helen Friesen

THE year 1949 is in the past. It has been a good year for the Mennonite Youth Society. God has blessed the work and it has grown. Problems there have been countless, but always has there been a Higher Hand to solve and to guide. Prayers have been answered above expectation. Yes, we as staff can only cry out with the Psalmist, "I will praise thee, O Lord, with my whole heart, I will show forth all thy marvellous works." (Psalm 9:1)

Retreats

One hundred twenty-seven registered at our Young People's retreat at Rosthern. We have had more in previous years, but this year a number of our people went to the Canadian Conference in B. C. and consequently we had less at the retreat. However in spite of this God's spirit was working. The call to missions was so clearly put before us that when an appeal for Daily Vacation Bible School workers came, the response was greater than expected. Not only were many willing to go and teach, but cars were also waiting to take the workers to their destinations.

We appreciated the services rendered by the retreat staff. Some of the workers were: P. P. Tschetter (Grace Bible Institute), Henry Wall (Canadian Mennonite Bible College), Mrs. W. C. Voth (China mission), John Thomas (Native of India), Kenneth Bauman (president of Y.P.U.) and others.

Our Children's retreat followed the Young People's tered. We had efficient and consecrated workers who made the way of salvation clear to the children. The "Grace Clarion-aires", a group of six young men from the Grace Bible Institute helped us a lot in this work and in the teaching of D.V.B.S.

After the Children's retreat at Rosthern, a few workers and the children from the Children's Home went to Pike Lake where another children's retreat was held. Forty children gathered here to hear the Lord's Word. Great blessings were reported.

A. V.S. Group at the Canadian Youth Farm

890

Daily Vacation Bible School

Fifty-eight workers were out in this branch of mission work. They served 45 schools. Many encouraging reports have come in from the workers.

It is the aim of the Youth Society to send workers first of all to the needier fields, as there are some places where children never get to a Sunday School.

Our D.V.B.S. work is 12 years old. In 1937 one worker went out to serve one school. Since then the work has grown steadily.

Voluntary Service

1949 was the third summer we had Voluntary Service workers on the Youth Farm. Three girls from the States and two from Alberta made up the unit. As in previous years the girls did good work. They helped in the Invalid Home and two of them also went to teach D.V.B.S.

Only one Saskatchewan worker was sent across the border this year. He was John E. Klassen from Laird, Sask. who went to Montana for eight weeks.

We believe that the Volunteer work, especially the exchange of workers is a most wonderful opportunity to draw the young people of the States and Canada closer together and make them realize more fully that they are all working toward the same goal.

Radio Broadcast

"Wings of the Morning" is heard every Sunday from 7:30-8:00 a.m. over CKBI, Prince Albert, Saskatchewan. The broadcast is sponsored by the Christian Endeavor Societies of Saskatchewan and so far the support has been most encouraging.

The broadcast gives our Mennonite young people an opportunity to witness and to make use of their talents. The aim of those in charge is to get as many C. E.'s to participate as possible.

Young People's Messenger

This is the first journal of its kind of the youth of the Canadian Conference. It is a comparatively new paper. Great blessings are expected once it is well established.

Mayfair Mission

We, as young people were happy to be of assistance in getting this mission started in Saskatoon in 1949. This work has encouraged us in our prayer life because we have seen how wonderfully God answers His children's pleas.

The church, which was moved to Saskatoon from Langham, about 30 miles from the city, is now the property of the Home Mission Board and Rev. J. J. Thiessen is in charge. During the summer months we expect that various Christian Endeavors will come to bring programs in the church.

Invalid Home

At present we have 45 patients in our Invalid Home, however there is accommodation for 50. The patients are of different nationalities and represent different denominations.

Services are held every Sunday morning. A minister, or a student from the Junior College or Bible School serves and very often special numbers are brought. Three times a week evening devotions are held with the patients. Different rooms are assigned to different members of the staff so that each room is served. Once a week the staff sings in the halls for the patients. In this way we try to build up the spiritual life of staff and patients alike.

Our monthly charge for board and room from the patients is $37.50, or $40.00 for single rooms.

We have 24 old age or blind pensioners. Some of the other patients pay for themselves or are supported by their relatives or by their home churches. The Canadian Conference "Armenkasse" helps support a few also.

The Invalid Home has a regular staff of 24 (ten girls and one man for patients, six girls for the kitchen, two for laundry, one for cleaning, two for mending, one secretary and one janitor).

The Lord has helped us financially most wonderfully this year. Many donations have come in. We have been able to repair some rooms, complete the much needed bathrooms and give the Home another coat of paint on the outside.

The payments of the patients cover food expenses and wages. However repair jobs and other extra expenses have to be covered by the donations that come in. We thank God for the support of many friends.

Children's Home

There are seven children in the Children's Home. Two of the children are supported by the Social Welfare. We have three refugee children who are not supported by anyone, but the donations have come in most wonderfully, so we cannot but help thank all those who remember this Home and above all our Heavenly Father who cares for His children.

Since the beginning of the new year Miss Koop, who worked in our Children's Home has left us to help her parents, who are not very well anymore. We are happy to announce however, that we have a couple for the Home now. May the Lord bless them in this work.

Farm

We farm four quarters of land at Rosthern and two quarters at Hepburn. The land at Hepburn has been given to us for use by a dear brother.

The main work that has been done this year is the enlarging of our "tabernacle" (machine shed) and the building of the $12,000 pasteurization plant. Some of the buildings have been repainted.

We have a large debt on the farm at present but we are placing our trust in Him, who helped us with the Invalid Home debt and who never fails. Let us therefore give thanks unto the Lord; for he is good: for his mercy endureth forever.

Comments by the Editor--

"The Unity of Reconciliation"

THE Psalmist says, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" If we are sober about becoming reconciled, we may also be serious about knowing what unity is.

One of the great thrills in youth work has been to observe a group of youth leaders at Council meeting. Coming from every district of the Conference, from the East and the West and from the North and the South—California and Pennsylvania and Saskatchewan and Ontario—these youth leaders meet for three or four days. They discuss their problem among themselves. They become acquainted with one another. And there grows out of the experience a sense of unity. It must be remembered, these youth leaders come from many different backgrounds and experiences. However, it is possible for them to know what unity in spirit, unity in purpose, and unity in the cause of Christ is.

We hear these days a great deal concerning our differences. We like to think we are different from others, we want to retain our individuality. And, in many ways, we are different. We are so because we are individuals and because we have our own experiences in life, we follow our own paths. Nevertheless, our many differences should not discourage our unity! We need to be reconciled to one another as to God even though we be different. And, Y.P.U. Council meetings prove that it is possible! It is possible to maintain our individuality and do so in unity of spirit recognizing our common Lord.

Ours is a ministry of reconciliation in these days. Men know enough of strife and deep felt differences. The great message they need to know is a message which reconciles them to God and to their fellow men. The Gospel is that unifying force.—E. L.

For a number of generations we have been attempting to hold onto Christian practices without possessing Christian beliefs. Christian behavior which is not supported by Christian faith is a wasting asset.—Arnold Toynbee

David Livingstone of Africa

VI Missionary Explorer [A Continuation]

[The story thus far: As a child, David Livingstone knew poverty. At the age of ten he began to work in a cotton factory. He was self-educated mainly. As a young man he answered the call to become a missionary and went out under the London Missionary Society to South Africa. There he met and married Robert Moffatt's daughter and went deep into Africa opening new fields. He met a great deal of opposition mainly from whites interested in the slave trade. He sought routes to the sea, both the Atlantic and Indian ocean outlets. He returned to England, famous, and went back to eastern Africa under a British government expedition. He is now seeking to establish English colonies and find trade routes to civilize the eastern area of Africa.]

THE slaves had been captured by a tribe called the Ajawa. Livingstone and Bishop Mackenzie visited the chief of this tribe to induce him to give up the slave trade. During the talk the missionaries were fired upon by some of the Ajawa, and in self-defence they fired back. For a few minutes there was a hot fight; but fortunately no one was injured on either side. Bishop Mackenzie later had other conflicts with natives who were taking slaves near the mission. Further difficulties arose from the fact none of the white missionaries knew the native language, and this was their first experience of living in Africa. However, the mission was carried on successfully for a year or more.

When Livingstone had asked for the new boat, the *Pioneer* he had also written to his friend, James Young, asking him to get a boat to be paid for with money Livingstone had received for writing his first book. He hoped that it could be bought for two thousand pounds, but it cost six thousand—almost all the money Livingstone had. He thought that if such a boat could be taken to Lake Nyasa it would hinder the slave trade and promote lawful commerce.

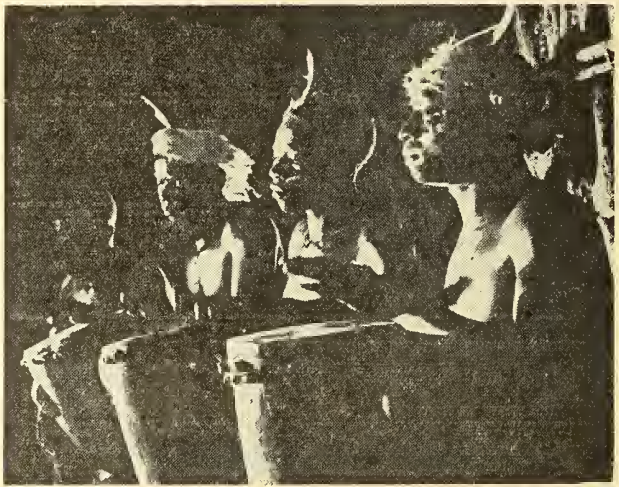
The Mission Has New Arrivals

Toward the close of 1862, while Livingstone was visiting the mission, word came that a British ship would soon arrive with additional workers for the mission, and the new boat. He hoped that his wife would also be on the ship. He, therefore, made arrangments to meet the bishop at the mouth of the River Ruo a tributary of the Shire, in January, 1863, and went down the Zambezi to meet the British ship.

The river was low and the *Pioneer* ran aground several times. They were delayed several weeks, and when they reached the mouth of the Zambezi the British ship was not in sight. They waited several weeks longer, not knowing what might have happened to the ship, but on the last day of January, 1863, the ship came in sight. They learned that it had been there earlier, but had left because of bad weather. Signals were passed between the *Pioneer* and the ship, telling that on board the ship were several missionaries, the new boat and Livingstone's wife. This exchange of signals Dr. Livingstone described as "the most interesting conversation I have engaged in for many a day."

Tragedy Meets the Mission

Among the new workers for the Universities Mission were two women, a sister of Bishop Mackenzie and Mrs. Burrup, wife of one of the men who had come nearly two years earlier. These women were naturally anxious to go at once to the mission, and Livingstone was concerned because the date was long past for the meeting with Bishop Mackenzie. So the parts of the new boat, called the *Lady Nyasa,* were put *aboard* the Pioneer and on February 10 they steamed off to meet Bishop Mackenzie. But the *Pioneer* was so heavily laden that she could not get over the sand bars in the river so they returned to Shupanga near the mouth of the Zambezi, intending to put the *Lady Nyasa* together and tow her up the river.



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This caused further delay; and finally the captain of the British ship went up the river in the ship's boat with the two women and the other new missionaries to meet Bishop Mackenzie. But in three weeks the party returned with the news that both Bishop Mackenzie and Mr. Burrup had died of fever. The sorrowing Miss Mackenzie and Mrs. Burrup decided to return to England. The party boarded the *Pioneer* once more and made the sad voyage to the ship. But the ship had left the coast because of bad weather, and there was a further delay before she returned. By the time the *Pioneer* returned to Shupanga the rainy season had set in, the most unhealthful of the year.

Mrs. Livingstone Dies

Then further tragedy struck. Mrs. Livingstone became ill with fever on April 21, grew steadily worse, and died on April 27, 1863. She was buried under a boabab tree at Shupanga.

In spite of heartbreak, Livingstone carried on. The *Lady Nyasa* was put together and launched. Further trips were made up the Rovuna, the Zambezi and the Shire. But trade and missionary effort were found to be greatly hindered, if not made impossible, by the slave trade. Before they could start the boat in the morning, Livingstone writes on one of their trips, they had to clear the paddles of corpses. "Wherever we took a walk, human skeletons were seen in every direction.

"The sight of this desert, but eighteen months ago a well-peopled valley, now literally strewn with human bones, . . . made us feel that unless the slave trade—that monster of iniquity which has so long brooded over Africa—is put down, lawful commerce cannot be established."

Expedition Recalled

It had been the hope of Livingstone to find that the Rovuna River flowed out of Lake Nyasa; but he found that this was not the case. In the Shire River, navigation was prevented by rapids. So Livingstone decided to take the *Lady Nyasa* apart at the foot of the rapids, build a road forty miles long around the rapids, carry the parts over this road, then put the *Lady Nyasa* together again and sail her to the lake. But before the road could be finished he received a message from England that the expedition had been recalled. It had cost more than had been anticipated, and the Portuguese Government was opposed to further exploration of territory which they considered theirs.

So the *Lady Nyasa* was put back together, and after further delays Livingstone dropped down the Zambezi to its month. There two British steamers took the *Pioneer* and the *Lady Nyasa* in tow and brought them to Mozambique, where the *Pioneer* was turned over to the British Navy.

Livingstone Sails to Bombay

Livingstone had hoped that the British Government would take over the *Lady Nyasa* and repay him what he had spent for the boat; but no offer of payment was made him. Then he tried to sell the boat in Zanzibar; but not receiving what he considered a fair offer, he decided to sail her to Bombay. His navigator, Mr. Rae, resigned, so Livingstone sailed the boat himself, with only three other Europeans and and nine natives aboard. He had only fourteen tons of coal, as the vessel was moved usually by sails when on the ocean. It was twenty-five hundred miles to Bombay, over an ocean which Livingstone had never before crossed. It took him forty-five days instead of the eighteen he had expected it to take.

After a pleasant stay in Bombay he took passage for England. To retire and rest? No. Even though he had already done more than it is given to most men to accomplish, he planned to do more. He was fifty-two years old, and weakened by repeated illnesses; but he had not put an end to the slave trade. He left the *Lady Nyasa* in Bombay, as though giving bond for his return.

Livingstone stayed in England only about a year (July, 1864, to August, 1865), during which time he wrote *Record of an Expedition to the Zambezi.* He was eager to return to Africa for there was much yet to be done for the people of that unhappy continent. But who would support him? He had spent most of the money he had earned; he had broken his connection with the London Missionary Society; and the government had recalled the expedition of which he had been the head.

(To be concluded)

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MY D. P. SCHOOL . . . Continued from page 252

marked, "Ukranian - English Beginners" or "Ukranian Advanced" or "Yugoslavian - English 8:00 - 11:00 - 13:00 - 17:00" . . . Farther down the hall to the right is the kindergarten. And here, gathered round one large table—a small children's UN, sit four and five year old Lithuanians, Polish, Latvians, and Yugoslavs, with the help of a German teacher cutting valentines and learning the songs of their future homeland. The walls of this room are especially interesting . . . birds painted on the walls sing "Oh say can you see," and everywhere are familiar large paintings of our nursery rhymes. To the older children who are learning to read, "Baa, Baa, Black Sheep" and "Mary Had a Little Lamb," so familiar to our children, are new and fascinating to Helga and Peter, Hans and Sergi.

The older children in the next room learn English rapidly. One never ceases to be amazed at how quickly they absorb the new words and phrases. In this room everything is marked with a sign—table, desk, door, window and so on. (See cover picture.) At Christmas the group sang all the familiar Christmas carols.

On Friday — Bible Stories

Friday is our day for Bible stories, which the children love. After telling the story of Baby Moses to the kindergarten, Hans immediately said, "Tell it again . . ." and Jakob, "Let's have it every day!"

The day ends . . . and the pupils return to their *lagers* their small rooms and perhaps spend more time learning a "leetle more English." At sundown, from the loudspeaker float the strains of "The Star Spangled Banner" and "America the Beautiful" while a group of future Americans, the Polish guards, stand in formation as the American flag is lowered against the blue, clear sky.

Our D.P. school . . . Anna, from Poland, Simun who has now received his visa, little Helga who speaks perfect English for her ten years, old white-haired Igor and little Gretchen, the tiniest of our pupils.

"Behold, I have set before thee an open door, and no man can shuit it."

The door has been opened, and there have been opportunities to witness for the Lord. May the "open door" challenge us to look for the command that is ours to live for Him whom we represent.

Beyond Our Own

DAMASCUS—An article making Islam the State religion of the Syrian Republic has been incorporated in the first draft of the proposed new constitution despite protests from Christian groups and progressive Moslems.—*Protestant Voice*

MEMBERS of the tiny Church of the Nazarene had a fine record last year giving an all-time high of $104.64 per person. More than $1,600-000 was received by the church during 1949 for its world missionary program.—*Presbyterian Life*

HANOVER—The number of Germans withdrawing from church membership has increased nearly 500 per cent since 1947 in the state of Lower Saxony, a state official disclosed. In 1949, he said, 13,453 withdrew from the church, compared with 6,037 withdrawals in 1948 and 2,496 in 1947. Most of the withdrawals were due to "material" reasons—indicating reluctance or inability to pay the church taxes required of church members. In Germany, if a person declares himself a member of any church, his church taxes are collected by state tax collectors along with his governmental taxes. Lower Saxony is mostly Protestant. —*Ch. Science Monitor*

THE BUREAU OF INTERNAL REVENUE indicates that illegal distilling increased by nearly one third in the fiscal year ending June 30, 1949. More available sugar, cheap cereals from farm surpluses and more repeal drinkers caused by well-nigh universal advertising of the drink custom are responsible.—*Watchman-Examiner*

Please enclose this label when writing.

IT IS REPORTED that Winston Churchill turned down an offer made by the Schenley liquor interests which would have paid him the highest price per broadcast in the history of radio. The distillers wanted the English statesman to make a fifteen-minute weekly commentary on world events, but he would not have it.—*Watchman-Examiner*

M.C.C. . . . (Continued from page 255)

struction and manual labor, for terms of three months or longer. Travel scholarships may be available to volunteers who otherwise could not enter this work.

Availability of sufficient volunteer help and the continuation of sufficient contributions will make it possible to maintain construction at the maximum rate as heretofore planned.

Applications are being received for staff members for this West Coast home for mental patients. It is planned that prospective staff members will be trained through assignment to Brook Lane Farm so that they can be available when the physical plant at Reedley is completed.

VOLUNTARY-SERVICE NOTES

Final plans are being made for M.C.C. Summer Service units; assignments of volunteers to specific units will begin in mid-April. Additional persons desiring to serve in this summer program should send application in immediately.

There is opportunity for one-year volunteers in several places—including Reedley hospital building program; Topeka hospital unit; Vineland, Ontario, hospital unit; National Training School for Boys, Washington, D. C.

Some individuals, unable to personally volunteer, help make it possible for others to do so. One couple, after serving for a year in V.S., has made offer to continue contact with the work by monthly contributions for an additional year. Some young people's groups likewise have volunteered to meet a regular quote for this work.

PALESTINE RELIEF MEETS NEED

The program of clothing distribution among Arab refugees in Palestine is reaching needy people, as is indicated by a letter of appreciation from one Khalil Mansour. "In the name of the ill fated Palestinian Refugees at Ain Eble Village, Tyre Dist., I beg to thank Mennonite Central Committee for the valuable efforts they have manifested in collecting and distributing fairly and orderly those clothes and commodities that are urgently needed and greatly appreciated by the refugees, especially as it was the first gift distributed in a just way and in good order."

Book Notes . . . . . .

1949 CULTURAL CONFERENCE MINUTES

THE printed proceedings for the seventh conference on Mennonite Educational and Cultural Problems are now available for distribution. The conference was held at Tabor College, Hillsboro, Kansas, on June 16 and 17, 1949.

The Cultural Conference sessions dealt with contemporary problems of wide general interest. Silas Hertzler of Goshen discussed the *pros* of the present parochial school movement, and Marvin Harder of Wichita, Kansas, discussed the disadvantages of the parochial system. A paper on the "Growth and Use of Tobacco Among Mennonites" by J. W. Fretz, and a paper on the "Problems of the Conscientious Objector in the Legal Practice" by Elvin Souder, were among those addresses vigorously discussed at the conference. John Umble presented a valuable paper on the "Factors Explaining the Disintegration of Mennonite Communities." This was the result of his many years of study of extinct Sunday schools and churches. Howard Kaufman presented "A Set of Standards for a Christian Community" and John H. Lohrentz presented a significant historical background of the Mennonite Brethren. G. W. Peters outlined the missionary interests and development among the Mennonite Brethren.

Addresses printed in these proceedings include six addresses on general college administrative aspects such as the "Board of Directors" by Arnold Funk; "The Organization of the President's Office," by Ernest Miller; "The Office of the Business Manager," by Harry E. Martens; "The Office of the Dean," by Chester Lehman; "The Work of the Dean of Women," by Viola Good; and "Organizing the Faculty for Instruction and Research," by J. S. Schultz. All of these individuals, represented different colleges and different phases of work.

These 14 addresses, over 200 pages, are attractively bound in paper covers for $1. They may be secured from J. W. Fretz of North Newton, Kansas.

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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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Victorious . . .

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. . . Years . . .

. . . with *Christ* in India

1900 -- Golden Jubilee --1950

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COVER

Probably most symbolic of our fifty years of missions in India is the Leper work. The tree marks the spot where P. A. Penner (right) built a hut many years ago for the first lepers who came to him for help. The church with hundreds of lepers who worship there symbolizes a ministry of evangelism, healing, and teaching to people who were cast out of their Hindu temples.

The Mennonite

Acting Editor, Jacob J. Enz.

Associate Editors: Lester Hostetler, Don E. Smucker, W. F. Unruh, David C. Wedel. Contributing Editors: Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, H. L. Hartzler, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannabecker, Paul Roth, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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Of Your Pen Acquaintance

HAROLD RATZLAFF ("How Shall They Believe"), on furlough from India, is a native of Meno, Oklahoma. The Ratzlaffs plan to return to India this summer.

HERBERT E. DESTER ("Christ's Compelling Compassion"), Jagdeeshpur, India serves as medical missionary; he is a native of Deer Creek, Oklahoma.

ORLANDO A. WALTNER ("Where Lepers Live Again"), who just returned to India, will work at the Jagdeeshpur station. He is a native of Freeman, South Dakota.

S. T. MOYER ("*Chhattisgarh*—Building the Native Church"), is serving at Jagdeeshpur, India; he is a native of Souderton, Pennsylvania.

HELEN NICKEL ("Common Subjects — Uncommon Motivation"), serves at Jagdeeshpur, India; she is a native of Mountain Lake, Minnesota.

JOHN THIESSEN ("Teaching the Whole Man"), is at present on furlough from India. He is a native of Inman, Kansas.

WALTER GERING ("Book Notes"), Moundridge, Kansas, will begin his ministry at Bethel Church, Mountain Lake, Minn. He is a member of the Conference program committee, as the Business Committee.

ANNOUNCEMENTS

Our Western District Conference has set aside Sunday, May 7, as Deaconess Sunday. Deaconess work is one branch of the conference which needs reviving. May we ask you to devote this Sunday in special remembrance of this work in prayer, that God may give vision and new stimulus, and bless and prosper this work for the furtherance of His kingdom.

There is much work to be done among the needy, the sick, the invalids, the aged, and the poor. Young women in good health whom the love of Christ constraineth to give all are urgently needed to fill vacancies in various places.

We appeal to you for support with prayers and especially for new interest in reviving this work which God called our forefathers to begin. May He now lay it upon your heart to find ways and means to carry it on to His glory and for relief of the needy.

Sister Theodosia Harms
Secretary, Deaconess Committee
Western District Conference

Of Things to Come

APRIL

April 27-30, Middle District Conference. First Church, Wadsworth, Ohio.

MAY

May 1, Eastern District Leadership School, Zion Church, Souderton, Pa., at 7:30 P.M.
May 4-7, Eastern District Conference, Hereford Church, Bally, Pennsylvania.
May 7, Deaconess Sunday, Western District Conference.
May 7, 1950, Mennonite Song Festival, Memorial Hall, North Newton, Kansas. 2:30 and 8:00 P. M.
May 7, Hymn Festival of the five northern Indiana churches at the Topeka Church, Topeka, Indiana
May 8, Eastern District Leadership School, Zion Church, Souderton, Pa., at 7:30 P.M.
May 15, Eastern District Leadership School, Zion Church, Souderton, Pa., at 7:30 P.M.
May 28, 1950, Pentecost.
May 28, Mennonite Biblical Seminary Commencement, Conrad Bergendoff, president, Augustana College and Theological Seminary, Rock Island, Illinois, speaker.
May 28, Baccalaureate service for Freeman Junior College. Russell Mast, pastor of the Salem-Zion Church, speaker.
May 30, Bethel College, Commencement, 10:00 A.M. D. D. Eitzen, speaker.

JUNE

June 1, Commencement, Freeman Junior College, with E. W. Harrington, Dean of University of South Dakota, speaker.
June 5, Bluffton College, Fiftieth Annual Commencement, D. Elton Trueblood, speaker.
June 10-14, Northern District Conference, at the Gospel Church, Mountain Lake, Minnesota.
June 14-18, Pacific District Conference, Dallas, Oregon. Officers meeting, 14th; workers conference, 15th; conference proper, evening of 15th
June 19-25, Middle-Central Districts Junior and Senior Retreats at Camp Mack, Milford, Ind.
June 22, Canadian Mennonite Bible College, Commencement, 10:00 A. M.

JULY

July 1-5, tentative dates for the Canadian District Conference Sessions. the Rosenort Church at Rosthern. Saskatchewan.

AUGUST

August 4-7, Central District Conference, Calvary Church, Washington, Illinois.
August 18-23, General Conference Young People's Workshop.
August 18-23, General Conference Minister's Retreat.
August 23-30, 1950. General Conference Sessions, Freeman, South Dakota.
December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

APPRECIATION

W. F. UNRUH AND ANNA ISAAC were responsible for collecting the material found in this India Jubilee Issue of the THE MENNONITE. Both are former missionaries to India.

IN A COMING ISSUE

"If Your Church Is Buying an Organ . . ." by Orlando Schmidt, student at the Union Seminary School of Sacred Music, New York will discuss the features and disadvantages of both pipe and electronic organs.

Editorials

IF RELIGION SAVES, it is pointless to take the Gospel to India. India is probably one of the most religious nations on earth. They may be likened to the Athenians of Paul's day who lifted an altar to the "unknown god" so that they would not slight any of the gods. It is strange that some would even place such a religious perspective, that tries to take the good of all religions, on a level higher than what they term the "exclusiveness of Christianity." Ghandi, a Hindu, has been admired by many both in and out of Hinduism because he refused to become a member of an "exclusive" faith like Christianity, choosing rather to remain in an "inclusive" faith and not breaking his contact with his Hindu brethren. It is held that this would make for brotherhood and unity rather than division and strife which results from a clear statement of the finality of the revelation of God in our Lord Jesus Christ. If that were true we would need to re-examine our faith, much less try to take it to India.

But such a point of view ignores that which is basic in the Gospel of Christ—that God in Christ spoke decisively and conclusively to the whole world. The essence of the gospel is the Deity of Christ. The revelation of God as seen in Jesus Christ is the perennial basis of judgment for every religion including Christianity itself. Christianity, or man's expression of his faith in Christ, must take its place among the human institutions of the world and be constantly judged in the light of the revelation of God through our Lord Jesus Christ. While it is true that Christianity is the expression of man's response to the revelation of God and thus would be different from other religions, it however remains that the human element in setting up institutions, theologies, and ethics makes it in some measure inescapably similar to other religions.

But God who became flesh in Jesus Christ who in turn died and rose again is the essence of the Gospel irrespective of how man may express it. God's work that created man's response (which we have termed "Christianity") is absolute; otherwise we have no basis of judgment.*

If this is true then nothing can be more important than fulfilling the great commission to preach this gospel and teach Christ's way of life in non-Christian as well as Christian lands. To have churches, schools, hospitals, and retreats or other institutions is no guarantee that this Way is being presented unless there is a constant re-evaluation of the objectives of those institutions in the light of the full revelation of God in Christ. Furthermore, we will not feel that such a situation is destructively exclusive. For, as Christians, we believe that all truth, all righteousness and judgment, all true beauty, and all true love have their source in God, the God and Father of our Lord Jesus Christ in whom "dwelleth all the fullness of the Godhead bodily." Such a message speaks of inclusiveness rather than exclusiveness. It excludes only those things which are basically alien to our life under God anyway. If then there is any truth, any beauty, any love, any righteousness and judgment in any other religion, it would seem that when such a person who is a member of such a faith hears a true presentation of the gospel, he will recognize the God of our Lord Jesus Christ as the source of that truth, beauty, love, or righteousness and be faced squarely with the decision of accepting or rejecting Him who is the source of all. Thus having God's gospel, we have an inescapable obligation to the whole world. For in the true God alone is life; outside there is only eternal death.

SOMETIMES, however, members of others faiths do not recognize Him, Whom all the world must ultimately bow to, in the preaching and life of ministers and Christian missionaries. This was probably the case with Ghandi; segregation in mission work in Africa, where he spent some of his earlier years, was a major factor in his refusal to become a Christian. It was a case of man's works speaking louder than his words. We may quote scripture from start to finish in our testimonies and our preaching; but if our life does not measure up, the world will never be convinced by our hypocrisy. God will have to wait for cleaner vessels.

SOME PEOPLE in the homeland often find it difficult to understand why missionaries are sometimes half-apologetic about medical work, educational work, relief work, or any other type of work on the mission field outside of direct preaching. Perhaps these missionaries sense the presence of those who feel that the preaching situation is the only one in which the Holy Spirit is really operative. It is true that the non-preaching techniques can only be unfruitful without people who are the kind of sensitive and yielded Christians that can follow through in a given situation knowing the precise point at which an individual may be most susceptible to a personal witness. On the other hand one really wonders how it would be possible to present a Christ who healed, fed, taught, and helped, thus expressing the nature of the God who sent Him,—we wonder how it would be possible to preach such a Christ fully without ourselves doing those very things. What else can it mean when we say we are to be like Him? Just as these various ministries opened the way for Christ in presenting the gospel, so we should have no reason to apologize for schools, hospitals, relief work, which are administered by Christians concerned about winning others. One of the most striking statements in this whole Jubilee Issue is found on page 284: "*All mission work, be it medical, educational, or any other type of institutional work is done with one ultimate purpose in mind, namely to show people the Christian way and to create a situation which would be conducive to a personal encounter with Christ on the part of anyone who might not know Him.*"

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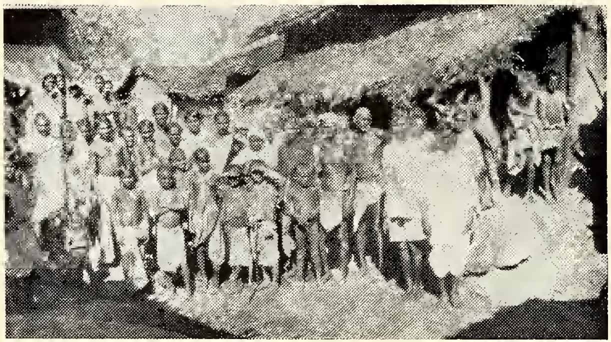
*To the modern mind that evades absolutes this probably is not very comforting. But ultimately our choice is not between absolute or relativism; it is rather the kind of absolute we choose. For relativism has created for itself an absolutism of change; and, agnosticism, and atheism and skepticism while seeking to avoid a cocksure attitude about possession of truth really fall into a similar kind of pride. They merely exchange the statement, "I've been everywhere, and seen everything and therefore know this is true," for, "I've been everywhere and seen everything and know this can't be true or that we can't be sure about it."

How Shall Th

by Harold Ratzlaff

Four Tents and Supplies for Evangelistic Work Taken by Buffalo Cart



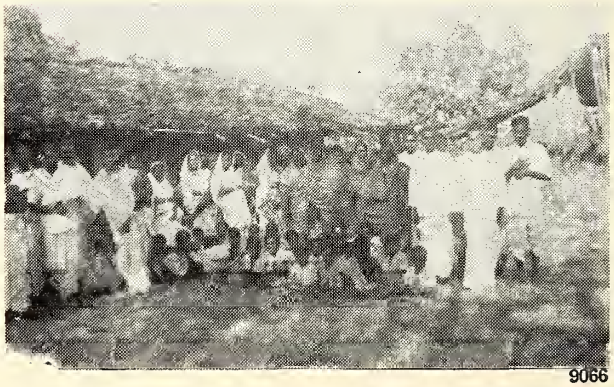
Bible School Students of India with a Group of Villagers They Taught

The Sowers . . . The Field . . .

Baptismal Service on edge of Village in India, Harold Ratzlaff Officiating

. . . The First Fruits . . .

PHALSABHARI



SAVITRAPUR

EVANGELISTIC WORK" is a phrase which can be used in talking about nearly every phase of work carried on in the mission field. All mission work, be it medical, educational, or any other type of institutional work is done with one ultimate purpose in mind, namely to show people the Christian Way and to create a situation which would be conducive to a personal encounter with Christ on the part of any one who might not know Him.

In this article we are thinking especially about the efforts which are made in the villages to present the gospel of Christ to the people by word of mouth, by means of pictures, and by the printed page. This work is commonly referred to as evangelistic work.

The gospel of Christ is carried to the people right in the villages where they live. This is done by a staff of people who are called evangelistic workers. Most of these people live out in the district. That is to say, each evangelistic worker has his home in a village and spends all of his working time at the task of presenting the Evangel to the people who live in his village and in the surrounding villages. Thus we might call them rural or village preachers.

Resident Evangelists for Permanent Witness

The homes of such preachers are in villages which are located anywhere from five to thirty miles from the mission station. Thus they not only come to the non-Christian people as messengers of the Gospel, but they actually live right in the midst of the people and generally speaking, on the same level as the average villager. Hence, in their family life, they actually demonstrate—imperfectly as ever it may be—the Chris-

lieve

. Except We Preach?

tian way of life which they present in the market place or wherever opportunity affords. This, of course, is a year-round program of evangelism and as such constitutes a persistent, continual presentation of the Gospel of Christ.

Traveling Evangelists for Intensive Work

Besides having preachers stationed out in the villages of the mission area, a seasonal campaign is carried on in January, February, and March of each year. This is known as "the touring season." During this campaign we live in tents close by the villages in which we carry on a concerted and intensive effort of preaching, teaching, singing, and portraying the gospel of Christ.

There is another aspect to the evangelistic work on the mission field; that is the task of nurturing those who have become Christians. The 1949 report shows a church membership of 3,566 Christians and 2,319 children on the mission field in India. The spiritual welfare of these people must be provided for; that, too, becomes the task of the evangelistic workers of the mission.

This work has gone on now for nearly 50 years. Truly God has honored the consecration and blessed the efforts and sacrifices which our church has poured into the mission field in India. By His grace the church has taken root in Indian soil. This is something we can be truly grateful for and at the same time, we can continue to give ourselves to the work of driving the roots of the church ever deeper and deeper into Indian soil, until, in complete certainty, we shall finally be able to say, "The Church is in India to stay."

KORBA

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JAGDEESHPUR

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MAHAUDI

. . . Young Congregations . . .

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. . . Station Churches . . .

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. . . Except We Heal?

Christ's Con

A Lad Leads a Blind Man

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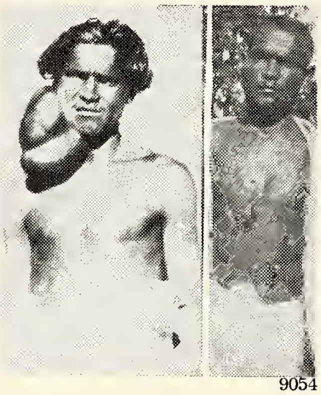
Before and After



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9055

Y. Kumar, of Mission Hospital in India, Giving Light Ray Treatments

I was sick . . .

WHEN He saw the multitude He was moved with compassion on them." Mt. 9:36. Seeing the multitudes as we do at the bazaar, at the Hindu festival, or at a railway station, one is moved with compassion. Seeing the multitudes at our hospitals one cannot but sympathize for them; and, if that compassion is backed by Christian love, it will lead to action. You will do something about it.

Recently, when we returned from vacation, we found the usual representatives of human suffering. In one ward was a girl with her jaw broken at two places, as well as the arm, right thigh, and the left knee crushed and mangled. Across the hall from her was a woman with her back broken; farther on there was another girl with a serious knee injury. These were not automobile accidents, but all had fallen from trees, a very frequent accident.

In one ward a blind patient was awaiting the verdict. As is often the case, we could do nothing for him. There were several cases of trachoma—a serious eye condition often causing blindness.

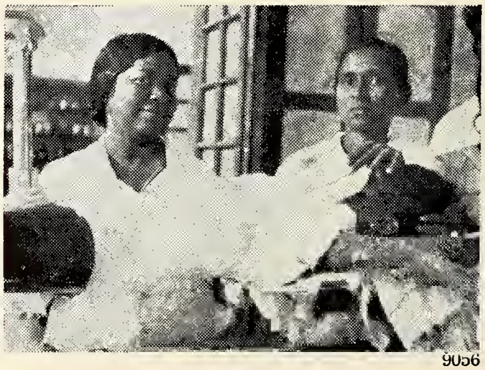
Our Cases, A Mere Fraction

In the paragraph above I mention, "Representatives of human suffering." As I see these patients in the hospital I know they are a mere fraction of those in the villages who should be having hospital treatment. I have spent some time in the villages of India. I have slept there, I have eaten there. I have "sat where they sat." One is appalled at the havoc brought about by malaria alone. Sometimes whole families are incapacitated by it. Many children are weak and listless because of malaria, hookworm, or other diseases so prevalent here.

India's Great Medical Need

After twenty years in India one of my chief regrets

BELOW: Dr. Shanti Banwar Applying a Cast with Nurse Ashin Assisting



9056

g Compassion

by H. E. Dester

is that we have been so busy taking care of the sick that we had little time for preventive medicine. Muir, a physician who had done a great deal for medicine in India, and especially for lepers, said that one great field of opportunity open to medical missions was that of preventive medicine. For this type of work, as well as for health propaganda, we should have a full-time nurse and compounder, as well as another doctor to give part of his time to this work.

In the field of medicine as well as in others, much pioneering work has been done by missions. Up until the early part of the last war, 80 per cent of all nurses were trained in mission institutions. Practically no text books were available for teaching. Preparing text books for nurses and compounders, financing their printing, and training personnel has been no small task. In Champa our mission has usually maintained a nurse's school and sometimes a class of compounders has also been in training.

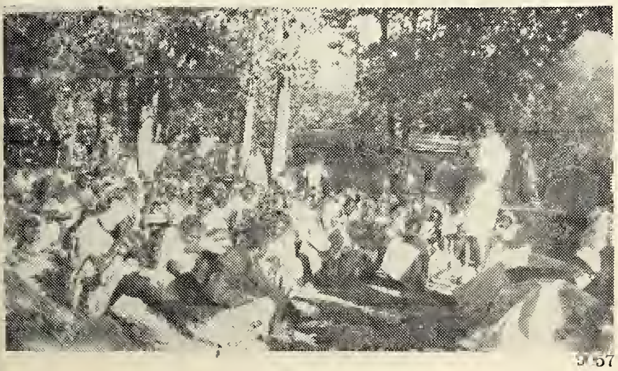
"Great Works"—A Promise Fulfilled

One must approach these words of Christ with fear and trembling, and with awe. Christ said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Have we as a church done such works? Have we had such faith? Many thousands have received their sight, the sick have been healed, and the lepers cleansed.

The child with sore eyes, greatly in danger of becoming blind; the newly born infant, the future citizen; the many mothers without medical aid; all these are among the "Least of these" for whom the Master was concerned and for whom he had compassion.

Many parents have come to our hospitals because of the illness of a child. Our hope and prayer is that many may be led to know our Saviour because of the leading of a child. And Scripture again is being fulfilled.

BELOW: Some Patients and Relatives Attending Morning Devotional Services at Mission Hospital Under Trees



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Ford Touring on Trip from Mission Hospital to Villages
TOP: Crowd on Arrival; BOTTOM: Orderly Diagnoses

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Sewa Bhawan or "House of Service"—The Mission Hospital at Jagdeeshpur

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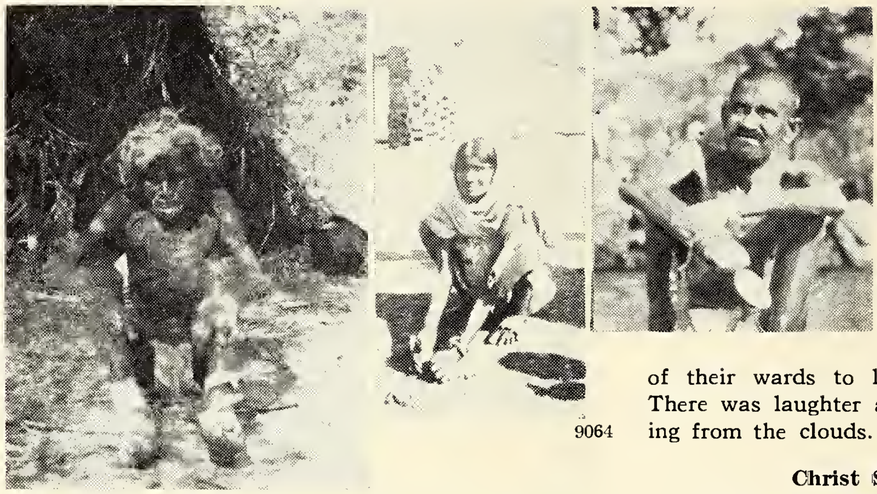
Mission Hospital at Champa, India

. . . And Ye Visited Me

This Need Spelled out the Call..

Lepers in India; one, without a hand, strapped a spoon to wrist



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Wh

by O. A. Waltner

IT WAS a cool afternoon during the monsoon of 1944 when a formation of high flying planes came directly over a group of lepers squatting among the small, crudely constructed bamboo and mud huts they had erected under trees. The low droning noise of the planes was scarcely heard by the lepers. None raised his face to scan the skies for a glimpse of the silver birds. None raised his voice to speak of the planes that were occasionally lost to view as they flew into great white clouds. This group of people seemed to be wholly unconscious of the men riding the skies.

But just a few hundred feet to the north of this motley crowd of leper beggers was another group considerably larger. This group dressed in clean clothes was moving about among large, well-constructed buildings made of brick, lime, and cement. This wasn't a quiet group indifferent to the planes winging their way almost directly overhead. These lepers shouted and clapped their hands. They eagerly pointed out the planes to others who came running out of their wards to learn what the noise was about. There was laughter as eyes spotted the planes emerging from the clouds.

A tree over the spot where P. A. Penner (shown on picture) began the Champa Leper work. (On the back of the picture from which cut is made was Penner's own words: Here is where our simple hut stood when I began leper work.)

9075

Christ Spells the Difference

The two groups of lepers responded differently and the reason for it was given by a leper himself when he said, "It makes a difference where you are." The leper was right—it does make a difference where the leper is, outside or inside a Christian leprosarium. Even from its beginning, P. A. and Mrs. Penner sought to make the Bethesda Leprosy Hospital and Homes a place where the loving and ministering spirit of Christ would spell that difference. Leprosy was regarded a disease and not a curse sent by the gods. Up-to-date medical treatment and surgery was made available to every leper patient. There was every endeavour to create opportunity for Christ to stretch forth His hand to heal the leper instead of consigning him to a life of pain and agony brought on by a horrible disease. Nor was the leper to remain in intellectual darkness. Adult literacy classes and the primary school opened new horizons to untrained minds. Patients who were illiterate upon admission into the leprosarium learned to read books and the Bible before they were dismissed with "Disease-arrested Certificates." And through a program of physical therapy, the patient came to understand that he who was rejected by India's people

Formal Opening of Bethesda Leprosy Hospital at Champa with the late Ferd Isaac Reading the History of the Institution on the Steps of Dispensary. Also seen on picture are Banwar, Wiens and Bauman.

9063

pers Live Again

and for whom he was of no value was in truth after all still a person who could through honest labor make a contribution of positive good to society.

To Lepers — Temples Close, Church Opens

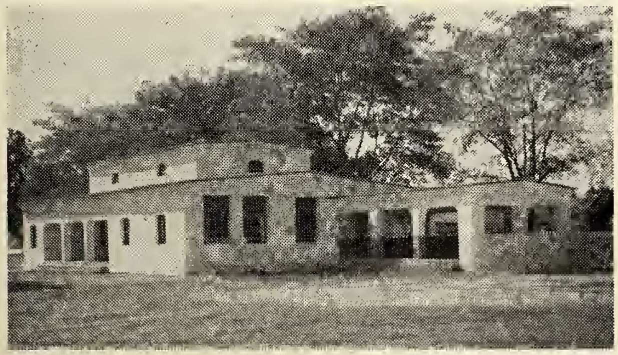
To the leper the temples of India are closed—the worship of the gods is denied him, for ultimately he will be destroyed by the gods. Thus teaches Hinduism. But the founders of the Bethesda Leprosy Hospital and Homes taught otherwise. They said that lepers also can be possessors of eternal life, if they but believe on Jesus Christ as Saviour and Lord. This ministry of service and teaching spelled the difference, so that in their afflictions, lepers actually began to live again when they came into the leprosarium.

Today A. E. and Mrs. Jantzen in superintending this fine institution seek to increase the efficiency of this home so that life in all its phases will be more abundant for the patients. H. R. Bauman, our missionary doctor supervising the medical program, and Eva Pauls in directing the nursing program, seek to bring physical and spiritual health to the sick. Willard Unruh assists in programs of building and expansion.

Even in Affliction They Serve

To be different by being a better Christian leprosarium—that is the goal of the Bethesda Leprosy Hospital and Homes. Such an institution doesn't just happen. It is the result of much planning and constant labour. It can only be a reality as the people in the home churches are faithful in prayer, as they send consecrated and trained workers to help, and as they give of their possessions to help make this a place where people whom the world rejects will again rise from apathy and hopelessness to action and assurance that even in affliction they can serve God as He establishes His Kingdom on earth.

Leprosy Dispensary at Bethesda Hospital, Champa, India



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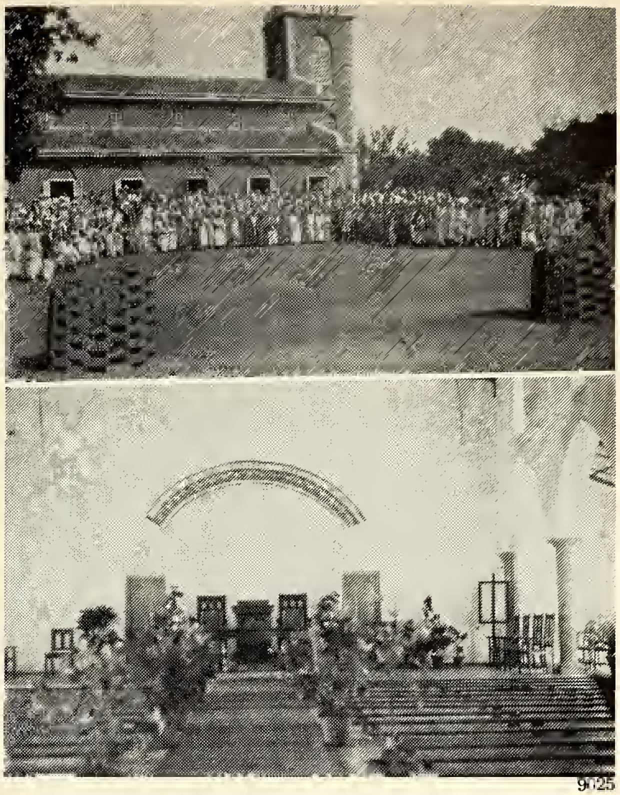

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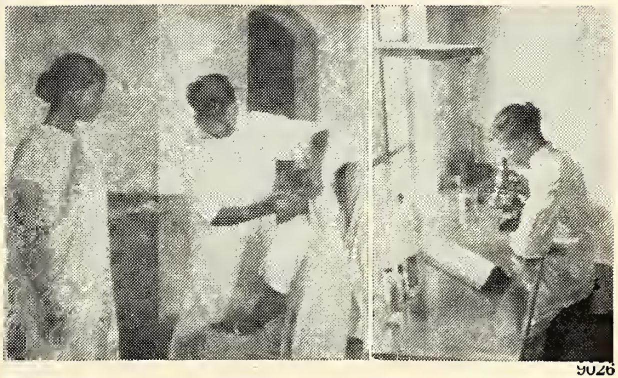
Exterior and Interior of Bethesda Leper Church



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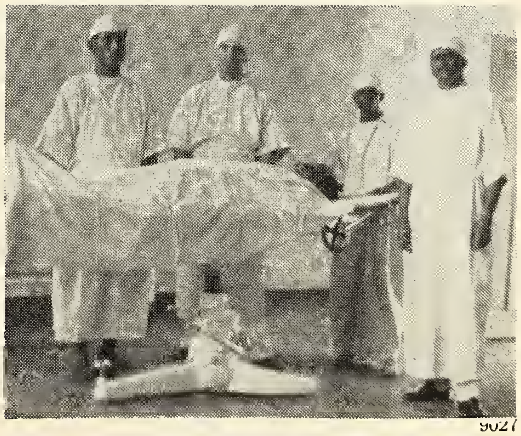
Examination and Analysis—Two Steps in Diagnosis at the Bethesda Leper Home Clinic at Champa



9027

In the Operating Theater at Bethesda Leper Hospital with H. R. Bauman in Charge

. . *Consecrated Christians and Institutions Spelled Out the Answer*

9030

The Janjgir, India Church which housed the Bible School for many years. Three graduates hold banner.

9029

First Graduating Class of Janjgir, India Bible School. Two of the Men are now Pastors of Churches, Three are Evangelists, and the Women serve as Bible women.

9032

Saved . . .

. . . Except We Teach

Chhattisgarh --Buil

THE story of the Bible is the story of God's dealing with His people through the instrumentality of leaders. Whether one looks from Moses to Malachi or from John the Baptist to John on Patmos, he finds that God has accomplished His work through carefully chosen well prepared human agents.

The Gospel of John opens with evangelism—Christ calling disciples. It closes with a nurture program, "Feed My Sheep . . . My Lambs." Evangelism may be the initial work of missions, but the preparing of workers is an urgent imperative, following hard on the heels of evangelism. Someone, somewhere, must prepare a leadership for the growing church. Our work in India has been blessed during the last two decades by a stream of workers who have gone forth from our own Bible School, now bearing the name of the Chhattisgarh Bible Training School.

The Shepherd Pattern

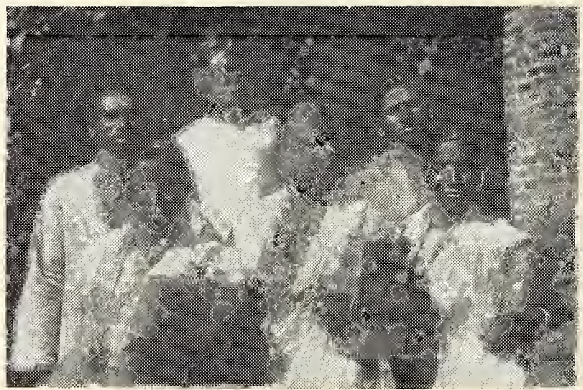
A measuring rod for the type of worker needed is found in John 10. The shepherd goes before and the sheep hear his voice. The leader must not be too far ahead of the sheep, lest the sheep cannot follow. If the church is amongst primitive folk, the leader must be slightly ahead of the sheep. If the church is amongst a highly advanced folk, the leader must be slightly in advance of such. The church in India recognizes a ministry on a four-fold level: the volunteer lay leader in the village; the village evangelist and pastor; the central church pastor; and, the supervising minister. Our Bible School has been called into existence to prepare the village evangelist and pastor.

Geared to the Need

I know you would be greatly encouraged if you could see the school in progress. Each day the program opens with a chapel service. Then the group divides in two or three sections following separate courses of study. The less advanced wives of village pastors

LEFT: Three Girl students, Janjgir, India Bible School

BELOW: A Recent Class of Graduates, Janjgir Bible School, India.



9031

by S. T. Moyer

he Native Church

have a program of their own, which is at their level. The more advanced women and young men constitute the next group. A third group is the specially prepared student. Thus a course of study covering the Bible from Genesis to Revelation, including church history, psychology, teaching principles, the Hindi language, church administration, sermonizing, health and hygiene, constitute the formal class room subjects.

Learning by Doing

Much emphasis has been placed upon the life-situation—learning by doing. When special religious festivals are held in the neighborhood, special campaigns are put on for the selling of literature. One or two months each year are spent in tenting out in the villages, doing evangelistic work—learning by doing. During the residential study, every opportunity is given for experience in Sunday School Teaching, in C. E. work, while advanced students do pastoral work in nearby villages. Gardening, with individual gardens for each one, ending in a competitive exhibition at the end of the season, have been conducive to health and self-support.

Shaping the Lives of Hundreds

If the work of the Lord centers around His chosen, well-prepared agent, empowered by His Holy Spirit, so too does history reveal this same principle in the institution. It owes its existence and continued history to servants directed of the Lord. When W. F. Unruh came to India in 1928, this was the great burden upon his soul. This soul passion and burden fructified in the starting of the school. Miss M. R. Burkhalter, S. T. and Mrs. Moyer, J. R. and Mrs. Duerksen, all have in turn carried this heavenly burden. Their efforts have been splendidly supported by able India fellow-workers, including M. R. Asna in the early days, J. Walters for a long period during the more recent years, and at present by Puran Banwar. This team of Indian and foreign workers has helped shape the lives of hundreds, during the twenty years that the school has been in existence.

Inter-Church Impact

Four other missions in the area have regularly supported the school by sending students. But it is our own young men and young women who are now sent out, from evangelist Budhu Singh at Khatghora on the north, to pastor T. N. Paul, at Kodopali 100 miles on the south, whom we prize as product of the school. Teachers in village mission schools, evangelists on the front line of advance, pastors of large village circuits and churches, wives of pastors and evangelists, Bible Women—all have received their preparation for their life work in this school located at Janjgir. A number of new buildings, the money for which was especially raised by the efforts of Miss M. R. Burkhalter, have been recently added to the school plant.

Camp of Bible School Students Showing Tents, Auto, and cart

Janjgir Bible School Students Gathered for a Preparatory Retreat before beginning Bible teaching in village of India.

A Bible School Student Teaching in the Home of a Village Owner

. . . To Tell Others

Teaching Co
W

9036
A Village Primary School in India—Bell is Disc at Left.

TEACHING envelopes the other acts mentioned by Jesus Christ in the Great Commission. Our Mission in India from its origin recognized that teaching must be begun and continuously sustained.

Expansion

Each little primary school can be a pool of bright Christian influence in a drab, illiterate, backward community. The missionaries first gathered in orphan and homeless children and opened simple schools. Soon the little children of adult newly-baptized Christians were included in the enrollment. Later there was a much wider outreach. Especially boys from non-Christian homes began to attend the schools on mission compounds. With no compulsion from Government to serve as a goad, it was a step forward when girls began to attend. Now at the older stations we feel assured that the Mission is offering opportunity for primary education to all children from Christian homes. With education through the fourth grade this should make them grow up to be literate citizens. This is not yet true of the southern part of the field. In spite of the fact that Jagdeeshpur has a large local school, and that fourteen rural schools and some "short-term" schools emanate from this station, there are still children living in some of the one-hundred-twenty villages, in which there are

9037
Learning to be Helpful in a Primary School in India

9038
Village Primary-school Teacher and His Little Flock

9040
Young Christian Widow and Three Children whom She Sends to Village Primary School

In as much as ye did it to one . . .

Subjects
common Motivation

len Nickel

Christians, who do not or cannot attend any primary school. This is a mighty challenge to expand and improve educational conditions. For the sake of a stronger church with educated leaders and Bible-reading congregations, we should again see Christ setting a little child in the midst of a circle of adults and saying, "Of such is the Kingdom of Heaven."

Coeducation

"Why educate my girl?" In the six years that Miss Funk lived in Janjgir (1906-12) she no doubt often patiently and truthfully gave valid reasons to prove that it is worthwhile to educate the bright-eyed daughters of Indian fathers.

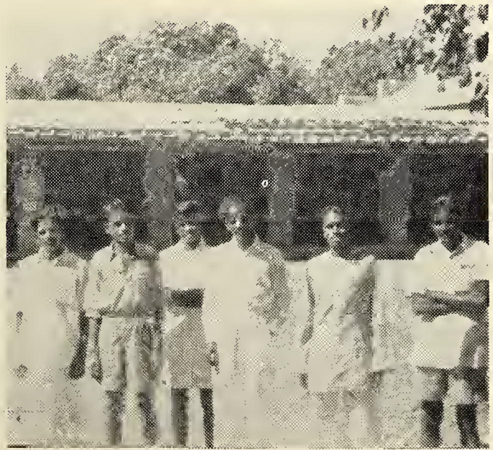
At the time of the dedication of the Funk Memorial school building, in 1929, Martha Burkhalter said, "The day will soon be here when this will house a complete middle school. Even boys will study together with girls in these very classrooms."

In 1947 John Thiessen had to decide whether he would admit girls as well as boys to Janzen Memorial high school, Jagdeeshpur.

And in 1949 Miss Nickel sent a hurried answer to the note which a harried rural pastor had delivered by a runner—"May I admit twenty instead of fifteen children to the rural boarding house for this school year? Does it matter whether girls outnumber boys by

(Continued to page 296)

High School Boys



9043

9044

Gateway to Annie-Funk-Memorial Girl's Boarding School in Janjgir.

9042

Girls Boarding High School, Jagdeeshpur

9041

High School Girls

BELOW: Girls Middle School (4-8 grades) Janjgir.

9045

. . . of the least of these,
ye did it unto me.

8114

Teaching t

THE INDUSTRIAL AND AGRICUL

b

IN MY travels among our churches the question is sometimes asked: "Have you not gone to India to preach the Gospel? And now you report about school work, and industrial and agricultural work." My reply is always that preaching the Gospel—making Jesus Christ known, has been, and is, and shall ever be basic in all our mission work. And thank God, this basic work of preaching has born fruit; men and women have accepted Christ; and many more are continuing to come. These believers form Christian homes. Children are born. The children grow up. And Christian parents say that they want their children to go to school. A certain percentage of Christian parents have the chance to send their children to government schools. Many parents have no such chance, because government schools are still comparatively few in number. But even if there is opportunity, parents say they wish their children to go to a school where there is Christian nurture. This, of course, is not found in government schools. So parents rightly demand Christian schools.

But what kind of Christian schools should the young churches of India have? Prior to 1932 all our schools were strictly literary schools. The Scriptures were taught, together with the regular school subjects. Practically no attempt was made at anything where the hands were used. There children went home for vacation, or to stay home after the course was finished without having learned how to work. They had gathered some literary knowledge. But at home life was very practical. The constant struggle for daily bread is very real in the average Christian home. But these children with literary equipment had unconsciously been weaned away from physical and practical work. They were not happy in helping their parents, or themselves in earning their living by physical work. So both parents and children were unhappy.

9046

LEFT: Young Men Tramping Down a Foundation to an Improvised Song

Boys and Girls Make Own Clothes

Ever since 1932 we have in humble and simple ways tried to help the boys and girls of our Christian homes and orphanages to get a type of education which has a fairly large range of practical usefulness. We started with simple woodwork, which grew into carpentry work; such useful articles as benches, school desks, chairs, stools, boxes, shelves, etc. are being made. Since a goodly number of parents of our school children do weaving as a cottage industry, we began to teach weaving in our schools. Through the years many thousands of yards of simple rough cloth have been woven by our school children. Weaving naturally was followed by sewing. So boys and girls learn to make their own shirts, pants, and dresses. This needle work is further

BELOW: School Girls Sewing in India

Whether therefore ye eat, or drink, or whatsoever ye do,

hole Man

K IN OUR SCHOOLS IN INDIA

sen

9048

Class Displaying Hand Work at India School

supplemented, especially among the girls, with crocheting, knitting, tatting and the like. Young mothers who have been students in our schools, now make the necessary clothes for their family; and the neat dresses and frocks one sees on the babies, tell the story that the practical learning in school was not wasted time.

As occasion demanded and as it was found possible, such industrial work as smithy, simple mechanics and repair work, brick making, paper making, and book binding, was carried on. At present, the above industries, plus printing are done. The printing work was started in 1941; the chief production is leaflets for distribution and some material for use in the schools. The purpose of teaching the rudiments of printing is to introduce the students to a very rapidly growing industry in India; the Indian press today is producing a printed page which is as a whole, not in line with Christian principles. Hence the church in India must have a Christian press.

The Farm Was Brought to School

Besides the above industries another very important one has been developed since 1932, and that is agriculture. Our school children all come from rural homes. Parents are either farmers themselves, or workers on the farm, or evangelists and teachers who serve farming people. Hence the farm had to be brought to school, especially at our Jagdeeshpur station. The land was bought as forest land. It was cleared of bush and undergrowth by relief labor during a semi-famine period in India. This farm is roughly twenty-five acres in size. On this school farm, grain, fruit, and vegetables are raised for our boarding homes. Some of the heaviest and very urgent work on the farm is being done by hired labor; but students are always in close contact with the work. Each student spends from one-and-a-half to two hours per day on the farm; preparing the seed beds, planting, sowing, weeding, mulching, and

(Continued to page 296)

BELOW: A tug-of-war at an Outing for Boys

BELOW LEFT: School Boy Weaving Narrow Strips of Newar for Weaving Beds
CENTER: Weaving Bamboo Baskets
RIGHT: Eating Dinner After an Outing

9049

9050

9051

. . . do all to the glory of God. I Cor. 10:31.

TEACHING COMMON SUBJECTS WITH UNCOMMON MOTIVATION . . . Continued from page 293

three?" Coeducation is marching along in spite of many arguments and age-old customs that oppose it. Many Christian parents today envisage nothing less than a high school education for their children.

Improvement

The "aloud reading" method where twenty or thirty children sit huddled in a small dark classroom and read from torn, soiled textbooks, each at his own tempo but all at the tops of their voices—that method has disappeared almost entirely.

The "parrot" method when teacher sits at his desk and shouts a fact of knowledge to a large group of pupils and they in turn shout it back, not once, but over and over again,—that method, too, is in bad favour, and soon must be wiped out.

The "rote" method, too, is being replaced by some thought-provoking techniques. Instead of the teacher sitting and the reciting pupil always standing and rapidly gushing out words, words—just as he found them written in the book and learned them by heart, nowadays some teachers move around the room, stooping over pupils in a friendly, personal, teacher-pupil relationship. Some are fine psychologists with ample opportunity to apply all they know.

Two remaining bugbears of Indian education are examinations and fees. True, one stiff, government controlled, compulsory examination has been removed but there still remain the two hurdles! At the end of the fourth grade the frightening ogre of a government inspector often scares useful knowledge from the little heads of ten- to twelve-year-olds. Then at the completion of the three-year high school course the menacing spectacle of "matric" exams, a session often lasting three weeks, that still makes or breaks a prospective career.

Mission education is not free, yet the income derived from fees has never yet paid expenses. The small fees which are demanded from the honest effort of all, in order not to cheapen a most precious commodity—education.

Result — The Criterion

In spite of very meager equipment, uninteresting, unillustrated textbooks too many untrained teachers, far too few suitable buildings, yet, with God's blessing the educational efforts have been most rewarding. Good discipline and many character building values have been conserved. There is but one way to account for this. The Scriptures and short daily worship periods as the most important part of the curriculum, have had the effect that is promised in the Word. This unhindered opportunity to use and teach the Bible in the schools, constitutes a condition more favourable than that which prevails in the homeland.

The traditional picture of the bare essentials of good education, i.e., a log on which sits a worthy teacher who is faithful in leading an eager pupil into the ever-widening wonder of knowledge—that picture finds a ready counterpart in India. The classroom may well be the shade of a friendly tree, the blackboard improvised with charcoal writing on a whitewashed wall and many little brown faces turned to the teacher. When that teacher serves in the name of his Great Master, then some lasting results of the effort go on and on.

The Word of God—Is Central

Although the mission has not carried on many forms of specialized education, the work of the Bible Training school deserves special mention. The high privilege of teaching God's Word without intermission over a long period of years has brought much good. For years there were no adequate buildings nor living quarters but now, step by step, the plant is being erected. The Bible School is an integral part of the mission activities. It is hard to appraise results sufficiently. Surely some have been converted, some have been challenged, many have dedicated their lives for service. The alumnae fill the most responsible and often difficult places of leadership in the church. Their sense of loyalty to their own people is great. The Bible School stands as a symbol of whole hearted cooperation with other Missions in the common task of strengthening forces for evangelism within the church and among the great needy, surrounding communities.

TEACHING THE WHOLE MAN . . . .

Continued from page 295

harvesting. This constant contact with the farm helps the students to keep feeling at home in rural life. And when the student comes home for vacation or at the end of formal school days, he has the feeling of at-homeness in his own home and community. In this way a close-knit home, community, and church-life is being maintained. Further, in many instances agricultural improvements at home are the results of the agricultural work in school.

All the above industrial and agricultural work we feel is in line with what Jesus says: "Thou shalt love the Lord thy God with all thy heart and all thy strength. . . ." "The earth is the Lord's," and the church membership must never forget to take good care of what God has entrusted to us. The Apostle Paul teaches that our bodies are temples of the Spirit of God; and to do physical work at the same time the mind receives schooling, we believe, is in line with, "build my church."

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Continuing Challenge in Germany
Formosa Pioneer Mission Field for M.C.C.

AKRON, PA. In a meeting early in April, various German governmental officials expressed deep concern that private relief agencies continue to function. Regarding material-aid gifts, it was felt that there would be continued need, particularly among refugees, poorer classes of people, and also among certain institutions. Also stressed was the urgent need for continuing work aimed at the rehabilitation of youth—including community center services, voluntary work projects, etc. The supplying of essential materials to children's homes and kindergartens was also seen as a worthy field.

One of these representatives expressed a plea that the Christian relief agencies should not withdraw their work in Germany at this time: "We have learned how you people work, we have learned to appreciate your advice, we have come to see that you have much to offer us, we are ready to work very closely with you and count upon your advice to help us over the difficulties we face. If you stop your material-aid program it is pretty certain that most of you will leave and we feel that it would be a black day for Germany if all these friends of the German people leave us in this hour."

Such words clearly imply that relief "In the Name of Christ" has not yet reached its full extent of witness; that there continues to be a challenge to clarify and express further the spiritual "plus" which accompanies the physical relief.

Pioneering in Formosa

The M.C.C. Mobile Clinic in Formosa has seen much activity during recent weeks. During the last week of March, over one thousand patients were seen, and the number of treatments was even higher. Another doctor has been added to the staff, and occasionally a local missionary, a Mrs. Dickson, brings an evangelist to accompany the clinic.

During the last week of March the clinic travelled to a remote village, where they were met by two mountain men, one of whom addressed the workers: "For all the people of my area I welcome you. We thank you for the great effort you are making to come to our homes. You are the first white people who have ever come here." It was learned that the people had also never heard the gospel message, although a native evangelist had passed through on one occasion. The Clinic worked here for a week.

School Supplies to be Sent in

May 12 is the date when children in Canada and the United States should have sent in their contributions of various school supplies for children abroad. Lists of the items needed appeared in earlier announcements. Materials are to be sent to the M.C.C. center in either Kitchener, Ontario or Akron, Pennsylvania.

Mennonite-Aid Notes

Recent word from C. F. Klassen gives encouraging word on continued Mennonite refugee movement. Particularly new is the favorable prospect that Danzig Mennonites may be accepted for migration to Canada under the Farm-Labor Scheme. Various details in this plan remain to be cleared.

A small group of refugees are being processed for departure to Paraguay, including chiefly persons having family ties with present settlers there, or persons not able to go in the United States or Canada and desiring to go to South America.

Gustav R. Gaeddert an Mrs. Gaeddert, who have been assisting in material-aid distribution to Arab

(Continued to Page 304)

Book Notes . . . . . .

Best Methods for World's Best Messages

How To Teach The Bible, by Joseph M. Gettys. John Knox Press, Richmond, Va., $2.00.

What teacher of the great fundamental truths of God's Word has not earnestly asked himself questions such as these:

How can I most effectively teach the Bible to those of my group? How can I teach the truths of the Bible is such a manner that my students will see them as they apply to their own everyday experience? How can I teach the Bible that it may be a joyous experience both for me and for my students? How can I teach the Bible that it may become effective as an aid in transforming the life of my students?

The author of this book has set before himself these four fundamental questions as the basis for the ten studies included in this book. His motivating concern is suggested in the preface: "Our tendency has been either to import methods foreign to the Christian faith or to assume that the content of the Bible was of such a character as to do its redemptive work in spite of haphazard methods of presentation. Our hope is that Protestant teachers will recognize more fully the importance of their task of developing an educated laity, without which the Church will grow steadily weaker in a hostile world."

The first two chapters are of a general nature in which the author deals with the attitude of the teacher toward the Bible itself as the subject matter to be taught and the attitude toward the student, the object of the teaching program. The rest of the studies are devoted to a detailed survey of specific teaching methods such as techniques of preparation on the part of both student and teacher, introducing the lesson and the use of various teaching devices.

A rather casual paging thru the book leaves one with the thought that this is another out of many books written from an academic point of view upon the subject of teaching. However as one reads more closely the book becomes a most suggestive presentation coming out of the wide experience of one engaged in teaching the Bible. Pastors will find it stimulating reading in connection with their concern for effective teaching of the Catechism. S. S. teachers who have not had the opportunity to study widely in the field of teaching will find it a storehouse of suggestions which can readily be applied to live class situations.

One of the great values of the book is its constant appeal to the thought that the truths of the Word of God, the Bible, can be "taught" as well as "caught" by reverent, consecrated teachers. This the Church has not always clearly understood as is evidenced by its only too frequent slipshod methods of presenting the Bible and its message. This book is an earnest appeal to every teacher to present the Bible as "a living Book, throbbing with life, meeting human need where that need exists, and bringing into human life the transforming powers adequate to meet human need."—Walter Gering

Our
Colleges
and
Seminary

BLUFFTON APPOINTS NEW FACULTY MEMBERS

TWO new appointments to the Bluffton college faculty were announced recently by the College.

Luther Shetler of Goshen, Indiana will teach mathematics for the year 1950-51. He graduated from Goshen college and is at present doing graduate work at Indiana university.

Another new member of the faculty will be Richard Weaver, who will teach physics, physical chemistry and perhaps some chemistry. Weaver is now studying at the University of Michigan, from which he will receive his Ph.D. He was a graduate of Bluffton College with the class of 1942.

Both Shetler and Weaver are members of the Eighth Street Church, Goshen.

Delbert Gratz, a Bluffton graduate of 1942, will take over the position of librarian next fall. He is at present studying in Bern, Switzerland.

Bluffton College is sponsoring the appearance of the General Platoff Don Cossack Chorus in Bluffton Tuesday evening, April 25. This is a very high class musical organization and it is a privilege to have these men appear on the campus. However, due to the fact that the college itself does not have its large auditorium completed, it will be necessary to have the concert in the high school gymnasium.

George A. Buttrick, of New York Ciy, will speak in the First Mennonite Church Friday evening, May 12, under college auspices. Buttrick is well known both for his lecture work and his writing. One of his most widely read and most appreciated books is the one on prayer written a number of years ago.

BETHEL HAS INTERNATIONAL PARTY

SCENES of different lands were created at an International Party at Bethel College, which about 100 high school seniors from Newton and surrounding towns attended, April 14.

Different corners in the college buildings had been made into typical eating places of Switzerland, Italy, Central America, India, and the United States. Visitors, sitting in little groups around tables against open-air European scenery, actually felt the pleasant atmosphere of Italian and Swiss outdoor cafes. The long climb to the Matterhorn or the Jungfraujoch of the Swiss Alps was represented by many staircases marked by signs leading students to the large garret of the Ad Building where they found themselves in front of a Swiss mountain inn. Surrounded by murals of high hills, and hearing the strains of Swiss folk-music from a phonograph, they ate plain Swiss cheese and bread.

The Bethel student body and faculty had turned out to entertain the high school visitors at the party. Touring in small groups, the students were shown around the campus. Later a film showing life and activities at Bethel College was shown.

The Goshen Motet singers, who are on a week's tour, made their appearance at Bethel College during the chapel hour, April 12. The group of about 20 singers presented a good program, sung in good style. Mary Oyer is the director of the choir.

FREEMAN CHOIR ON TOUR

THE College A Cappella Choir goes to Nebraska this week-end where they will sing in the Second Mennonite Church of Beatrice on Sunday morning. In the afternoon they will be at the E. M. B. Church at Henderson and in the evening at the Bethesda Church at Henderson, Nebraska. President Miller is going with the group.

The Women's Auxiliary will do some painting in the new Pioneer Hall Kitchen next week. This week the heating system installation has been completed in the building.

The Motet Singers from Goshen College rendered a program in the College Auditorium Saturday evening. On Sunday they will have charge of the morning services in the South Church.

J. S. Tschetter, mayor of Huron, South Dakota and U. S. senatorial candidate spoke in chapel on Wednesday. Tschetter graduated from the Academy in 1903.

J. D. Unruh left for Chicago April 22, to attend a meeting of the executive committee of the M.C.C. Since returning from Holland Unruh has been working on a history of the Mennnonite Central Committee. The book, *In the Name of Christ,* will be published sometime later this year.

MENNONITE BIBLICAL SEMINARY

CHRISTIAN schools all know something of the ups and downs which come with their financial support, and Mennonite Biblical Seminary is no exception. Therefore, our business manager, John T. Neufeld, has asked us to remind our churches and the individuals who make up these congregations not to forget the needs of the Seminary and other Christian work in this period immediately following Easter. In the past few weeks the decrease in gift receipts has made it necessary to call us back to the attention of our loyal supporters in the local congregations.

A Fellowship Tea was held by those planning the School of Missions at Winona Lake, Indiana, from June 26 to July 1. There were special guest speakers. Mrs. S. F. Pannabecker was hostess to these women coming from about ten different denominations.

Meanwhile President S. F. Pannabecker and Mr. and Mrs. Harold Ratzlaff were leaders in the Missionary Institute scheduled at Bluffton College April 14 to 16.

The final item in regard to missions was the meeting of the Congo Inland Mission Board here all day on Tuesday, April 11.

Jottings

—Upper Milford Church, Zionsville, Pennsylvania: Ten young people have been received in our fellowship through baptism on Psalm Sunday. This was the first Sunday for a church bulletin, since a mimeographing machine was purchased by the church. A sound film on the Lenten season was shown on Good Friday evening. The construction of a much-needed parking lot is under way in the small grove below the church. —Mrs. James Miller, Corr.

—Bethesda Church, Henderson, Nebraska: J. D. Unruh was our guest speaker on March 26. His sermon emphasized greatly our opportunity and need to witness. At the evening services he told of experiences in Europe. A week of pre-Easter services beginning on March 27 were conducted by Missionary John Thiessen. His series of messages largely based on Philippians 3:10 was concluded on Sunday with the two messages, "Jesus at Prayer" and "Is There no Balm in Gilead?" The Young Women's Mission Society rendered "The Pink Rose" on Friday evening. This rendition in story and song told how a young girl from the slums found Christ and brought others to Him.—Mrs. Maurice Janzen, Corr.

—First Church, Pretty Prairie, Kansas: The Easter season was greatly enjoyed with programs given by our men's chorus on Good Friday evening and our program Easter Sunday evening. Our Bible Week will be held April 30 through May 4 with Erland Waltner of North Newton, Kansas, in charge. We will be favored with a Song Service by the Canadian Bible College Octet April 26 and the Grace Bible Institute Chorale April 28. The Sewing Society reported last month that 73 towels, 68 wash cloths, 80 yards of goods, and 34 feed sacks were contributed and packed for relief.—Ralph Krehbiel, Corr.

—Tabor Church, Newton, Kansas: Our speakers for the pre-Easter Services were J. J. Voth, C. F. Plett, and Arnold Funk; on Thursday evening of Passion Week we partook of the Lord's Supper. Missionary Harold Ratzlaff brought the message on Good Friday morning. The Sewing Societies of the church sponsored a program commemorating the twenty-fifth anniversary of the Sewing Society. At noon everyone enjoyed the fellowship meal and the mission sale of the societies in the afternoon. Total proceeds from the sale amounted to $441.55 plus a voluntary offering of $61.52.—Mrs. Raymond S. Schmidt, Corr.

—First Church Hutchinson, Kansas: A series of Lenten sermons were given by our pastor, Victor Sawatzky, under the heading of "Coming to Jerusalem." Holy Communion was observed on Maundy Thursday evening. Easter sunrise services, the regular Sunday school hour and worship with a message on "The Living Seed," and in the evening the rendition of an Easter cantata, "The Promise of Easter," concluded an inspiring Easter Sunday. Mrs. A. F. Tieszen of North Newton gave a report of her experiences as an interpreter for our government during the war. A C. E. program was given by the Student Volunteer group of Bethel College. A report in word and picture was given by Viola Duerksen on her work in Paraguay under the M.C.C. Also several musical numbers were given. Several of the women of our Mission Society attended the Women's Society meeting at Memorial Hall on March 14. Our church was sponsor of a joint meeting of the Sterling Evangelical Church and the Mission Church of Hutchinson in a program on present relief needs. Miss Wenger, M.C.C. representative, gave a report of the work.—Corr.

—Emmanuel Church, Moundridge, Kansas: The Emmanuel Church near Moundridge held baptismal services for eight young people on Easter Sunday morning. Garman Wedel, our pastor, officiated at the service in the presence of a record attendance. Holy Communion was observed on Sunday, April 23. Feet washing is still practiced when Holy Communion is observed.—Mrs. Garman Wedel, Corr.

—First Church, Summerfield, Illinois: We united with the Evangelical and Reformed Church in a union Good Friday morning service, held in our church. On Easter Sunday morning we observed the Lord's Supper in our morning service. The Young People of our church had charge of the church night service in the evening. We are having this special service on the second Sunday evening of each month. Sunday, April 16, we observed a Church Fellowship Day. We had a fellowship dinner in the Evangelical Church parish hall following the morning service in our church. A short program was prepared by the young people and a social time followed. On May 6-7 a Christian Life Conference will be held when three members of the Bluffton College faculty will be with us. We expect to have the Harold Ratzlaffs with us on May 14 for morning and evening services. Our pastor, Henry Grimm, will represent our congregation at the Middle District Conference in Wadsworth, Ohio, April 27 to 30.—A. S. Bechtel, Corr.

—Bethesda Church, Marion, South Dakota: Our Passion Week services were held April 3-7. The speakers were Willard Claassen, Russel Mast, W. J. Agotte, and G. S. Warkentin.—Corr.

—First Church, Wadsworth, Ohio: Our Easter services closed with ten adults joining the church on Good Friday evening, two by baptism, three by letter, and five by renewal of covenant. Easter Dawn services were attended by about 125, followed by breakfast at the church. Sunday school was well attended and over 200 took communion at the morning service, including the shut-ins served by the pastor and Deacon Hunsberger in the afternoon. Saturday, April 8, Mabel Irene Conrad and John Drew Kelly were married in a church wedding.—George McBride, Corr.

—First Church, Berne, Indiana: Easter Sunday brought to a close a series of meetings held in this church during Holy Week. Marvin J. Dirks of the Mennonite Biblical Seminary in Chicago was the special speaker. Our pastor, Olin A. Krehbiel, was the speaker in a week of evangelistic meetings in the First Church, Hastead, Kansas, from March 26 to April 2. He reports some conversions a result of these meetings.—March Gilliom, Corr.

—Einsiedel Church, Hanston, Kansas: Good Friday union services were conducted at our church from 12 to 3. On Easter Sunday Mrs. Arthur Miller, Mrs. Kenneth Ewy, and Mr. and Mrs. Herbert Ziesch joined our church, followed by the observance of the Lord's supper. Since the ministers of the western Kansas churches are alternating in serving the Vona, Colorado, group, Harry Albrecht preached there on March 12. At present we are having a series of round-table discussions on fasting, prayer, and divine healing in our midweek meetings.—Mrs. Wm. P. Showalter, Corr.

Into the Beyond

MRS. MARIA HIEBERT PANKRATZ, Inola, Oklahoma, born October 26, 1904, a member of the Eden Church, Inola, died March 31, 1950.

CLARENCE L. HARTMAN, Wadsworth, Ohio, born December 3, 1860, retired from the lumber business, a member of the First Church, Wadsworth, died March 18, 1950.

CORNELIUS EPP, Newton, Kansas, a retired farmer, born October 4, 1868, a member of the Alexanderwhol Church, Goessel, Kansas, and died March 31, 1950. He was father of August Epp, chairman of Conference Pension Committee.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

From Military Service to Christian Non-resistance

by Pierre Widmer

FOR more than a hundred years the French Mennonites have almost completely abandoned the traditional position of non-resistance and refusal of military service, which had characterized from the beginning the movement of the Swiss Brethren and had led the Anabaptists to flee from one country to another across Europe, and even to America, in order to safeguard their right to live according to the gospel. The last official request presented to the government by the French Mennonites to obtain recognition of the principle of nonparticipation in war for conscience' sake, dates from the time of Napoleon I. The great emperor granted them an exemption from service in the combatant troops. But with his continual wars, it became more and more difficult for them to have this exemption respected.

During the nineteenth century and more particularly just before the first World War, military service having become obligatory for all French men twenty-one years old, the French Mennonites began to follow the pattern of doing it like everybody else without even trying to serve in the transport or medical troops. Individually, some of them attempted to remain as Mennonite as possible by doing their military service in noncombatant units. Others prayed that they might not have to make use of their arms, which to us seems to be a very false position. For still others, and we believe that they were the greatest number, military service did not raise any problem, and it was carried out without any scruple of conscience.

I myself was brought up in the atmosphere. Only the members of the brotherhood who were of Swiss nationality and paid their taxes in Switzerland, did no military service. If I recall correctly, I believe the French members of our church somewhat envied the Swiss for being able to get out of it so easily. But it seems that no one thought that it could be otherwise, and I think we were very unworthy descendants of the first Mennonites, to thus so readily do our military service and to participate with no misgivings in war or in its preparation; for, after all, it is not the normal thing to thus dedicate so many years—and the best ones—to a work of death.

However, some were bothered by these things, and I knew that several of our aged brethren supported this or that pacifist movement, such as: "To abolish the crime of war." But I do not remember having heard this problem spoken of in church, either in a church service or in the course of religious instruction; perhaps I have forgotten it, but that would astonish me. On the other hand, I remember very well our children's games, during and after the other war. We had seen so much of soldiers that most of our games were games having to do with war. In these games I was often a commander, wearing stripes on my cap and on my sleeves, and I used to dream of really wearing them some day. To be an officer, an officer in the French army, the finest in the world: what an ideal!

How did my feelings change in regard to this? Under what influence? I would be unable to say. Always I kept an ardent desire to be an officer some day, all the while beginning to feel in my heart that this was perhaps not well. I was beginning to question the usefulness of this service and the approval which God could give to it. It was also undoubtedly during this period that I experienced serious misgivings concerning the well-being of my soul, being troubled over my salvation. At that time I read the Word of God daily, and God was working in me through His Word and His Spirit.

More and more as I began to comprehend the love of God for me, I also was discovering the horror of sin, and of war, which is one of sin's particularly frightful manifestations. And I was becoming more and more convinced that my boyhood dream was incompatible with a true Christian life. Would I never be able to be an officer? It was painful for me to have to renounce it. A struggle was going on within my mind. I felt that my conscience would never be completely in agreement, but I felt that I would like to be an officer. What would be the end of all that?

In 1928 I entered the normal school for teachers at Besancon, and, like all my comrades, I began to take advanced military training (P.M.S.) to become a reserve officer. But my conscience would not rest, and after two or three months I discontinued it, under the pretext that my health was not very good and that my studies gave me enough to do. This was not the real reason, and you may consider me lacking in courage. But it was hard for me to have to say that I didn't like to do my military service, and I had not yet decided to refuse absolutely to bear arms. This was all the more so because in several normal schools, Communist propaganda was strong and sought to divert the normal students from P.M.S., and I did not want to lead people to believe that I was a victim of that propaganda. Upon leaving the school, my comrades then became officers. and I envied them a little, I would have been able to be one as well as they, and to wear the beautiful uniform.

(To be continued)

The Way We Use Our Time

WHAT time is it? What a familiar question! It hurries us out of bed in the morning, makes us hungry when we're really not in need of food, sends us on the run for trains, and goes so far as to decide when we shall go to bed.

It is a persistent little question, tagging us around and bobbing up in the most unexpected places. Everybody's watch becomes tired of answering the question, and even time itself becomes a subtle temptation. Like the poor, the question of the time is always with us.

The Hours We Use

University of Wisconsin students recently conducted a questionnaire on what a person does with the hours and years of one's life. They found:

If you live to be 70 or over, chances are that you will spend at least twenty years asleep. Two hours of your life will be taken up just in punching a time clock or signing a time sheet for the twenty-five solid years of work you will do.

Golf, bowling, and hiking will probably take up some of the seven years you are allowed for sports and walking. For five years you will shave and dress, and spend five months tying your shoes. Seven years you will spend in amusements. Another year will be spent at the telephone. For two and a half years you will sit at a table, eating.

The 70-year span includes three years of waiting, thirty hours annually looking in mirrors, and just for the record, you are allowed four hours a year for wiping your nose.

How much of the above do you consider a waste of time?

We have 614,000 hours in an average life time. Dare we waste an hour of these all too few hours for most of us?

Someone has truthfully and beautifully said: "Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever!"

Three Attitudes That May Be Assumed Toward Time

"There are three attitudes that one may take toward time: one may be a miser, a spendthrift, or an investor," says Lapsley Carson in *Presbyterian Youth.*

The misers set a high valuation upon time. They save every moment of it that they can. In their estimation, time is an end in itself, something to be hoarded for its own sake. The best use to be made of a day, according to their way of thinking, is to keep every hour of it for themselves. Ask them to take part in any worthy undertaking, and they will almost invariably reply, "I can't spare the time." The miser revels in the selfish possession of hours and days.

It is very foolish to be miserly in the use of time. The miser does not "redeem" the time. One may hoard money, but no one can hoard time. "Time marches on."

Spendthrifts squander time, spending it lavishly and thoughtlessly without being concerned over whether or not they do anything worth while in return for their golden hours. Those who drift through the days, with no definite purpose, without performing any worthwhile tasks, with no high aims, are spendthrifts. Those who devote all of their waking hours to nothing better than bridge, movies, theaters, social clubs, trashy literature, and idle gossip are squandering their time like spendthrifts.

To be a spendthrift in the use of time is even worse than to be a spendthrift in the use of money. Most of the other things that we value, if lost, may be replaced. Money may be lost and again regained. Health may be lost and later recovered. A house that burns down may be rebuilt. Even a character that is wrecked may be restored. Not so with time. Time spent is gone forever. One should make sure that he spends it for something of enduring worth.

The investor looks for the things in life that give genuine satisfaction and that are of enduring value. Having found such things, he invests his time in them. Richard C. Cabot once wrote a book entitled *What Men Live By.* In this book he asserts that work, play, love and worship are the four things that should have a place in every well-rounded life. These are the things in which the wise person will invest his time.

A Time Budget

Kirby Page has an interesting chapter on "The Use of Time" in his book, *Living Creatively.* He suggests that you make an inventory of your use of time for any typical week. Over against it schedule an ideal week, budgeting your time so as to get the best returns for your investment. Try it! You'll be surprised, very probably, at the amount of time you have wasted.

"Time is money" and more! It is opportunity for abundant living through service, through study, through enjoyment of the arts, through creative activities, through reading, through play, through fellow-

(Continued to page 303)

Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever.

David Livingstone of Africa

Part VII - Explorer

WHILE he was in London David Livingston received a letter from Sir Roderick Murchison, suggesting that he find the watershed of Africa—specifically, where the streams rise that flow into the Nile River. "Now, if you would really like to be the person to finish off your remarkable career by completing such a survey, I should be delighted to consult my friends of the (Royal Geographical) Society, and take the best steps to promote such an enterprise." Livingstone accepted the offer, and the Society provided five hundred pounds toward the expense of the expedition.

The English Government provided an additional five hundred pounds and gave Livingstone a commission as consul, with authority over the native chiefs from the Portuguese boundary to Abyssinia and Egypt; but the office carried no salary, and he was even told that he must not expect a pension! James Young, whom Livingstone in his book calls only "a valued private friend," gave a thousand pounds—as much as the Royal Society and the government together. When we recall that the expedition later sent under Henry M. Stanley to find Livingstone cost twenty thousand dollars, the amount spent on Livingstone's expedition, even including a little additional money, seems very moderate.

His own statement of the purpose of this expedition is: "I propose to go inland, north of the territory which the Portuguese in Europe claim, and endeavor to commence that system on the East which has been so eminently successful on the West Coast; a system combining the repressive efforts of Her Majesty's cruisers with lawful trade and Christian missions—the moral and material results of which have been so gratifying . . . . In addition to my other work, I shall strive by passing along the northern end of Lake Nyasa, and round the southern end of Lake Tanganyika, to ascertain the watershed of that part of Africa."

This purpose is to be understood in the light of his statement that "I view the end of the geographical feat as the beginning of the missionary enterprise." He told Sir Roderick Murchison, "I could only feel in the way of duty by working as a missionary."

Returns to Africa

Late in August, 1865, he left England for the last time. In September he reached Bombay where he stayed several months, and received many honours. He sold the **Lady Nyasa**, but received only twenty-three hundred pounds, although the boat had cost him six thousand pounds. He invested the money for his children in the shares of an Indian bank, but a year or two later the bank failed and he lost the entire amount.

On March 19, 1866, Livingstone began his last expedition into Africa. He had thirteen native Indian soldiers and twenty-three Africans, but no white accompanied him. Except for Henry M. Stanley, he never saw another European in the remaining seven years of his life.

He noted in his journal, "The mere animal pleasure of travelling in a wild, unexplored country is very great . . . . The sweat of one's brow is no longer a curse when one works for God."

He Meets Hardships

Extreme difficulties were met with from the beginning. The men were lazy, and would not carry the loads as far as they should each day. Ten men soon deserted in a body, and some months later they appeared at Zanzibar and reported that Livingstone had been murdered by natives soon after crossing Lake Nyasa. Many persons believed their story, and when the news reached England many obituary notices appeared in the papers. Several search parties were sent out to look for him. One party went as far as Lake Nyasa and proved that he had not been murdered as reported, but they did not find Livingstone.

He notes in his journal on Christmas Day, 1866, "We lost four goats somewhere—stolen or strayed in the pathless forest, we do not know which, but the loss I felt keenly for whatever kind of food we had, a little milk made it all right, and I felt strong and well; but coarse food, hard of digestion without it, was very trying."

A month later he wrote that two more natives had deserted him. "To make the loss more galling, they took what we could least spare—the medicine box, which they would only throw away as soon as they came to examine their booty . . . The fugitives . . . took all the dishes, a large box of powder, the

JOHN 3:16
BLOOD
Go quickly and tell
Congo
Rom.10:14
Matt.28:19

flour, the tools, two guns and a cartridge pouch; but the medicine chest was the sorest loss of all! I felt as if I had now received the sentence of death, like poor Bishop Mackenzie." The bishop, you will remember, had died of fever.

Isolation and Illness

For four years, from 1867 to 1871, he explored the region west and northwest of Lake Tanganyika. Only a few native carriers were with him. For months at a time he heard nothing from Europe, although a few pouches of mail came through safely. He wrote many letters, but only a few of them ever reached the persons to whom they were addressed. His teeth were bad, and he was often desperately ill. On May 1, 1867, he wrote in his journal, "I had another fit of insensibility last night; the muscles of the back lose all power, and there is constant singing in the ears, and inability to do the simplest sums." Yet he went on for another six years. He was determined to open Africa.

An Attempt on His Life

He describes an attempt on his life in August, 1871, while he was returning from the country called Manyuema. "A large spear from my right hand lunged past me, and almost grazed my back, and stuck firmly into the soil . . . . As they are expert with the spear, I do not know how it missed, except that he was too sure of his aim, and the good hand of God was upon me.

"I was behind the main body, and all were allowed to pass till I, the leader, . . . came up to the point where they lay. A red jacket they had formerly seen me wearing was proof to them that I was the same that sent Bin Juna to kill five of their men, capture eleven women and children, and twenty-five goats. Another spear was thrown at me by an unknown assailant, and it missed by about a foot in front."

Later the same day he passed a tree which had been burned so that it fell toward him, missing him by only a yard. "Three times in one day was I delivered from impending death. We had five hours of running the gauntlet, waylaid by spearmen, who all felt that if they killed me they would be revenging the death of relations."

His attendants came running back after the attack, calling out, "Peace! Peace! You will finish your work in spite of these people, in spite of everything." He adds, "Like them, I took it as an omen of good success to crown me yet, thanks to the 'Almighty Preserved of men.'"

Yet as he approached Ujijii he was quite discouraged. "All the traders were returning successful; I alone had failed and experienced worry, thwarting, baffling, when almost in sight of the end toward which I strained."

On October 23, 1871, "a mere ruckle of bones," he reached Ujiji, on the east shore of Lake Tanganyika. Here he hoped to find a supply of goods which he had ordered and paid for. But instead he found that the Arab to whom they were consigned, "a moral idiot," had "divined on the Koran" and learned that that Livingstone was dead; whereupon he had sold the entire lot and spent the proceeds! There was no law to punish the thief. Livingstone sat down to wait until more goods could be brought from Zanzibar, five hundred miles away.

(to be continued)

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USING OUR TIME . . . Continued from page 301

ship through hobbies—yes, and through loafing. "Loaf and invite your soul," wrote Walt Whitman.

Now, a time budget would become a nuisance if one should be a slave to it. It would then defeat its own purpose. This article is no plea for meticulous measuring of one's time, nor for an over-conscientious scrutiny of every activity that gets into one's schedule.

The importance of a time budget rests in the value of protecting time for important things. For instance, it is important that one should give the necessary portion of one's leisure-time to the cultivation of permanent recreational interests—to those activities that grow in interest with the years. At fifty you will get as much fun out of them as at fifteen—perhaps more. Cultural and creative activities would get into your list—music, reading, drama, art, hobbies. "My Old Age Security" was the title of an article appearing in *Reader's Digest* several years ago. The woman writing it said that leisure-time interests would be her security against being dead ten years before they buried her.

Jesus and Time

No one ever realized the presciousness of time more than did Jesus of Nazareth. Every moment of His earthly ministry was precious to Him. Doubtless on more than one occasion there fell from His lips the memorable words : "I must work the works of him that sent me, while it is day: the night cometh when no man can work." (John 9:4).

—*C. E. World.*

ALCOHOLISM INJURES THE WHOLE MAN

Alcoholism affects the afflicted individual adversely in all social aspects—marriage, job, religion, citizenship, property care and ownership, neighborhood and friendship associations, and so on; it affects the entire emotional life; it usually deteriorates physical well-being. Adverse circumstances, illnesses or accidents may affect an individual in his amusements, in his daily routine, in his family life, or in several ways at once; rarely do they affect all of his life activities, relationships and benefits, and affect all of them adversely. Alcoholism does. As a problem, alcoholism has increased significance because when it strikes the individual it hits his entire existence.

Alcohol does not afflict the individual for a week or a month or a year as do most accidents and diseases; unless successful remedy intervenes, it will afflict the individual for life.—SELDEN D. BACON, Ph. D., Professor of Sociology, Yale University and Yale School of Alcohol Studies.

Beyond Our Own

MISSOURI—Bad weather during the growing season left many sharecropper families in debt at the end of last year. Now the mechanical cotton picker and last year's Cotton Acreage Control Act, shifting production from large plantations to smaller individual farms, have thrown thousands out of work. Unemployment is estimated at 15,000 in Southeastern Missouri alone.

PORTLAND, OREGON, became the second largest city in the United States to ban discrimination against members of minority groups in public places. A resolution passed unanimously by the city council makes it illegal for restaurants, hotels, or other public places to refuse service to any one because of race. Violation carries the penalty of a $500 fine, a six-month jail sentence or both.—*Gospel Messenger*

Please enclose this label when writing.

NEW YORK—The informality of the American high school classroom amazed the twenty-five students of Asiatic countries visiting the United States for a ten-week stay. They were guests of the annual student government convention of the New York public high schools. One of the Burmese students said that students and teachers can work together for a better world understanding.—*Gospel Messenger*

ACCORDING to the Veterans Administration, about 25,000,000 Americans have participated in the wars of the United States. Of these, about 934,000 died in service and 19,000,000 are still living. There are 15,252,000 veterans of World War II now living as civilians.—*Watchman-Examiner*

RECENTLY MOST of the world's Protestant churches have been faced with a perennial shortage of ministers. Last month, however, the Norwegian Lutheran Church reported that it had a surplus of 603 clergymen. Despite this figure there is no unemployment among the clergy. Most of the excess ministers are serving on church organizations or teaching school.—*Presbyterian Life*

WASHINGTON. The American Indian problem is ripe for restudy, John R. Nichols, Indian Commissioner said in his annual report.

"The 400,000 Indians in the United States, with their 56,000,000 acres of undeveloped lands, represent human and natural resources which our nation cannot afford to neglect," Mr. Nichols said.

Declaring that the Indian farm family's average annual income is about $500 at a time when the national farm average is $2,500, Mr. Nichols said the whole Indian problem should be "brought under scrutiny and solutions mapped out."

"At a time when we are sharing our resources with other peoples throughout the world," he said, "we should deal no less generously with the Indian citizens of our country who have endured so much for so long."—*Ch. Science Monitor*

CONFERENCE STEWARDSHIP THERMOMETER

It is encouraging to be able to report that receipts have continued to come in regularly during the month of March. The total of the receipts for each board or committee is as follows:

Board	Budget	January-March Receipts	Per cent Received to Date
Foreign Missions	$255,000	$76,722*	30
Emergency Relief	178,250	28,384	16
Home Missions	59,800	22,144**	37
Biblical Seminary	56,000	8,332	15
Board of Education	17,000	2,180	13
Peace Committee	10,500	2,506	24
Board of Publication	10,000	1,720	17
Ministers' Aid	6,000	59	1
General Treasury	5,115	1,374	27
Mutual Aid Board	11,850***	3,895	33
W. M. A.	9,500	1,418	15
Y. P. U.	3,800	262	7
Doct. & Cond. Com.	400	164	41
	$623,215	$148,250	23

* Includes one large gift of $18,000 from an estate.

** Includes one large gift of $6,000 from an estate.

*** Includes $10,000 needed for loan capital.

Since we are now at the end of the first quarter of the year, a fourth of the year is past. Twenty-three per cent of the budget needs have been met. There are, however, several boards and committees whose averages are low. We hope that these may be raised in the coming months. May we all continue to support our Conference work with our prayers and material gifts.

In behalf of the boards and committees we sincerely thank each donor who has contributed toward the work of our Conference. May you have received joy in this service for Him.

Very sincerely,
Edna Ruth Mueller
Office Secretary,
General Conference Headquarters

M. C. C. NEWS . . . . . from 297

refugees in Palestine, are expected to return in early May to Camp Gronau in Germany to assist in the Mennonite refugee migration work.

Brother Klassen concludes his letter, "It is a miracle that we were able to move over 11,000 refugees. The Lord has helped. We depend on Him in our further work to move the rest."

Summer-Service Conference

A conference of M.C.C.-Summer-Service Unit leaders was held in Chicago on April 21-22. This meeting held each spring has a significant value in establishing basic plans for wholesome religious and educational activities in all the summer units, and affords opportunity to emphasize to the leaders the importance of maintaining a distinct spiritual tone in all unit work and life. A number of resource leaders assisted in the meeting.

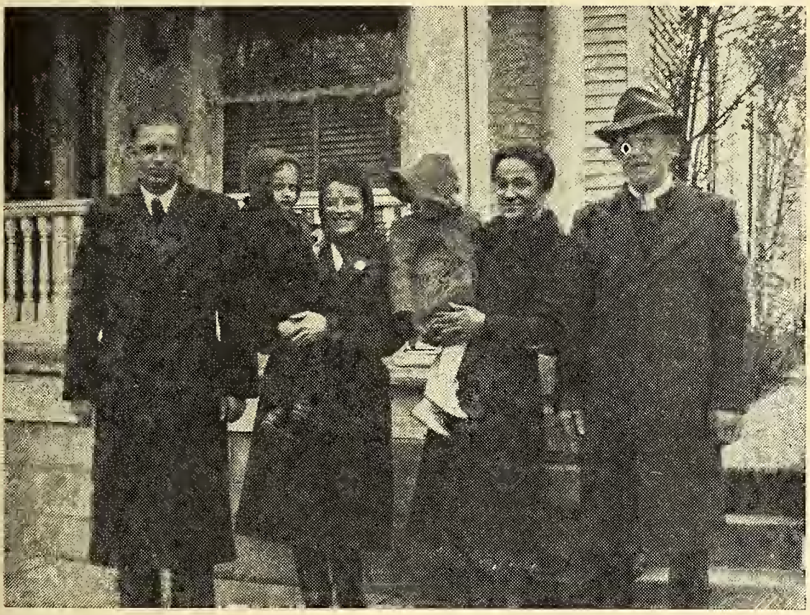
Persons desiring to enroll for Summer Service should have submitted application by April 24.

MENNONITE LIBRARY BIBLICAL SEMINARY

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 65 — May 2, 1950 — Number 18



The above family was the first non-Mennonite Protestant D.P. family received through Church World Service for Mennonite sponsorship. They are living and working on the Detweiler farm in eastern Pensylvania. Left to right, are Mr. and Mrs. George Blahodatnyj and George, Junior with their sponsor Harvey G. Detweiler and family of Collegeville, Pennsylvania. Symbolic of the agency that helped one family to help the other is M.C.C. headquarters building in the background.

I was a stranger and you welcomed me. --Jesus

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by Doreen Harms

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ANNOUNCEMENT

Any corrections, omissions, or additions that need to be made in the Conference Directory in THE MENNONITE of April 18, 1950, are urgently requested by the Headquarters Office so that corrections may be incorporated in Yearbook to appear after conference.

The Mennonite

Acting Editor, Jacob J. Enz.

Associate Editors: Lester Hostetler, Don E. Smucker, W. F. Unruh, David C. Wedel. Contributing Editors: Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, H. L. Hartzler, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannabecker, Paul Roth, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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Looking Toward Freeman

Conference is a time of evaluating past efforts, planning for the future, attempting to discover areas of unchristian thought and conduct, and above all, the time of renewed commitment to our Lord and His Kingdom.

General Conference seeks to voice and interpret historic beliefs in present day conditions and needs. I believe that our conference is earnestly seeking to win lost men and women to new life in Christ and surrender to Him as the Lord of our lives. Such surrender will result in a Christlike life and attitude in personal, social, racial, and economic relationships.

General Conference must have the whole hearted support of district conferences if it is to be successful in reaching its spiritual objectives. District conferences and local churches may divert the interest, manpower, and financial support which should go to Conference missions and institutions, to causes which in some areas of faith and life are opposed to Biblical beliefs as we understand them. Our independent, congregational church life makes possible the absorption of ideas which eventually destroy the Christian way of life as known and taught by our fathers. District conferences "Looking toward Freeman" will prepare by surrendering to Christ as Saviour and Lord, by commitment to love as a way of life, by lovingly accepting as brethren all who have surrendered to Christ and by encouraging local churches to give priority to Conference causes in finances and manpower. May all of us come to Freeman dedicated to the ministry of reconciliation committed unto us.

Paul N. Roth
Canby, Oregon
President, Pacific District

Of Your Pen Acquaintance

H. A. FAST ("Conference Constitutional Revision"), North Newton, Kansas, is chairman of the Conference Coordinating Committee, chairman of the Emergency Relief Board, vice-chairman of the M.C.C., and chairman of the department of Bible and Christian Education at Bethel College.

DOREEN HARMS ("Families Help Families"), Akron, Pennsylvania, is an administrative assistant at M.C.C. headquarters concerned with placement of D.P. families in our communities; she is a member of Grace Hill Church, Whitewater.

DAVID P. NEUFELD ("No One to Help"), Rosemary, Alberta, teaches in one of Canada's Mennonite Bible schools.

MARGARET SALZMAN ("Bluffton College — Church's Investment in Youth"), Bluffton, Ohio, is a student at Bluffton; her home address is Upland, California.

P. J. BOEHR ("News From West China"), Chengtu, West China, tells of recent developments in that mission field now behind the "bamboo curtain."

ORLANDO SCHMIDT ("If You Are Buying An Organ—"), 313 East 71st Street, New York City, New York, is student at the Union Seminary School of Music and organist at the Lexington Avenue Methodist Church; he is from Buhler, Kansas.

Of Things to Come

MAY

May 4-7, Eastern District Conference, Hereford Church, Bally, Pennsylvania.

May 7, Deaconess Sunday, Western District Conference.

May 7, 1950, Mennonite Song Festival, Memorial Hall, North Newton, Kansas. 2:30 and 8:00 P. M.

May 7, Hymn Festival of the five northern Indiana churches at the Topeka Church, Topeka, Indiana.

May 8, Eastern District Leadership School, Zion Church, Souderton, Pa., at 7:30 P.M.

May 15, Eastern District Leadership School, Zion Church, Souderton, Pa., at 7:30 P.M.

May 28, 1950, Pentecost.

May 28, Mennonite Biblical Seminary Commencement, Conrad Bergendoff, president, Augustana College and Theological Seminary, Rock Island, Illinois, speaker.

May 28, Baccalaureate service for Freeman Junior College. Russell Mast, pastor of the Salem-Zion Church, speaker.

May 30, Bethel College, Commencement. 10:00 A.M. D. D. Eitzen. speaker

May 31 to June 3, 1950, the second Indian Young People's Retreat to be held at Roman Nose State Park (North of Watonga), Oklahoma.

JUNE

June 1, Commencement, Freeman Junior College, with E. W. Harrington, Dean of University of South Dakota, speaker.

June 5, Bluffton College, Fiftieth Annual Commencement, D. Elton Trueblood, speaker.

June 10-14, Northern District Conference, at the Gospel Church, Mountain Lake, Minnesota.

June 14-18, Pacific District Conference, Dallas, Oregon. Officers meeting, 14th; workers conference, 15th; conference proper, evening of 15th.

June 19-25, Middle-Central Districts Junior and Senior Retreats at Camp Mack, Milford, Ind.

June 22, Canadian Mennonite Bible College, Commencement, 10:00 A. M.

JULY

July 1-5, tentative dates for the Canadian District Conference Sessions, the Rosenort Church at Rosthern, Saskatchewan

AUGUST

August 4-7, Central District Conference, Calvary Church, Washington, Illinois.

August 18-23, General Conference Young People's Workshop.

August 18-23, General Conference Minister's Retreat.

August 23-30, 1950. General Conference Sessions. Freeman, South Dakota

December 25-January 1, 1951. India Jubilee Celebration by the Younger Church in India.

Editorials

IT IS A VERY HEALTHY THING for a congregation, as it looks over the past year of activities, to make a functional survey and report of its work as well as an organizational survey. This is especially true of stewardship. For the church that has never done it, it often proves to be a real eye-opener to add up all the funds given through all the various organizations for the various causes such as expenses of the home church, missions, relief, education, etc., putting them in the form of a chart in the annual report of the congregation to its people. Often such figures are hidden away in the annual Conference Yearbook, not being called to the attention of the local congregation. This happens because it has not been customary in many congregations to make this a part of report at their annual meeting largely due to the fact that it is usually difficult to gather all the figures in time to prepare a composite report. There is nothing however that will be of more help to the layman, who, because of the large number of offerings each week for various church causes, is usually very much in the fog about where to give how much. The intelligent layman believes that with the help of prayer and proper information he should be able to plan his giving. The leadership of the church and the Conference should do all in its power to help the layman.

CONSTITUTIONAL REVISION will be a major item of business at the coming session of General Conference at Freeman, South Dakota in August. For this item of business it is highly important that delegates come well prepared in advance. Several factors must be kept in mind as delegates prepare to discuss and, under God, decide on this vital issue. The first is that of the nature and purpose of a constitution. A constitution is intended to formulate in a mutually acceptable fashion tested procedures that will help a given group carry out its responsibility democratically and efficiently. At the time of the formation of the General Conference two areas of responsibility were in the forefront—missions and education for such mission. While these two emphases—experience and expression—are still basic in the total Conference program there has been an ever widening of the horizons in which we have responsibility to make these emphases operate. At first the extent of mission work was among the American Indians and the extent of the education was to prepare young people specifically for such work. Since that time the mission work has expanded geographically to include all parts of the globe and in terms of method to include the ministry to the whole man as an expression of the fundamental concern of redemption patterned after the life, ministry, and atoning death of Christ; now, the message of salvation is born by representatives of such widely divergent vocations as evangelists, doctors, relief workers, teachers, builders, mechanics, mental hospital attendants, and others. Similarly, the concern of education was restricted to the specific preparation of missionaries alone. Now, however, this has grown to be a matter of providing the type of experience that will give to the whole church and to the individual members the sense of thrust or desire to share the gospel of saving grace. Our organization has grown because our vision of the Lord Jesus Christ has been enlarged. Our vision of the Lord has enlarged because we have been thrust into a world no longer limited by space and time and because the problems of that world seen in the light of the Word of God demand our giving the Christian answer as Amos did in Old Testament times and Paul in New Testament times. As ancient as Genesis and as up-to-date as the morning newspaper is our eternal obligation to present the whole gospel to the whole world—the Light of Christ for the whole of life. Thus our Christian responsibility today is many-sided and yet quite singular. Our ministries are many, but our motive and message is one. The increase of the ministries serve to give the gospel more voices, provided the people ministering are motivated by the living Christ. But as the ministries become diversified there is increased opportunity for one or the other of the "members of the body" to lose sight of the other members. There is also the possibility for one or the other of these members to duplicate the task of another, making for inefficiency which ultimately adds up to lack of opportunity for some of the lost to be found. We ought to think of the problem of constitutional revision as one in which we as a Conference, after having been on our knees to God, seek to organize our work—our members or ministries—so that we shall reach the fullness of the stature of Christ for our time. Nothing less than that can be the will of God.

MOST PEOPLE ARE PROBABLY WONDERING what happened to the "Langer" bill to prohibit the transport in interstate commerce of advertising relating to alcoholic beverages, proposed in the Senate, which caused such a furore at the beginning of the present session of Congress. Well, the bill was killed in committee with four members not voting and no record of who voted for it. Although it brought a flood of petitions, crowds of adherents of the dry forces, and the largest amount of mail in its favor as compared with other issues, to the desk of Congressmen, this legislation will not even be reported to the floor with an unfavorable report!—More favorable news from Washington has it that the cut-off date for admission of D.P.'s to this country is extended from June 1950 to June 1951; that the total to be admitted is raised from 205,000 D.P.'s and 27,372 expellees to 344,000 D.P.'s and 54,744 expellees—persons of German ethnic origin who had been driven from their homelands outside of Germany—and 20,000 nonquota war orphans; that the requirement that 40 per cent of the immigrants come from Baltic countries and that 30 per cent be farmers has been eliminated.—Another item of some interest is that the Supreme Court in Washington has agreed to review the case of Larry Gara, who was convicted a year ago and imprisoned for encouraging a non-registrant at Bluffton College. The conviction was sustained by the Appeal Court even though it was clearly shown that the non-registrant had made up his mind before meeting Gara.

If You Are Buying An Organ

by Orlando Schmidt

(The following article was written after the writer contacted a number of organ builders as well as the Associated Pipe Organ Builders of America and the American Guild of Organists. Various brands of organs are referred to by letters "A" and "B"; individuals desiring detailed information about this may write the writer. Ed.)

ALTHOUGH organs have been used in Mennonite churches since 1764, not until recent years have many of our General Conference churches seen a need for such instruments in their worship services. Because of recent developments in the field of electronic instruments, most churches have been buying them, rather than a pipe organ. In the light of such a trend, we have before us what has become a real problem—the pipe organ versus the electronic organ. Because of many preconceived ideas and lack of information concerning these instruments, the problem in many churches has not been "shall it be an electronic or a pipe organ," but rather "what kind of an electronic shall it be?" Other reasons for this have been the intense salesmanship on the part of those selling electronics and the failure of church committees to investigate the possibilities offered by builders of pipe organs.

Price: Little to No Difference

The problem that looms highest in the eyes of most church committees is that of *price.* Most people feel that a pipe organ is naturally the most desirable instrument for a church service, but because it costs so many thousands of dollars, the average church cannot even think of purchasing one. It is true that a few organ builders have taken very little interest in building small organs for churches with a limited budget. But a number of organ builders have realized the problems of the smaller churches and have put a great deal of emphasis on the design and building of smaller pipe organs, such as are more or less competitive in the price range of the electronics. Today there are at least seven well-known organ builders offering pipe organs ranging in price from $3,000 to $5,000. These organs consist of three to eight ranks, which means there are approximately 225 to 450 pipes in one organ. Such organs, though small, have 20 to 37 stops. The builders claim that the musical resources of these organs are superior to those of any electronic instrument, and will more than outplay what they consider to be a "substitute instrument." Many of these organs are not entirely "custom-built" but are more or less standard instruments, often self-contained in one case.

(Harmon)
9079

Churches with congregations of 300 or more will of course want to investigate the larger organs, which are generally priced according to individual situations, ranging from $750 to $1,000 per rank. Church committees should recognize the fact that custom-built organs can be improved throughout the years by adding more pipes and other accessories.

The prices of Brand "A" electronic organs, which do not claim to be an imitation of the pipe organ, range from $2,177 to $3,170. Other electronic organs, which try to imitate the pipe organ in every possible way, cost from $3,500 to $4,500.

Tone: A Difference in Kind

A second factor in selecting an organ is that of *tone.* Tone generation in pipe organs is based on the same principle that produces the sound of the human voice. In electronic instruments tone is produced by tone wheels, reeds or photo-electric cells and is then amplified and sent over one or more loud-speakers. It is, at its best, an imitation of real organ tone. Theoretically when electrical currents are fed into a good cone speaker, almost any musical effect can be produced; but up to this time electronics have been unable to reproduce the "mass effect" of the pipe organ and to do away entirely with loud-speaker tone. Thus an electronic can be quite satisfactory for soft solo work but is not at all adequate as a substantial foundation in congregational singing. Other things involved in evaluating tone production are tone dispersion, pitch uncertainty, and ensemble tone. Electronics are also extremely sensitive to acoustic conditions. This is probably the reason an instrument might sound one way in the salesroom but quite differently after installation in the church. The Brand "B" electronic organ has probably made the greatest strides in overcoming difficulties of tone production

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Families Help Families

NEW MILESTONE FOR M.C.C.

by Doreen Harms

PICTURE with me, will you, a typical farm home in the Ukraine or maybe in Latvia in 1938. The lay of the country may be a bit different and the surroundings and the environment would be new to us, but if we would open the door and get a glimpse of the family inside, the sight would be strangely familiar. Most likely we would see there a happy family living peacefully, comfortably, and normally just as you and I.

From Comfort to Outcasts in Seven Years

Now picture the same family again seven years later. Their home is deserted, plundered, or bombed. They have wandered westward in a nightmare of flight into Germany to escape hostile forces. There in crowded air raid shelters, in congested D.P. camps, the family is forced to exist. The father or the brother is exiled, perhaps some member of the family was separated in flight. For years they wander from one camp to another, clad in ragged and tattered clothing and eking out a bare hand-to-mouth existence, comfort and convenience a forgotten luxury, and thankful for merely a roof above their heads and a little corner in a crowded room in which to sit or lie down. These are the people we as Christians long to help today. They need it desperately.

Protestants Have Lagged in Helping

Among the millions of homeless people, there were about 13,000 Russian Mennonite refugees. These have been and still are the concern of the Mennonite Church, most of them having migrated to new homelands in Canada and South America, and a few to the United States. Very few Mennonite D.P.'s will be able to enter the States; this will give the Mennonite people in the United States an opportunity to receive and assist some of these many other suffering people. The Protestant churches have lagged behind the better organized Catholic and Jewish agencies in assisting these unfortunate needy people, and earnest pleas have gone out to all Protestants everywhere to rise to the task. The Mennonite Churches through the Mennonite Central have offered to receive 1,500 non-Mennonite Protestant D.P.'s. The Mennonite sponsors in the U. S. have shown a sincere interest in the Mennonite refugees and now that the doors have opened for this wider service to D.P.'s, this interest will surely grow.

Basis of Assignment

Non-Mennonite families have been assignd to those sponsors who have indicated their desire in receiving one, and it is necessary to locate additional sponsors among our Mennonites in the United States for the remainder of the non-Mennonite Protestant families. M.C.C. workers abroad interview all intending immigrants and select them for Mennonite sponsorship on the basis of their resettlement possibilities and on their agricultural interest and experience as well as on church interest that may be served by either Mennonite or non-Mennonite churches.

Several non-Mennonite Protestant families have been received by Mennonite sponsors and in general they have worked out quite well and many are going to Mennonite churches. They are, almost without excep-

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BUYING AN ORGAN . . . continued from page 308

and gives the most satisfactory imitation of the pipe organ.

A third element in selecting an organ is that of *space*. A pipe organ generally takes more space than an electronic, however pipe organs are available in an enclosed case. This matter must receive careful study by both the church and organ builder. Even a perfectly made, finely voiced pipe organ, if deprived of proper room or if misplaced in the church, may give unsatisfactory service. In planning a new church building, the organ should be considered very seriously by both the church and the architect.

Maintenance and Durability: a Variable Factor

The elements of *maintenance* and *durability* should interest church committees. One of the arguments given in favor of electronics is the small amount of expense and upkeep required. Actual experience of churches has been varied. Some have had to cope with constant repairs, while others have had very little expense. The Brand "A" electronic organ probably has a lower operating cost than any other organ. It is difficult to compare the durability of any electronic with that of a pipe organ since electronics have been developed only recently. Pipe organs usually last a life time and have often been used for several generations. The upkeep of a pipe organ, however should be considered carefully before installation. It should be tuned and checked at regular intervals. This is generally arranged with the organ builder when the instrument is installed. Churches isolated in rural areas should consider this very carefully. An organ that is used often will give less trouble than one used only on Sunday morning. Changes in temperature do not hurt an organ unless there is extreme cold, in which case there might be some temporary disturbance.

The final selection of an organ must be based on the personal taste of the people who will use the instrument. Because it plays such an important part in the worship service, church committees should give ample time to investigation of actual installations, both pipe organs and electronics. This should include a demonstration of every kind of music that an organ is required to produce. Committees should contact several builders of pipe organs to discover just what can be done for their church. No conclusions should be based only on heresay and sales talk. Earnest effort and careful selection can give to any church an instrument that will be thoroughly effective in the worship of God.

The Revision of the Constitution of the General Conference: Its Need and Purpose

by H. A. Fast

THE present authorization to revise the constitution of the General Conference received its original impetus from the report of a study delivered at the 29th session of the Conference held at Souderton, Pennsylvania in August 1941. One of the Conference boards had requested a study of "The Duplication and Overlapping of the Duties of the Various Boards and Committees of the General Conference." This study had revealed certain weaknesses in our Conference program of service due in part to looseness of organization and lack of close coordination.

Nine Years of Background

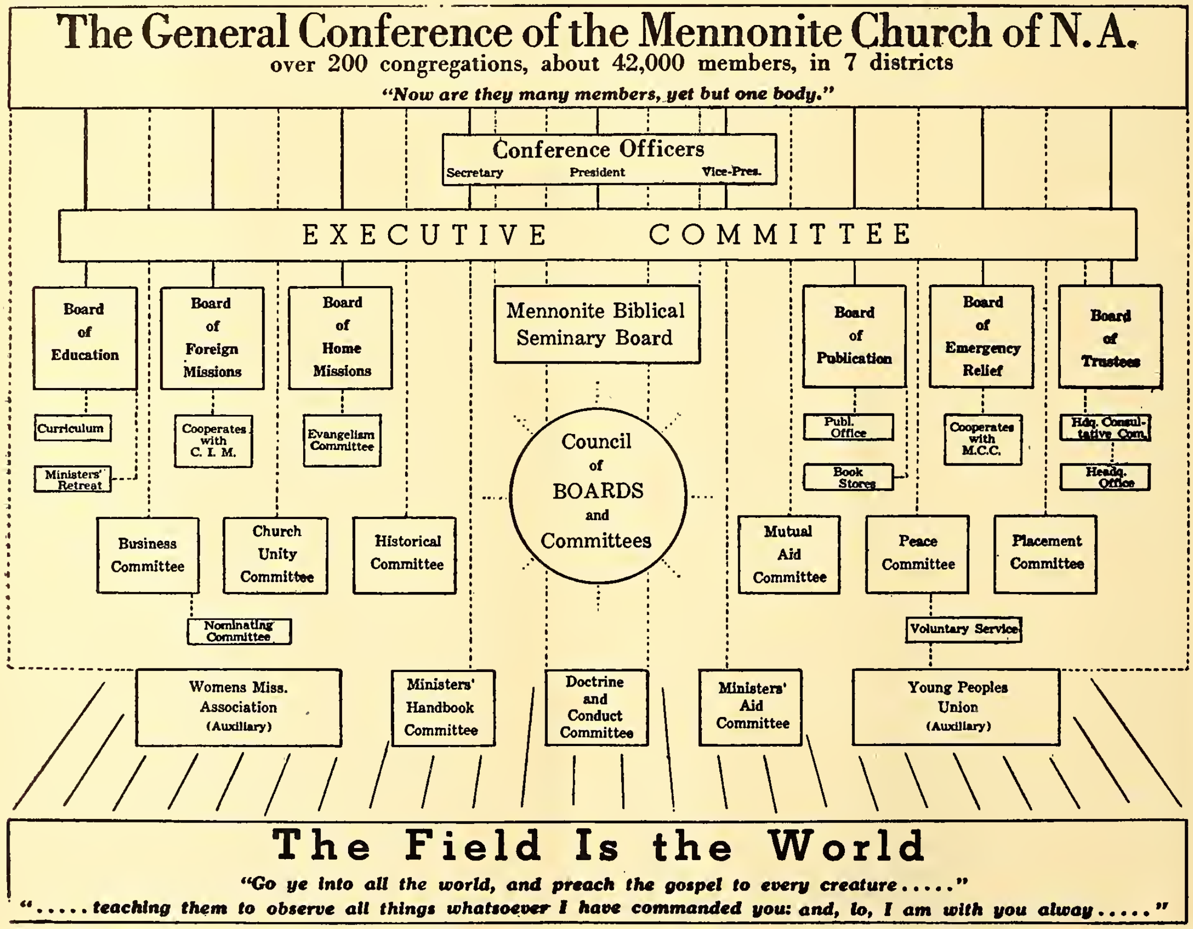
The Conference, true to Paul's admonition to "abound in the work of the Lord" took this report seriously and ordered "a committee of nine to study further the problem of closer interrelations of the different boards and committees of this Conference and that of the committees of the six different conferences corresponding to the same, for more effective work; and that this committee present plans and recommendations at the next General Conference session." This committee came to be known as the Coordinating Committee.

Seven Leading Questions

The committee appointed felt that the best approach to its task was to look at the whole of our present conference program and how we were organized for it, and then ask itself questions like the following:

1. Can the conference organization be simplified without loss of efficiency?
2. Can the administration of our conference program be made more effective and efficient so that time, effort, and money are used to best advantage?
3. Can efficiency of operation be achieved without loss of the priceless values of democratic functioning?
4. Can the working relationships of our conference organization be so set up as to promote the spirit of unity and understanding?
5. Do we have adequate and easy channels of clearance on problems that arise?
6. Do boards and Conference committees have a clear understanding of the full sphere of their responsibility?
7. Can anything be done to bring about a closer relationship of cooperation between the program and work of the Conference and that of the district conferences?

The committee in its study sought to profit by the experience of others. It contacted by mail and by personal interview leaders of other denominational groups


The General Conference of the Mennonite Church of N.A.
over 200 congregations, about 42,000 members, in 7 districts
"Now are they many members, yet but one body."
Conference Officers
Secretary
President
Vice-Pres.
EXECUTIVE COMMITTEE
Board of Education
Board of Foreign Missions
Board of Home Missions
Mennonite Biblical Seminary Board
Board of Publication
Board of Emergency Relief
Board of Trustees
Curriculum
Ministers' Retreat
Cooperates with C. I. M.
Evangelism Committee
Publ. Office
Book Stores
Cooperates with M.C.C.
Hdq. Consultative Com.
Headq. Office
Council of BOARDS and Committees
Business Committee
Church Unity Committee
Historical Committee
Mutual Aid Committee
Peace Committee
Placement Committee
Nominating Committee
Voluntary Service
Womens Miss. Association (Auxiliary)
Ministers' Handbook Committee
Doctrine and Conduct Committee
Ministers' Aid Committee
Young Peoples Union (Auxiliary)
The Field Is the World
"Go ye into all the world, and preach the gospel to every creature....."
"..... teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway....."

This diagram represents present organization of Conference. See next week's MENNONITE for diagram of proposed reorganization. Save this copy for comparison.

and studied their methods of work and their form of organization. In this manner very valuable suggestions were received.

Immediate Steps Within Present Constitution

In its attempt to find an answer to its task the committee looked for practical and immediate way of cooperation which would require no amending of the constitution. Its findings and recommendations were then presented to the various boards and to the Conference Executive Committee for criticism and suggestion before they were presented to the Conference.

Its reports to the 1945 Conference session presented a plan of cooperation and coordination whereby Conference boards and committees with similar or related interests were grouped together around some larger center of interest and work and were then encouraged to seek ways of working together for the good of all and of each. It also recommended an annual union meeting of boards and standing committees in a Council of Boards session. It likewise recommended a plan for closer cooperation between the General Conference and the district conferences.

These recommendations of the committee were adopted and boards and committees were urged to put into operation as much as possible the suggested plan of cooperation. The Coordinating Committee was retained and instructed to continue with its study.

Revision Authorized by 1947 Conference

When the next session of the General Conference convened in 1947 it had become evident that a revision of the constitution was inevitable. Various amendments to the constitution had been passed since the last revision, new situations needed to be provided for and a new printing of the constitution was in any case imperative. The Conference therefore authorized the Coordinating Committee to "*revise the constitution, present it to the Executive Committee for review and publication in time to be considered for adoption at the next session of Conference.*"

In order to understand clearly its assigned task the Coordinating Committee inquired whether its work was merely to bring the constitution up to date. The answer was to undertake a thoroughgoing revision which would take recognition of the plan of cooperation and coordination adopted by the Conference of 1945.

Not the Brain-Child of a Few

The committee has faithfully labored to follow these instructions working at all times in close cooperation with boards and committees. Progress reports were presented to each annual Council of Boards session and to the Conference Executive Committee and from them it has received much valuable counsel and criticism.

The suggested revision of the constitution is therefore not the brain-child of a few individuals. It has had the benefit of the combined counsel and experience of veteran members of our Conference boards and committees.

Originally the Coordinating Committee was composed of the presidents of district conferences, a member of the Board of Education, Rev. A. J. Dyck then vice-president of the conference and Henry A. Fast serving as chairman. It finally became necessary to fix more definitely the personnel of the committee. The committee which worked since 1947 on the revision of the

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From the Mission Front

Three Soul-Clinics in China

by P. J. Boehr

WEST-CHINA GENERAL CONFERENCE
MENNONITE MISSION
No. 12 Ssu Dao Kai
Ch'engtu, Sze., China
(Code Address: GECOMM CHENGTU)
February 16, 1950

Dear Homeland Friends and Prayer-helpers:

Greetings in the all-conquering name of Christ, with Psalm 46!

The address at the top is plain I trust, and we wish to make it known that we missionaries in West China are all living at the same address now that the mission has purchased the property where we reside and to which place has also been moved the chapel we used to have at No. 25 Tung Ma P'eng Kai. So there is no residence or chapel-work at our former address on the street called TUNG MA P'ENG KAI (meaning, "East Horse-shed Street").

So all letters and papers, and parcels, if any, should hereafter be addressed as you see at the top, *No. 12 Ssu Dao Kai, Ch'engtu, Sze., China.* This goes for the following personnel: Misses E. D. Goertz and Wilhelmina Kuyf, and P. J. and Frieda Boehr.

Brother W. C. Voth has his address in Hongkong, at 33 Granville Road, Lutheran World Federation, Kowloon, Hongkong.

With this notice we wish also to inform all our friends, who wish to know our address, that we had our mail addressed "Via Hongkong" for sometime; but that route is very slow now since "liberation," as it takes letters a full month to reach us here from Hongkong, and some have already come through from the States written since the New Year, that were addressed directly to us here at Ch'engtu, and also came through from the U.S.A. in a month. It seems airmail letters from Canada or the U. S. A., addressed directly to us would make the best time possible. So far for information on addressing us.

It is with a deep feeling of gratitude to our Heavenly Father that the Gospel work has been able to continue without serious interruption, and that there is good attendance on Christian services at our three chapels—this one here next to our rooms in the yard, the Tea-House chapel a short distance from here and just inside the West City Gate, and in the West Suburb, about 20 minutes walk from here. There has been such a demand for room to house some of the workers in the West Suburb, and to have a more suitable room for Gospel Preaching away from the noise of the main street on which the West Suburb chapel is, that the local church has undertaken to erect a chapel to seat about 200 people inside the yard there, and it is far enough along already so we can hold meetings in this largely completed chapel during the Chinese New Year's days just ahead of us now (the 1st is on Friday, February 18).

We covet much your warm and believing prayers for these three soul-clinics here in West China, as out of the work in these three places have come 46 pre-

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From the Heart to the Heart

No One to Help

by David Neufeld

The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool, but while I am coming another steppeth down before me. (John 5:7)

THE CITY of Jerusalem has long been considered a symbol of culture and progress. Most of all, it has stood as the home of true religion. Jerusalem looks back upon a remarkable history. Great emperors have claimed her as their prey; great heroes have fought within her walls; great prophets have spoken divinely inspired words in her streets; the cultures of Greece had come into her borders, and Rome had given her a fine pattern of government. Religion in Jerusalem was at its height, scholarly men were interpreting the laws of Sinai to all who would listen.

David P. Neufeld
Instructor
Didsbury, Alberta Bible School

Despite the fact that scholars were very zealously learning about the law of loving one's neighbor as oneself, there lay outside of the city walls a group of forgotten people. Not that these unfortunates had come only recently, oh no, some of the inmates of the Bethesda hospital had been there for more than thirty-eight years. But the Jews saw in these patients nothing more than a social burden, and chose to forget them rather than to help them.

The Man from Nazareth, however, did not forget them. He visited them, comforted them, and healed them. He came to the infirm man, who had suffered so long, and chatted with him. The outcome of the conversation was a confession from the patient: I have no man . . . . to put me into the pool. For one this was

A Testimony of His Inability to Help Himself.

Through the years it had become clear to him that his own efforts were unable to bring about the desired results. He probably used every nerve and fiber of his frail body to reach the healing waters first, but all was in vain. How well it portrays our own experiences! Once we were so anxious to achieve true happiness, but found it quite impossible because of sin in our lives. Even our most sincere resolutions proved to be a failure because we were unable to live up to them. Only when man accepts the salvation wrought on Calvary can he become truly happy and victorious. During his last hours in 1851 Archibald Alexander of Princeton testified, "All my theology is reduced to this narrow compass: Jesus Christ came into the world to save sinners." Jesus is still concerned about those who are unable to help themselves.

The words of the impotent man betray a note that sounds a little like

An Accusation of His Fellow Men

There were plenty of people in Jerusalem who could well afford to help this patient at Bethesda, but no one was willing. The needs brought about by human suffering are as great to-day as they were at the time of Jesus. We have no idea how many are pointing to the Christians of North America saying, "They will not help." American Mission to Lepers reports that ten million lepers in the world chant for help. Will we fail them? Others are in need of food, and clothes, and books, and teachers. But by far the greatest number is in need of the Bread of Life. If we neglect to get it out we are not doing our duty.

The word of the patient at Bethesda, however, is not only an accusation of his fellow men but is also

An Appeal to Christ For Help

Although the people of Jerusalem were unwilling to help, the Lord Jesus was still concerned. Our negligence does not make Him negligent. And it was well that the impotent man appealed to Christ, for He was and is the source of all healing. So often we feel that we can help ourselves rid ourselves of sin and suffering, only to experience our own inadequacy. We may look to political parties, to social reform, to social welfare to end our griefs, but we will never overcome our present-day difficulties until we too appeal to Christ for help. He is the only answer to a sin-sick soul, and to a sin-sick world.

NEW LAYMEN'S PAMPHLET

ALL churches have by this time received sample copies of the Laymen's pamphlet gotten up under the general supervision of the steering committee consisting of John E. Fretz, J. S. Schultz, and Walter Temple, appointed as an interim committee at our General Conference at Berne in 1947.

This pamphlet, gotten up in attractive colors, with splendid art work is, we hope, the beginning of finer things in publicity for the various organizations of our Conference, and it is appropriate that a group of laymen, dedicated to the work which has been assigned to them, should turn out such a splendid little piece of literature. The art work was done by Charles E. Wiegand.

The author's name appears in the pamphlet nowhere, but it is a pretty good guess that John E. Fretz, one of the devoted laymen of the Eastern District Conference, had his "fingers in the pie" somewhere.

Laymen's organizations are springing up everywhere, and this pamphlet should be a real help to them.

Our
Colleges
and
Seminary

BETHEL COLLEGE

PAUL Erb, editor of the *Gospel Herald,* who was sent to India as a representative at the celebration of fifty years of Old Mennonite missions in India, spoke to the student body during the regular chapel hour.

Eleanor Thiessen, graduate nurse and senior at Bethel, spoke during the chapel hour on Thursday. Eleanor has a rich background of experience because she spent part of her life in India where her father, John Thiessen, was a missionary.

The Goessel High School choir, consisting of about 75 members, presented a short concert during the chapel hour in Bethel College Friday morning. The director, Elbert Pankratz, is a graduate of Bethel College.

The department of speech and drama presented the play "George Washington Slept Here," Friday and Saturday, April 21, and 22. The play chronicles the tribulations of a family man who craves and gets—"a little place in the country to call his own."

Hulda Penner of Inman, Kans., a senior at Bethel College, has accepted an appointment to instruct in the practical work of nursing art instruction at the Bethel Deaconess Hospital next year. Miss Penner, a major in nursing education, will graduate from Bethel College May 30, 1950.

The following Bethel graduates will study at the Mennonite Biblical Seminary at Chicago next year: La Verne Lindscheid, Leo Miller, Henry Poetker, Marjorie Reimer, Harris Waltner, Grace Liu, and Helmuth Dyck. All of these will graduate May 30 this year. Ferdinand Ediger, who graduated March 1, is studying at the seminary this quarter already.

Calvin Schrag has been accepted for graduate study at Yale University next year. He is also a member of Bethel's graduating class this year.

FREEMAN JUNIOR COLLEGE

ALBERT Ewert of Bridgewater and Dan Neufeld, coach at Tabor College who was the coach at Freeman before going to Tabor two years ago, were recent chapel speakers. The Tabor College Peace Team was with Neufeld.

The University Accrediting Committee visited the campus for inspection purposes the past month. Their report, just received was very favorable and full accreditment was again granted for the present and the coming school year.

At the last faculty fellowship meeting on Friday J. D. Unruh showed a series of colored slides of pictures he took during his stay in Europe.

A technician from the firm supplying the stage equipment directed the installation of this equipment the past week and the two performances of the College play, "Icebound," were given in the Auditorium, April 27 and 28.

SEMINARY CHOIR ON TRIP

THE VESPER Choir left this Saturday for a trip to central Illinois where it was scheduled to present concerts at the Meadows Church on Saturday evening, at the Calvary Church in Washington on Sunday morning, and at the Carlock Church Sunday evening. The group traveled by bus.

Speaking with the same quiet dignity with which he has worked in the Christian ministry for over forty years, J. H. Langenwalter brought the Vesper message last Sunday, April 16. Among the remarkable statements which he made was "I am learning as much at the age of 73 as I did at the age of 17." The Seminary appreciated the visit and fellowship with this veteran of work in our Conference.

Student-faculty discussion group met Monday evening, April 17, to discuss the topic, "Strengths and Weaknesses of the General Conference."

The Women's Fellowship packed clothes for relief on Friday evening, April 21; these clothes to be sent to the Mennonite Central Committee.

Elmer Ediger is leading a conference for M.C.C. Summer Service Unit leaders on April 21 and 22 here at the Seminary. A number of young people from all parts of the Mennonite constituency were present for these sessions. Pictures of the Voluntary Service work of the General Conference and also the M.C.C. were shown on Friday evening.

FAMILIES HELP . . . . continued from page 309

tion, very appreciative for all that is done for them, and are trying to mold themselves into the new circumstances they find here in America. The first non-Mennonite Protestant family interviewed by our representatives abroad was received in early March. The picture on the front page and the caption underneath presents a fuller story of this.

Meaning of Sponsorship

A sponsor in the United States assures the following for the Displaced Persons: (1 that they will have safe and sanitary housing and adequate employment without displacing some other person from such; (2) that they will not become a public charge to the government; and (3) that their inland rail transportation from port to destination will be assumed. Anyone interested in a sponsorship should write to the Mennonite Aid Section, Mennonite Central Committee, Akron, Pennsylvania, indicating this. There is no affidavit necessary on D.P. immigration; an indication to the Mennonite Central Committee of your willingness to receive a family is all that is necessary.

Let us rise with one accord as a Mennonite brotherhood and join hands with those needy folks across the ocean and with our strength and support assist them to our shores, to our communities, and to our homes, and thereby, as Paul states in Galatians 5, "By love serve one another."

Jottings

—**Emmaus Church, Whitewater, Kansas:** Rich spiritual blessings were ours during a week of soul stirring, heart-searching messages brought to us by Wilbert Regier of Pratum, Oregon. On Easter Sunday, we together with three other churches of the community rejoiced anew in our risen Lord in a united sunrise service. That evening the choir under the direction of Walter H. Hohmann sang, "The Holy City."—Susan Thiessen, Corr.

—**St. John Church, Pandora, Ohio:** The women of St. John Church met in the basement of the church to prepare bedding and wearing apparel for relief. The following stations were remembered: Alaska; Arizona; Akron, Pennsylvania; Grace Children's Home in Nebraska; and a mission station in Kentucky.—Mrs. Moser, Corr.

—**Deer Creek Church, Deer Creek, Oklahoma:** Our church choir gave the Easter cantata in the Nordin Methodist Church on Sunday, April 2, and in our church on April 9. The choir was directed by Elton Krehbiel. The three Deer Creek churches, Mennonite, Methodist, and Christian, had evening union services April 4, 5, and 6. The speakers were the three local pastors. The churches had a joint communion service on April 6. Good Friday services were held in the high school auditorium with the Salvation Army from Ponca City in charge. Miss Viola Wenger, representing the M.C.C., spoke Monday night, April 10. Her subject was relief needs today.—Mrs. Allen Moyer, Corr.

—**Alexanderwohl Church, Goessel, Kansas:** The Freeman College Choir gave a concert in our church April 30 at 8 o'clock in the evening. Elvira Voth is the director. An offering was held to defray the trip expenses and for the new building under construction in Freeman where the Conference will be held next August.—Mrs. J. C. Reimer, Corr.

—**Apostolic Church, Trenton, Ohio:** April 2, J. E. Amstutz, our pastor, attended the 75th anniversary of the Mennonite Church, Halstead, Kansas. He served as pastor of this church for ten years. In his absence the Men's Gospel Team of Bluffton College had charge of the morning worship hour. Services were held in the evening of Good Friday. Easter services were attended by a large number. Special music was rendered by the choir. Communion was observed. The offering was given to missions.—Edna M. Kinsinger, Corr.

—**First Church, Caldwell, Idaho:** The P. D. Unruhs from Colfax, Washington were here the week of March 19 to 24. They brought us some very wonderful messages. We have sent some clothing for relief, also made a quilt for relief. We are planning on gathering more clothing soon and we also will make more quilts. P. P. Tschetter from Grace Bible Institute was with us in February.—Mrs. L. Schmidt, Corr.

—**Menno Church, Lind, Washington:** On March 19, we were happy to welcome to our pulpit Titus Nickel. He gave a brief talk on their mission work in Peru. Mrs. Nickel, who is a sister to our pastor, Williard Wiebe, spoke to the children and showed interesting articles used by the Indians. During the winter months two craft and hobby nights were held for anyone interested. Many interesting projects were presented and worked on. The Mission Society sent infant layettes to the Paint Rock Mission station which is in charge of Andrew Halliman.—Mrs. C. C. Claassen, Corr.

—**Menno Church, Lind, Washington:** The second annual hymn sing sponsored by the churches of Lind was held April 2 at four o'clock. Erland Waltner of Bethel College gave the afternoon message entitled "Peter: Following at a Distance." Other messages Waltner gave during the following week were: "Jesus: The Uncrowned King;" "Judas: The Friendly Traitor;" "Pilate: The Guilty Judge;" "Barabbas: The Released Criminal;" "Nicodemus: The Procrastinating Confessor;" "The Cross: Life Through Death." Holy Communion was observed Friday evening. His messages were enlighting and of spiritual value to us. We are thankful to God for the blessings received. A Sunrise Service was held at Ritzville on Easter Sunday morning at seven a'clock. Our young people joined the young people of other churches to sponsor this annual service. Earl Franz, one of our young people, gave the morning message.—Corr.

—"**For Sale:** Garage building, 50 by 80, and equipment. All cement floor. Willing to sell building or equipment separately. Would consider renting with option of buying. Business in Mennonite community. Write or see J. W. Fretz, Board of Mutual Aid, North Newton, Kansas."

—**Salem-Zion Church, Freeman, South Dakota:** The musical groups of our church have been busy practicing and adding their talents to enrich our services. The Male Chorus, under the direction of Warren Erickson, presented a sacred concert. Palmer Schrag is the accompanist. Elvira Voth played organ interludes. On Good Friday the mixed chorus presented "The Seven Last Words of Christ" by du Bois. Elvira Voth directed and Eugene Douett of Huron College played an organ prelude and accompanied the oratorio. April 16 the Male Chorus gave their concert at the Bethany Church in Freeman.—Mrs. A. S., Corr.

—**Bethel Church, Hydro, Oklahoma:** We have been enjoying evangelistic services the past week conducted by J. B. Frey, Cornville, Arizona. There were days of real fellowship. The Freys have been on the mission field around Parker and Prescott, Arizona, among the Hopi Indians nearly a half a century. They told of their experiences, also great lessons in seven large heart pictures which he used to illustrate the human heart and its conditions, what a Christian looks forward to, prophesy and revelation.—Wilfred Ewy, Corr.

—**Grace Church, Pandora, Ohio:** H. A. Fast of Bethel College, North Newton, Kansas, conducted a series of pre-Easter services March 26-April 2. His general theme was "God's Appeal, Man's Response." The subjects he preached on were: "Search the Scriptures;" "In Him was Life;" "The Word of the Lord Came — a Second Time;" "Men Loved the Darkness;" "Giving God the Remnants;" "Behold He prayeth;" "Let us Love One Another;" "Unconditional Surrender;" and "The Necessity of the Cross."—Susan Steiner, Corr.

—"**Wanted:** Several men or women trained for work in accounting. Office help to work in Mennonite Conference Organizations. See or write Herman J. Andres, Bethel Deaconess Hospital, or J. W. Fretz, Board of Mutual Aid, North Newton, Kansas."

—**First Church, Nappanee, Indiana:** A baptismal service held on Palm Sunday morning began our Holy Week meetings with Ronald von Riesen as guest speaker. He conducted a series of inspirational messages on "The Lord's Prayer." It was a high point in our spiritual experience, rich and meaningful. A peace team from Bluffton College presented a play entitled "The Terrible Meek" at our evening service April 16, which depicted the varied emotions of Mary, the mother of Jesus, an army captain, and a soldier on the night of the crucifixion.—Helen Yoder, Corr.

—**Beatrice Church, Beatrice, Nebraska:** Passion Week services were observed with D. C. Wedel of Bethel College as guest speaker. Sunrise Service were well attended by the Young People's Fellowship group. Freeman Junior College Choir and E. J. Miller presented the morning worship service on April 16. Bob Tully of Bethel College spoke to the young married people's group on April 12. Our Sunday morning services are broadcast over radio station KWBE the fourth Sunday of every month.—Mrs. Don Claassen, Corr.

—Bergtal Church, Pawnee Rock, Kansas: The boys' quartet of the O.B.A. rendered a program during the morning service on April 2. In the evening the C.E. presented an Easter Candle Light Service. Miss Viola Wenger, M.C.C. clothing center supervisor, spoke in our church Thursday evening, April 6, and also showed some colored slides. Nearby Mennonite churches were invited for this meeting. On Good Friday morning services were held in our church and union services were held in the Methodist Church at 2 o'clock. The Easter pageant, "The Way of the Cross," was presented Easter morning at 6 o'clock on historic Pawnee Rock, with all four churches taking part. Four new members were received into the church during Easter morning services. A fellowship meal was served at noon and a program was given by the Sunday school in the afternoon. W. F. Unruh, Western District Conference Field Secretary, held a series of meetings in our church April 12 through 14.—Mrs. John K. Friesen, Corr.

—Johannestal Church, Hillsboro, Kansas: On Sunday morning of April 16 Bennie Bargen discussed for us the commandment, "Thou shalt not kill." Among other things he said, "Don't be ashamed of being a Mennonite nor overly proud for they have a big job to do." In the evening of the same day the Bethel College Peace Club gave us a program. Wolfgang Fieguth, a German exchange student, related a few of his experiences in Germany. He urged us to correspond with folks over there in Germany and then to send them peace literature that has been translated by the M.C.C. Bill Gering told us of first hand experience that "being a soldier is not what it is cracked up to be as far as 'showing your colors' and that it is very, very difficult to be a true Christian in the army." Mary Moyer, a voluntary service worker last summer, showed slides and told us about four different places of voluntary service projects, namely two in New York state, one in Mississippi, and one in Chicago.—Corr.

Into the Beyond

NOAH C. BUCHER, Lima, Ohio, born January 8, 1875, a member of the St. John Church, Pandora, Ohio, died March 17, 1950.

MRS. LOURA JENKINS AESCHLIMAN, Colfax, Washington, born February 9, 1885, a member of the First Church, Colfax, died April 10, 1950.

PETER J. MILLER, Freeman, South Dakota, farmer, born June 2, 1864 in Russia a member of the Salem-Zion Church Freeman, and died April 16, 1950.

MRS. JOHN K. MOSS, Kitchener, Ontario, born October 29, 1868, a member of Stirling Avenue Church, Kitchner, died April, 1950.

IDA BAUGHMAN, oldest resident of Pulaski, Iowa, born in 1857, the oldest member of the Pulaski Mennonite Church, died April 17, 1950.

HENRY REIMER, Beatrice, Nebraska, farmer, born December 13, 1874, a member of the First Church, Beatrice, serving as Deacon for 24 years, died April 17, 1950.

MRS. JACOB H. JANZEN, Waterloo, Ontario passed away on April 18. She was a member of the Waterloo-Kitchener Congregation and wife of J. H. Janzen who passed away earlier this year.

CONSITUTION REVISION . . . continued from p. 311

constitution was composed of the following members: 1) The Conference officers: J. N. Smucker, Olin Krehbiel (Secretary of Committee), Walter H. Dyck; 2) District representatives: J. J. Regier, Henry Hege, J. Herbert Fretz, H. T. Klassen, R. L. Hartzler, Paul Roth, John T. Neufeld; and C. H. Goering, H. J. Andres and Henry A. Fast, chairman.

The proposed constitution will be printed in the May 9 issue of THE MENNONITE. We urge every member of the conference to study it prayerfully, thoughtfully and with the one supreme desire to help make our Conference organization, by the grace and enablement of God an efficient instrument which He can use for the fulfilment of His saving purpose in Christ Jesus and through which our churches can cooperate in His Name in an effective ministry to our day and generation. You are invited and urged to send your criticisms and suggestions either to Walter H. Dyck, 722 Main, Newton or to Henry A. Fast, North Newton, Kansas.

CHINA SOUL-CLINICS . . . cont'd from page 311

cious baptized souls in the latter half of 1949. A good group is waiting for the next baptismal instruction class whenever we can hold it. Let us pray especially much in this time of evangelistic opportunity, and to "work while it is day; for the night cometh when no man can work."

For all letters and greetings sent us for Christmas we heartily thank you, but may not get to reply to all of them separately as soon as we would like. Your Christmas greetings for 1949 are coming in now in larger numbers, as mail moves slowly in China now. But we are so glad to get mail, just so we and you keep up the flow of mail, and especially the flow of prayers.

In the Glad Service of the King of Kings,

P. J. Boehr

EXCERPTS FROM ANOTHER LETTER

"WE HAVE been able to hold three Bible Instruction Classes, out of which a total of 46 precious souls could be accepted for baptism in 1949; the third baptismal service was held on Christmas day, when pastor Chang performed the rite of baptism for 18 people. These instruction classes were held both in the West Suburb and here in the city—the last time here at our new address, *Number 12 Ssu Dao Kai,* where all four of us live since December 6, 1949. We had a happy Christmas and New Year's season, and by and large had a fairly quiet change to the new regime or "liberation." With the exception of a few weeks when it was tense because of the political situation before the liberation, we've had our work going as usual, and now perhaps more than ever, come to the Gospel meetings held nightly at both the West Suburb, and the tea-house chapels. The Sunday morning services are well attended here at Number 12 place, also the English Gospel services each Sunday afternoon at three.

We now have contact again with our Paoki station, where pastor Li Kwang Ming and Mrs. Tuan Li Shen are our Christian workers. There they could also have baptism service on Christmas day, thank God. We also have heard that our Chinese Dr. Hu is back in the Kaichow Mission Hospital but we do not have the details. We understand that railroad service has been opened between Paoki and east China, and we have word that Bro. H. C. Bartel is planning to go for a visit to the China Mennonite Missions Stations in Honan and Shangtung Provinces."

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Bluffton College - The Church's Investment in Youth

A Half Century of Progress

(The following is an account of the student life at Bluffton College. Margaret Salzman, Upland, California, has served as editor of these materials. Ed.)

THE TURN of the century saw the humble beginning of a new institution of higher education. The start from one small building and a mere handful of teachers proved to be a rugged road. This group of educators had something else, however, which many others did not possess—they had great vision and deep convictions. Hard knocks were numerous and the dark clouds of failure seemed just beyond the horizon.

Years slowly went by, however, and the light that had been the vision of the first great men began to replace the dark clouds of failure. Rays from this light began to emanate, reaching farther and farther until people began to see its glow. More students, who wanted to receive some of this vision, began coming in from larger and larger areas. Programs and plans which had at one time merely been in mists in someone's mind began to take shape. People began to take an active part in the support of the college and more complete programs could be inaugurated for the liberal and wholesome education of young men and women.

To further promote such a plan, dynamic leaders were brought in and the outlines on paper became reality. The program has been continually changing to include more and more in an effort to develop the individual personality, until today we have a very inclusive scholastic, social, religious, and extra-curricular schedule.

A True Foundation for Life

THE ACTIVITIES in which the young person participates while at Bluffton College are truly the foundation for life. With such a foundation, he is better-fitted to meet the responsibilities and opportunities of the future.

In the scholastic field. Bluffton strives to offer the best in education. It has a large percentage of teachers, ministers, missionaries, doctors, and leaders in various fields listed among its alumni. Its scholastic standing ranks beside and above that of many larger and well-known institutions.

Bluffton's First Building

●

College Hall

●

Student Christian Association

OF MAJOR importance among the organizations which foster development in these fields is the Student Christian Association and its various commissions.

The Student Christian Association is beginning its first year at Bluffton College. Just as the name implies, it is an organization of Christian students. The purpose of the association is to provide bi-monthly meetings where issues that confront all Christians, though especially students, are discussed. It is not only an organization of passive listening, but through the committees and commissions, an active program of social service, worship, and recreation are possible. But whether it is in the meetings or in active participation, Christ is the center, as the name of the organization shows—the Student *Christian* Association.

First allow a brief explanation as to the origin of the Association. In former years it was felt that the campus needed an organization that would meet the needs of almost all students on campus. There were other smaller organizations but these were specialized and many. A group that could help coordinate and direct, and yet appeal to all students, was considered. Last spring a joint committee from the Y.M.C.A. and the Y.W.C.A. met and as a result the S.C.A. was born.

This nucleus organization, in cooperation with other groups on the campus such as the Men's and Women's Gospel Teams, The Peace Action Club, and the Recreation Club, is attempting to unify and direct all the programs and the projects that have previously been overlapping. Not only does this arrangement prevent overlapping but through this system planned cooperation is possible. As in the case of relief drives for needy peoples, the annual Christian Life Week on campus, which formerly called for special committees appointed by the administration, now naturally comes from the Student Christian Association as a whole.

This is a tremendous stride toward a unified, composite whole to include all realms of the Christian life on campus. Heretofore each organization went its own way, while now these related groups are airing their problems and discussing their plans with others.

The S.C.A. is similar to a church. The relation between the Gospel Teams and the Recreation commission and the Peace commissions is similar to the relation between the Christian Endeavor and the Men's Brotherhood to the entire church. The S.C.A. like the church is the overall functioning body that includes everyone, while the commissions are the individual areas of special interest. S.C.A. covers the entire Christian life while the commissions give one an opportunity to be active in a specific area of Christian work. The following paragraphs will explain the work of these specific commissions.

Gospel Teams

WHAT are the Gospel Teams? What do the Gospel Teams do? Do the Gospel Teams serve any purpose on the campus or in the surrounding communities?

These, plus numerous other questions, enter the minds of many individuals who are not directly connected with the Gospel Teams or who know very little of the history and the function of the organizations.

The Men's Gospel Team was organized approximately sixteen years ago, for the purpose of having an organization in which the men could discuss certain spiritual problems which arise in the lives of the students. A few years later the women formed a similar organization for the same purpose. These organizations have been progressing and serving since that time.

The Gospel Teams' (both men and women) greatest work, perhaps, is that which comes under the heading of deputation. Quartets and speakers visit various churches throughout the Eastern, Middle, Central, and Northern Districts of the General Conference.

This type of work might be classified as "foreign" deputation. The "home" deputation, which has just been begun by the Gospel Teams this year, is progressing very rapidly. This work includes presenting monthly devotional programs, of both music and word, at the Rescue Mission, the Tuberculosis Sanitarium, and the Old Folks' Home in Lima, Ohio.

The Gospel Teams have bi-monthly meetings for the purpose of giving the students opportunity for discussion of their problems. The students formulate their own programs, often inviting ministers from surrounding churches or faculty members are asked to assist in the discussion and to give advice.

This year the women have centered their program around the theme "More Abundant Everyday Christian Living"; while the men have chosen for their theme, "The Mature Christian."

For a number of years the Gospel Teams have had for their project the raising of funds for the purchase of a car which could be used for deputation work. This car has now been purchased and has been presented to the college for such use. Projects such as this are financed by offerings received from deputation programs presented throughout the different districts.

The Gospel Teams aim to live up to their name. They are striving to bring the gospel to people. All the young men and women associated with the work of the Gospel Teams go forth with this thought from Colossians 1:18 in mind: "That in all things HE might have preeminence."

College Church

UNTIL last year when the activities of the campus were reorganized under the S.C.A., College Church was a separate body organized and planned by an appointed comittee. It has now been placed in the hands of the Devotional Committee of the S.C.A.

The Committee's purpose is to present to the student the direction and incentive for a spiritual life that will work with the activities of the Student Christian Association to make him a better Christian student. College Church is the main avenue of the Committee's work.

College Church programs endeavor to meet the needs of all the students on campus. Its programs vary from panel discussions on student problems, or a movie such as "Beyond Our Own," to a hymn sing. Its meetings are held each Sunday evening. The more informal programs are held in front of a roaring fire in Lincoln Hall lobby, while worship services are held in the chapel.

One very unusual program was presented by two of our negro students who had formed a family quartet. They sang negro spirituals in the traditional manner of their people. Later, the students also joined them in singing these great songs.

At the beginning of the year a student dedication program and candlelight service was held. It attempted to bring to each student's mind his individual importance in the over-all work of the Student Christian Association on the campus. As the light from the center candle was passed from student to student, each pledged cooperation and service to each other and to our central goal, Christ.

Peace Action Club

THE Peace Action Club is an organization whose main function is to promote peace in every sense of the word—world peace and brotherhood through an understanding of the viewpoints and ideologies of other peoples; communal peace through the acquisition of the ability to live with and understand the nature of the people with whom there is closer contact; and, individual peace with one-self by attempting to find satisfactory answers to life issues and by formulating a desirable life philosophy. Much time has been spent in discussing and thinking through such things as "God," "Love," "Conscience," etc.

Deputation work in churches is another phase of our work. The theme for this year is "Our Times"—the chaos of our times, Christianity's answer for our times, and the individual's responsibility in our times. In addition, a short one-act play is being produced for presentation in the churches as a part of our deputation work.

In the Peace Action Club there is also opportunity to participate in such campus activities as chapel and relief drives. Opportunity has also come to provide peace literature for our brothers in other lands who have no access to such material.

Thus, the Peace Action club works on, striving to attain their goal of world-wide peace.

Relief Drives

TWELVE million are still desperate" was the slogan that inaugurated this year's Relief Committee's activities on the Bluffton College campus. In cooperation with the First Mennonite Church in Bluffton, the students conducted a clothing drive, collecting on the campus and in the town one and one half tons of clothing. The clothing was separated, packed into boxes, and then shipped by the M.C.C. to northwestern Europe.

Following the clothing drive a campaign to raise money for foreign students in all parts of the world was started. An average of one dollar per student was collected and sent to the World Student Service Fund to be used for the purchasing of textbooks, medicines, laboratory equipment, and food.

Plans for the future program include monthly drives until the close of the school year.

International Relations Club

THE purpose of the International Relations Club (I.R.C.) is that of giving students a chance to study and discuss the various international problems.

In order to get a better understanding of these problems, outside speakers, as well as our own professors, and students from other countries are called upon to give their views and take part in discussions. The Bluffton I.R.C. feels very fortunate in having a number of foreign students each year and is glad to have them explain such problems from their countries' viewpoint as well as give their personal views.

Not only do we think it wise to discuss current news with students on our own campus, but we believe it is to our advantage to discuss these international problems with students from other colleges and universities. With this in mind, delegates from our I.R.C. attended the Ohio I.R.C. convention at Otterbein College this year. Plans are being made to send a delegation to Wilberforce State University to attend their "International Day" program and also to the regional and national I.R.C. conventions.

"An Average of One Dollar per Student"—Students Solicit Their Fellow-students for Relief Drive.

The Bluffton College Symbol, the Beaver, as it Appears near the Entrance to Lincoln Hall.

Recreation Club

THE Recreation Club at Bluffton College has played a very important part in the eyes of the students. During the last several years nearly everyone on the campus has taken an active part in its functions and activities.

The Recreation Club has three purposes, the first being to develop new leaders from among the members of the club itself. Each takes some responsibility at the bi-weekly meetings and at the various parties that are sponsored by the organization. The members join voluntarily at the beginning of the school year, and at present the club has approximately twenty-four members. Students from every class are eligible to join and to participate on an equal basis.

The second purpose of the club is to furnish wholesome Christian recreational activities for the physical, mental, and social development of all the people on the Bluffton campus.

In the third place, the club attempts, through parties and other functions, to develop a closer understanding among the faculty and students. The participation of faculty members and students together on a common level in the various games and activities is a great influence in the creation of such a spirit of unity in the life of the school.

Various types of parties are planned so that those who cannot participate in one will be able to do so in another. The aim of all of the parties is to provide recreation that will allow everyone attending to feel at ease, to get his mind off of his studies and worries, and to associate on common ground with all of the other students and faculty.

The Recreation Club begins its work on the first day of the Freshman Week, which precedes the opening of classes in the fall. Campus tours are arranged to help the new students to orient themselves to their new surroundings so that as soon as possible they might feel at home on the college campus.

The "Rec" Club also sponsors a hay ride, wiener roasts, a Sadie Hawkins Ray Race and party when the girls chase the fellows of their hearts' desire to get them for their dates to the party in the evening, roller-skating parties and swimming parties.

The Recreation Club in this manner has played an important part in furnishing worthwhile recreational activities for the students, and aids in developing citizens who can return to their home communities with the ability to organize types of recreation valuable to such a group.

Looking Ahead to Another Half Century of Progress

A GLIMPSE of Bluffton College would not be complete unless some idea of its future plans were presented. The spirit of unselfishness and vision still rules today and the thoughts of leaving greater and better things for posterity are very prevalent.

To help develop strong bodies as well as good minds, a large new gymnasium is under construction on the campus of Bluffton College. It is hoped that by the the opening of next school year the many people who are actively supporting this worthy project will see it in operation.

In our library we are continually adding to the number of books and periodicals, thus keeping us near the trend of world affairs and the thoughts of great men.

Most important is the greatest desire and aim of all—to instill in the students of today the ideals of love, tolerance, and fair play, thus endeavoring to make them better citizens of tomorrow: citizens who will be worthy to carry the torch of Christ and be numbered among those of Christendom. To accomplish these ends we have the inceasing struggle and perseverance of teachers who continually attempt to pass on to the citizens of tomorrow those everlasting truths that will make us free.

Beyond Our Own

OMAHA, NEBRASKA. The Prophetic Bible Conference at Grace Bible Institute is to be held July 25-28, 1950. The speakers for the conference are as follows: Theodore H. Epp, G. P. Schultz, A. H. Unruh, C. F. Derstine, J. J. Kleinsasser, Henry H. Janzen, J. B. Smith, and B. D. Reimer. During the evening meetings L. V. Mick will show motion pictures from Palestine illustrating fulfillment of prophetic truth.

CHICAGO Recent traffic figures indicate that the drunk "Man of Distinction" on the highways is of less danger to the public than the merely "had been drinking driver," reports the American Business Men's Research Foundation. Offical figures from San Diego from January 1946 to January 1948 show that the "had been drinking driver" killed 2.4 more in auto accidents than obviously drunk drivers; turned over in the road in 10 per cent of his accidents while obviously drunk drivers did so in only 7 per cent of theirs; and finally that "had been drinking drivers" ran into pedestrians twice as often as their more completely plastered fellow victims.

Also to be noted in this 30 months' record is that the only slightly intoxicated drivers were involved in some 25% of the 12,782 accidents in San Diego during those months, but that 22,196 drivers were involved in these accidents, accenting the often overlooked fact that a sober driver is not immune from an accident with a "had been drinking driver."

TORONTO, ONTARIO.—The Midcentury World Convention on Christian Education will be held in Toronto, August 10-16. It will serve all parts of the world, providing both inspiration and information to the 5,000 delegates.—*Watchman-Examiner*

BROOKLYN. Recently in one of the orthodox synagogues of Brooklyn during certain days of repentance and prayer, Jews were seen lying on their faces before God, crying to him for protection upon their persecuted brethren, especially in Russia. One elderly Jew lifted up his hands toward heaven and in an agony of soul, cried out: "Oh, that Thou wouldest rend the heavens and come down . . . Lord," he said, "Send Messiah, and should Jesus of the Gentiles be the one, grant us a sign that we may be sure that it is really so, and forgive our guilt toward him."—*The Watchman Examiner*

Please enclose this label when writing.

Book Notes . . . . BOOKS FOR FAMILY WEEK

Mother's Day brings thoughts of the duties and privileges of the *Christian Home*. Among books new and old the following list is suggestive of this season.

Asch, Sholem, *Mary*. Putman c1949

A novel about the Mother of Jesus and her Son by the author of *The Nazarene* and *The Apostle*.

Booth-Clibborn, Catherine, *Our Children*. Doran, 1925

The author, who is the eldest daughter of General Booth of the Salvation Army, dedicates this book "To my fourteen grandchildren with the prayer that they may all become valiant soldiers of Christ." She is known to have had "singular success in training her own children, who have all been mightily influenced by their father's and mother's example and teaching." This "wise and tender" book is full of friendly and earnest counsel on training children.

Faris, John T. comp. *Pleasant Sunday Afternoons for the Children*. S. S. Times Co. c1907

How can Sunday afternoons be made joyous occasions rather than a bugbear? "Getting acquainted with the Bible," "Occupations for busy fingers," "Afternoons out of doors," "Helping others," "The Sunday Treat," are among the chapter headings. Suggestions in this book were contributed by the Christian parents from many parts of the world, proving that "parents the world over are bringing up their children in a real love of the day as a time set apart for God. . . ."

Hayward, Percy R. & Myrtle Harmon, *The Home and Christian Living*. Westminster Press, 1931

"What any child is to become will be determined, to a serious degree, by that which happened to him in his home." The authors discuss such vital home problems as "Guidance and Freedom," "Keeping pace with the children's growth," "Leisure time," "The love life of the children," "Mastering the use of money," "Attaining a personal religion," "When the children are grown up and gone." This is not a new book, but neither is the home a new institution and problems here discussed are ever recurring. The book is helpful and stimulating."

Huffman, J. A., *Building the Home Christian*. Standard Press, 1935

Not only a Christian beginning but also maintaining a Christian home are here discussed. "Christianizing home resources," "Christianizing the home reading table," "Christianizing home conveniences and pleasures," and how to keep the Lord's Day holy are among the things the author emphasizes.

Marvin, Dwight Edwards, *Home and the Children*, Revell, 1937

This book discusses such subjects as "Character by example," "Trustworthy parents," "The protection of the home," and "Religious training." The last part of the book contains a collection of prayers, e.g. "A home prayer," "A mother's prayer for her son," "A boy's prayer," etc.

(The above books are in the Western District Conference Loan Library, North Newton, Kansas,—Mrs. P. S. Goertz.)

Or Order From

The Mennonite Bookstore

Nearest You:

NEWTON Kansas

BERNE Indiana

ROSTHERN Saskatchewan

MENNONITE LIBRARY

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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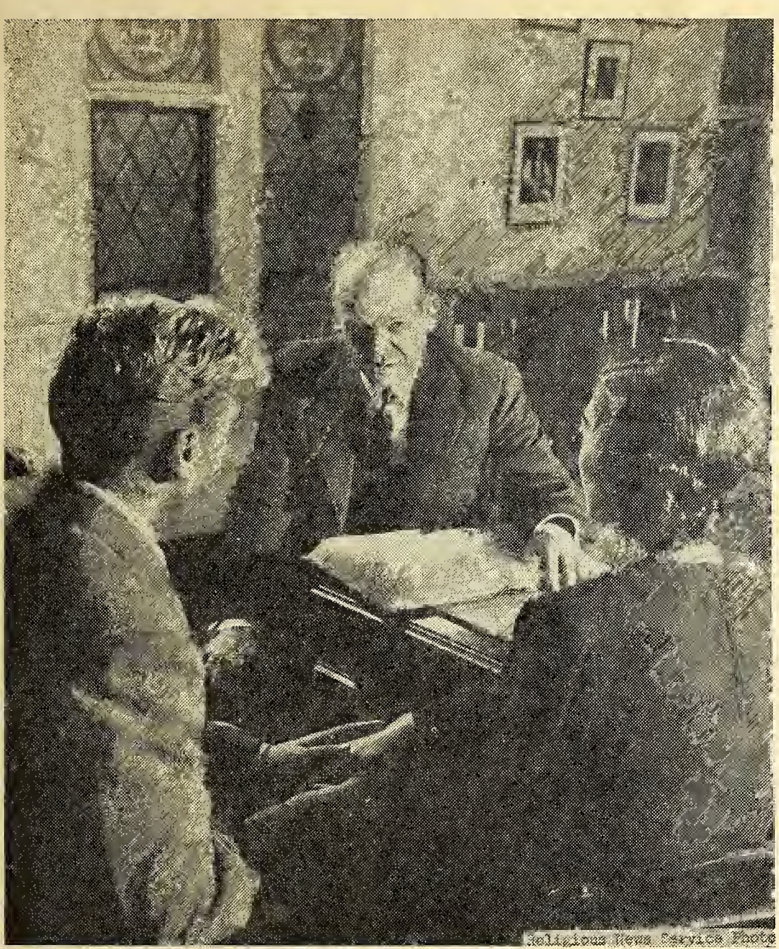

Religious News Service Photo
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A growing number of ministers require at least one conference for pre-marital counseling with young people contemplating marriage.

The Two Shall Be
One Flesh
-- Jesus

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by Bob Tully

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by H. A. Fast

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submitted by Executive Committee

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The Mennonite

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Of Your Pen Acquaintance

MAYNARD SHELLY ("A Message for Revolutionists"), 1528 Chew Street, Allentown, Pa., is pastor of the First Church there; he graduated last year from the Mennonite Biblical Seminary.

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HERBERT DALKE (Arapaho Church"), Canton, Oklahoma is Conference missionary among the Indians.

HELEN E. NICKEL ("Hazard or Opportunity"), Jagdeeshpur, India, describes here an experience on an evangelistic tour.

O. J. SOMMER ("Retreat Ground Committee Contracts for Camp Site"), Pekin, Illinois, is a member of the Retreat Ground Committee of Central & Middle Districts and of the Board of Publication.

H. A. FAST ("Conference Constitutional Revision"), North Newton, Kansas, is chairman of the Conference Coordinating Committee, chairman of the Emergency Relief Board, vice-chairman of the M.C.C., and chairman of the department of Bible and Christian Education at Bethel College.

NEW VOLUNTARY SERVICE SLIDES

Recently completed and available for use is a set of slides describing work in a number of M.C.C. Voluntary Service units, and also a set on service among migrant camps in New York State. Send requests to the Mennonite Central Committee, Akron, Pennsylvania.

ANNOUNCEMENT

The General Conference Minister's Retreat will be held this summer, August 18 to 23, on the campus of Gustavus Adolphus College, St. Peters, Minnesota. Howard Tillman Kuist, Professor of English Bible at Princeton Theological Seminary will be the guest leader for the week.

Rates for the four and one-half day period, including board, room, and registration will be $15.00 for adults. Children under twelve will receive special rates.

THE MINISTERS RETREAT COM.
Dr. L. L. Ramseyer
Rev. I. I. Friesen
Rev. Olin Krehbiel
Rev. J. P. Suderman
Rev. Ronald von Riesen, Sec.

Of Things to Come

MAY

May 15, Eastern District Leadership School, Zion Church, Souderton, Pa., at 7:30 P.M.

May 28, 1950, Pentecost.

May 28, Mennonite Biblical Seminary Commencement, Conrad Bergendoff, president, Augustana College and Theological Seminary, Rock Island, Illinois, speaker.

May 28, Baccalaureate service for Freeman Junior College. Russell Mast, pastor of the Salem-Zion Church, speaker.

May 30, Bethel College, Commencement, 10:00 A.M. D. D. Eitzen, speaker

May 31 to June 3, 1950, the second Indian Young People's Retreat to be held at Roman Nose State Park (North of Watonga), Oklahoma.

JUNE

June 1, Commencement, Freeman Junior College, with E. W. Harrington, Dean of University of South Dakota, speaker.

June 5, Bluffton College, Fiftieth Annual Commencement, D. Elton Trueblood, speaker.

June 10-14, Northern District Conference, at the Gospel Church, Mountain Lake, Minnesota.

June 14-18, Pacific District Conference, Dallas, Oregon. Officers meeting, 14th; workers conference, 15th: conference proper, evening of 15th

June 19-25, Middle-Central Districts Junior and Senior Retreats at Camp Mack, Milford, Ind.

June 22, Canadian Mennonite Bible College, Commencement, 10:00 A. M.

JULY

July 1-5, tentative dates for the Canadian District Conference Sessions, the Rosenort Church at Rosthern, Saskatchewan.

AUGUST

August 4-7, Central District Conference, Calvary Church, Washington, Illinois.

August 18-23, General Conference Young People's Workshop.

August 18-23, General Conference Minister's Retreat.

August 23-30, 1950. General Conference Sessions, Freeman, South Dakota

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Money spent for military purposes nearly equals the money spent for education and foreign aid combined in the United States fiscal year of 1948-49. The amount for education, $5,525,000,000, is only 2.5 per cent of the national income. The total for foreign aid is $7,200,000,000 and for defense is $12,300,000,000.—*Gospel Messenger*

THE 20th annual observance of Men and Missions Sunday will occur on Sunday, November 12, this year. The theme recommended by cooperating Missionary Boards, and chosen by the Laymen's Missionary Movement for this day, is "Men for the Master's Mission." The text proposed for the day is Romans 10:14, 15. It is hoped that every church will recognize this day, since it may be combined profitably with any other emphasis. Most pastors will ask a layman to speak briefly on the theme preceding the morning sermon, in which the pastors may follow up the same thought.

Editorials

MUCH TALK IS HEARD THESE DAYS about the need for a "Big-Two" or a "Big-Three" conference on the highest level in order to help bring order out of our chaotic international situation. All this is taking place at a time when many of the same common people who are demanding such conferences are neglecting tasks on a level where all international problems have their real origin—on the most fundamental level of social organization, the home. We need more conferences on this lowest but most crucial level; we need "little-two" and "little-three" conferences in the home much more desparately than we need the top diplomatic conferences crucial though the need be for these also. These "little-two" and "little-three" conferences that gather around the common meal table, or around the Bible or the piano are the real base for world order; if there is not fellowship, communion, and understanding at this level, institutions at another level of social organization such as the church, community, state, and the nation are all but powerless to bring about the bonds of love that God intends should bind men to one another. Perhaps we have put our finger on the real sore-spot of the world situation. Members of most families have so many various pulls—educational, social, professional, civic, and recreational—that they hardly come together at meal time to say nothing of other times of fellowship. Being together in itself is the first requirement toward uniting diverse elements on any principle. If the family is the real training ground for Christians to learn to live with one another, then time must be provided for the family to be together. No other organization, not even the church, can provide this opportunity for living together and working together in such a constructively intimate way. The Christian Home is a little church; it is the Kingdom of God in miniature. The world at large is blessed or cursed by the quality of the home.

DIVORCE IS A SYMPTOM of a much deeper disease that is afflicting man. It is but one manifestation of a spirit of secularism that so consistently stresses radical individualism that man has difficulty making a success of living on the most elemental levels social living. There has been so much stress on the autonomy of the individual that man has become his own god. All social relationships tend to disintegrate in the face of such a condition. This is the direct opposite of the concern of the Gospel of Christ which sees man in need of fellowship with God and man if he is to fulfill that which God intended for him. Marriages break down because there was no union in the highest spiritual sense to begin with. The two cannot become one flesh if they insist on living on this autonomous basis; they still remain two. If the perfect union is to be realized, self must be dealt with; this demands the experience of conversion that gives birth in the new person in Christ to the kind of loving concern that binds him or her to the other in an unbreakable unity. This will result in a mingling of lives, the impact of which will be greater than the sum total of the Christian influence of the two taken separately.

THE PRESENT issue of THE MENNONITE (pages 329 to 336) carries the proposed revision of the Conference Constitution together with a large diagram (pages 332, 333) which outlines the reorganization as based on the newly proposed Constitution. This Constitution should be studied widely and carefully. The changes that have been incorporated have come as a result of careful study and review by a large number of Conference leaders. For this reason it would seem the suggested changes cannot be taken lightly. Much prayer and work has gone into this study as the committee for revision has worked out the proposed changes in consultation with various boards and committees. Furthermore it will be evident that some adjustments will be necessary, when the revised Constitution is adopted, as the transition is made between the old and the new arrangement. Yet even this should in no wise hinder us if through much prayer and deliberation we have the assurance of the Holy Spirit to go forward. Therefore let us diligently study this proposed revision not in the light of our own personal desires but in the light of the demands that God is placing upon our church body to extend the saving Word to the whole world. The committee responsible for preparing the revised Constitution urgently invites your comments, questions, and criticisms so that as many of the remaining problems as possible may be given careful consideration prior to Conference. It would seem that we owe it to the Committee as well as to the most efficient deliberation by delegates at Conference to present any major problems for reconsideration sufficiently in advance that all phases of such problems may be considered and, if need be, discussed in THE MENNONITE prior to conference time.

MERCHANT OF DEATH

IN all the talk about Uncle Sam's supplying arms to the Atlantic Pact nations, there's scarcely a whisper of the fact that we have already been supplying arms in an unprecedented manner throughout the world. We have sold over 10 billion dollars worth of arms since JV day, although we got only 2 billion dollars for it,—a loss to the American taxpayer of over 80 per cent! This dwarfs the $1,450,000,000 program President Truman asks for Western Europe. It has been a bargain day for the dictators and war plotters throughout the world. Here's a list of the nations that have quietly been permitted to arm themselves at the American taxpayers' expense: Argentina, Brazil, Belgium, Chile, China, Cuba, Colombia, Dominican Republic, Ecuador, El Salvador, France, Guatemala, Haiti, Honduras, Iran, Peru, Portugal, Syria, Uruguay, Venezuela, to say nothing of England, Greece, Turkey, and other countries in the news.—*Between the Lines*

Mend your nets with prayer, cast them in faith, and draw them with love.

Constitutional Revision

Major Changes Recommended

by H. A. Fast

MEMBERS of the General Conference will be interested to know in what areas major changes have been made over the old Constitution in the proposed revision of the Constitution as it appears in full beginning on page 329 of this issue. This article is a guide to the changes and additions proposed.

The New Name

1. Article I—The Name

The proposed name is: "The General Conference of the Mennonite Church of North America."

The proposed name is: "The General Conference Mennonite Church."

The purpose of the recommended change is to shorten and simplify the name and make it apply more fittingly to member congregations on other continents.

Districts Appoint Nominating Committee

.2. Article V Section C4—The Nominating Comtee

In the present constitution this committee of seven is appointed by the Business Committee of three. Under the proposed constitution district conferences are given the opportunity to elect or appoint a representative each of whom will then be appointed by the Executive Committee of the General Conference as a member of the Nominating Committee.

For Administration of Our Total Task

3. Article V. Section F and following—The Conference Boards

The major changes of the present constitution are in this area of service.

The conference now does its work through six boards and a dozen committees, not to mention various sub-committees of boards, each with a membership of at least six persons and a Seminary Board with nine members.

These boards and committees operate quite independently of each other. They each do their own separate work faithfully but as a whole concern themselves very little about the work of other boards and committees. The conference organization therefore is almost too loose and brittle for efficient administration of our total task as a church.

Becoming increasingly conscious of this situation and the need for a more closely knit and coordinated organization and program of service, the conference requested that the revised constitution keep this purpose in mind. It is consequently inevitable that the major changes in the proposed constitution center in a plan of closer unification and coordination of the work of our boards and committees.

The chief purpose of the suggested changes therefore is to unify effort, draw clear lines of reponsibility and to establish easy clearance between committees and boards on questions of budget, spheres of responsibility, and other matters.

Four Major Areas of Concern

The work of the conference falls easily and naturally into four areas of concern: (1) The work of missions representing the outreach of the Christian Gospel at home and abroad; (2) The work of Christian education and publication representing Christian training in home, school, church, and community through the spoken word and the written word; (3) The work of relief, peace and mutual aid representing the witness of Christian love in a world of need, suffering and strife; and (4) The work of support representing the concern for a stable and adequate financial undergirding of this whole Kingdom enterprise.

In the proposed constitution each of these areas of responsibility are entrusted to a general board of 12 members. Under the umbrella of this large board are grouped related interests and activities now administered by seperate unrelated committees.

The Task of the Four Elected Board

The general board surveys the total task entrusted to it and then for purposes of efficient administration divides its work into separate divisions and defines the areas of responsibility of each. The board then organizes itself into committees (There are two "sections" in the case of the Board of Missions) to take care of these various responsibilities. These committees in turn are responsible to the board for the discharge of their assigned tasks.

In order that this responsibility be direct and immediate it is required that one or more members of the board be on every committee in charge of one of these divisions of its work. In order that the board may have maximum freedom to use its best judgment in the organization of its work the constitution merely designates that "one or more members" of the board shall be appointed on each of its specified committees.

Committees Appointed by Boards

The constitution gives the boards the right to appoint to their specified committees“ as many additional members from the conference at large as the board may deem necessary for efficient administration." Popular elections do not unfailingly elect the best qualified people for a particular board nor do they unfailingly provide the fairest representation. Many people with excellent qualities of Christian character, interest, devotion, and training never get elected to responsible conference positions. Some commitee should perhaps have a good business man, a good lawyer, or maybe one or two qualified women among its members in order to serve at its best. This provision in the constitution would permit boards to draw n the best available personnel resources of our conference in order to render the best service of which we are

(Continued on page 328)

The Family Faces Social Pulls

by **Bob Tully**

FROM its very beginning each family faces the problem of social pulls. Husband and wife face certain pulls before their children add their blessings and problems to the home. Even young children soon feel the pull of social relationships and attitudes outsides the home.

How can the many pulls, going out with the gang, seeing the movies, buying comic books, "keeping up with the Joneses," smoking, card playing, dancing, necking, etc., be faced? There is no definite answer, but there are at least six words that will serve as "handles" to ideas and methods so that the family can try to do something about meeting social pulls, both good and bad.

Anticipate

It is wise for the parents to anticipate the pulls that each will have to face and pulls that children will have to meet.

Pulls start early in life for children. They all will not come at once. To meet them, parents should start early to build the answers. Don't be caught without at least some advance thinking. Anticipate!

Information

Parents need all the information they can secure about the pulls to be faced. Knowledge serves well as a foundation for emotional convictions. Information, scientific facts, knowledge should be shared within the family. From the beginning the child's "why?" is worthy an intelligent and right answer. As the child matures intellectually and physically though no questions have been asked, some facts should be shared.

Children need to know about the comics, about motion pictures about smoking, about sex. All information should be up to date and scientific. There is never a time to answer questions with half truths, double language or "old wives tales."

Emotional Conditioning

Knowledge is not enough. There is a need for emotional conditioning that will stand up under social pressure.

The most important thing is a feeling of respect and love in the whole home and family setup. When the whole family feels stronger emotional pulls from within than from outside, it is difficult for outside pulls to take any one member away.

The family should never overlook the opportunity for emotionally conditioning through religious commitment of the right type. God, Jesus, the Holy Spirit can become more than intellectual conceptions. They must be part of an emotional commitment. Jesus is more than a person. Religion must become more than intellectual belief. It must become a committed way of life.

Substitution

Many times when outside pulls come the family can find substitutes.

The following are three samples of substitutes as recalled by some friends:

"Whenever mother thought that we would be interested in the motion picture that came to our town once a week, she would let us take the car out to Jane's and we forgot about the picture."

"Many times when I wanted to go to Jimmy's, mother would get me interested in something else by playing with me."

"Instead of always letting me go some place else to play, we would hold parties and invite others to our house."

When information about a social pull is secured it should be studied to find what elements are basic in it. What real need does it satisfy?

For example, the basic appeal of modern dancing is found in the rhythm, the embrace (sex) and the use of lights. These three pulls placed together are powerful pulls, too dangerous for most youth. I feel the church and the family should not only oppose them, but must also give guidance and leadership in substitution. Rhythm can befound in sports, swimming, all the arts, simple folk games, singing, band, and orchestra. Substitution for the sex found in the dance might be found in co-ed activities in games, in drama, and in more social activities. The use of lighting also occurs in drama, campfires, candlelighting services, soft lights in

(Continued to page 328)

From the Mission Front

Hazard or Opportunity

by Helen E. Nickel

IN A large village where at least five hundred people live in houses huddled so close together that they almost touch one another, but where these houses are separated into paras, strictly because of caste and custom—in this village lives one lonely widow, a believer in the Lord Jesus Christ. Her house is in order, has had the winter whitewash, the yard is swept and clean. She has leisure because her small crop of rice has been threshed and stored in the large strawrope container. Think for one minute of the great hazards to her faith.

She was of low caste before her conversion, yet when her husband and she confessed Christ and were baptized they were isolated socially from their neighbours. They were small farmers and weavers, and the husband continued with his work but did not have the cooperation of his former caste-brothers. The only daughter went to a far-away village to live after her marriage. Then one day, suddenly, death claimed the husband and from that day on the woman faced the future alone.

What are some of the hazards that she constantly encounters? Unable to read she cannot feed her soul on the Word of God. She can review in her heart and mind only what she has heard and learned. More than three hundred days of each year she lacks Christian fellowship. On the rare occasions when the pastor or a worker come to call on her she must store up much to fortify her soul. All around her are neighbors, now quite friendly, but they are steeped in idolatry, superstition, useless or sinful social customs. All around her is ignorance regarding health and sanitation. She has no example before her of great faith or humble service, to challenge her to more devout living. Her environment would drag her back into caste.

One Lone Christian

She has had some inspiration from the Holy Spirit to change the hazard of backsliding to an opportunity for progress. There was no church bell last Sunday to call to worship. But she had been told that at nine o'clock the pastor and six workers who were living in tents about a furlong from her home would meet for prayer. She came and she came on time. She did not come alone. She brought with her a caste woman, her friend. She also led a blind woman over the narrow footpath across the fields to the service. She did not forget her offering for the Lord. In a small brass vessel she brought rice, while her richer neighbor brought a larger portion of rice in a larger, shiny vessel. She worshipped God with reverence and joy.

If more of us who are not lone Christians in isolated places would pray and try to turn every hazard to our faith, into an opportunity to progress in the Christian way, there would soon be more villages where circles of believers today would live and witness for Christ where today there is only ONE Christian.

Charbhatta Village,
Jagdeeshpur Area

Canton, Oklahoma

Arapaho Church

by Herbert Dalke

"ALL the earth shall worship thee, and shall sing unto thee; they shall sing to thy name." Psalm 66:4. A Musical Worship Service was conducted at the Arapaho Mennonite Church, of Canton, Sunday morning, March 26, by the ladies trio from Herold church of Cordell. The trio is composed of Mrs. Ernest Schmidt, first soprano, Mrs. Walter Foth, second soprano; and Mrs. Herman Dalke, alto. Mrs. Foth also presented a musical drawing of a lighthouse. The congregation appreciated the entire program.

Plans are being completed for a New Arapho church, two miles south of Canton. Details about the building will be reported later.

Final plans are being made for the second Indian Young People's Retreat which is to be held at Roman Nose State Park (north of Watonga) May 31 to June 3. Daily Vacation Bible School plans are also being made.

You might as well try to cure small pox by scenery as to try to save the world by improvement of environment.—*Evangelical Visitor*

JAPAN. General Douglas A. MacArthur "confidently" expects completion of a project for the distribution in Japan of 10,000,000 Scriptures before the end of 1951, it was revealed in a letter made public today by the American Bible Society. The Society launched a campaign April 12 for signatures in a huge "Good Will" book which will contain the names of contributors to the Bible distribution project.

General MacArthur, in his letter suggested that a "Good Will" book be presented to the Japan Bible Society for permanent inclusion in its archives.

The American Bible Society has set three million Scriptures as its goal for distribution in Japan in 1950, and a further five million next year. The 1950 quota includes 35,000 complete Bibles, 980,000 New Testaments, and 1,985,000 portions of the Scriptures. In 1951, 50,000 Bibles, 1,240,000 New Testaments and 3,710,000 portions will be distributed.

The saving of an old man is the saving of a unit, but the saving of a youth is the saving of a multiplication table.—Marian Lawrence.

Never put a question mark where God has put a period.

A Message for Revolutionists

by Maynard Shelly

IN THIS age of the sleeping pill and the economy-sized packaged sedative, calm and quiet can be the possession of any who desire them. While people are aroused by many trivial things and occasionally by world-wide situations, they have found it possible to live life with a maximum of unconcern. Even the church which has been stimulated by many voices and visions of approaching destruction and which has been challenged with its unlimited resources to bring salvation, has been able to control its enthusiasm from reaching an uncomfortable degree.

The first century Christians who lived in the midst of an unchristian and uncharitable community must have felt this tendency to be conservative in their actions. "Let us not get too emotional about our faith, for it will only make us conspicuous in our community," must have been one of the comments carried to Paul from the Thessalonian Christians. In return Paul wrote, "Quench not the Spirit." (I Thessalonians 5:19.)

There is a Spirit that burns in the heart of each Christian. Even though obscurred by the mist of the future, the way of the will of God can be readily discerned by a diligent Christian as he reads his Bible and opens his life to the power of God. This believer may see the path of full-time work in Christian service as a missionary or part-time service in Voluntary Service. But the burning spirit nears extinction as the Christian says, "I'll wait a little longer until I am sure this is the right thing to do. To such a one Paul's words are quite fitting, "Quench not the Spirit."

In the churches of this land the feeble flame of the Spirit burns in the hearts of many people. The frail flicker is trying to start a conflagration of concern for the complete salvation of the people of our world community. But instead of definite and immediate calls to action, there are heard only general prayers for general salvation. Concrete suggestions are very often regarded with dampening suspicion. Down the long corridor of time a voice is calling, "Quench not the Spirit."

The Spirit speaks with growing intensity about the Christian's duty to rise up and do something to oppose the maddening rush of the world to war, the decay of family life, and the growing injustices of our society. But multitudes of Christians turn a deaf ear and pass by. "It is not within the realm of the Christian Church," says one, while another replies, "Even if it were, this is not the time to create a scene." Amid the deafening shout of "Amen" from a myriad voices we may hear a gasping voice say, "Quench not the Spirit."

All of us have felt the impact of Christ only partially. Yet none of us can doubt that Christianity, in its own way, is a religion of revolution and that the mild Galileean who died on a cross is the world's most flaming revolutionary. And the world is in need of a revolution. The world needs to have its values turned from hate to love. Its perspective and methods need to be altered as well.

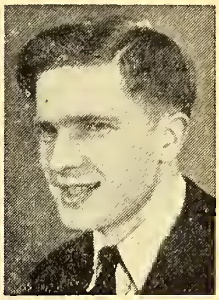
The Christian Church has been given a divine mission to set the fires of revolution burning. The torch is the gospel of the redemptive love of Christ. The Christian Church stands now on the stage of humanity. The world is sitting back and watching. The act has won many plaudits and ovations in the past even though some of the players have forgotten their lines and sometimes twisted them grotesquely. But the audience awaits the climax which is long overdue: the staging of the Christian revolution of love which will set the flame of redemptive love burning in every heart.

Maynard Shelly

Pastor

First Church

Allentown, Pennsylvania



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In the wings of the stage on which the drama of humanity is being enacted, another cast of characters jostles the scenery and waits impatiently to stage their version of the world's needed revolution should the present actors show signs of fatigue. This second cast represents the anti-Christian forces of Communism and others who believe in revolution by bloody force. Will they get their opportunity?

Our faith has always been a revolutionary religion, radically changing all things that it touched. No life that has come into contact with Christ has ever been the same. "Upsetters of the world" is what the Thessalonian Jews called Paul and Silas when they preached the revolutionary gospel of Christ in that city. The sorrow of this hour is that this term is seldom applied to Christians to-day. It is seldom applied, because our eyes have grown dim and our hearts insensitive to the internal promptings of the Spirit of God that challenges us to live daring lives with the utter abandon of our much-worshipped, but little-followed Saviour. Given the proper tool, I would engrave on the shield of every would-be revolutionist in the cause of Christ these words, "Quench not the Spirit."

The Christian Church stands on the stage of humanity. The world is watching; the act has won many ovations in the past even though players have forgotten and twisted their lines grotesquely. The audience awaits the climax which is long overdue . . .

CONSTITUTIONAL REVISION. . . cont'd from p. 324

capable. Such committee members are appointed only for a three year term at a time.

New Relationships

Under the Board of Missions, for instance, there is a section on Foreign Missions and one on Home Missions and the work done under each would under the proposed constitution go on much as it is now except that the close and immediate relation possible under the new organization would strengthen the work of both. Likewise the close relation now possible with the committees on Evangelism, Mission Personnel, the Ministry, and Church Unity would tend to strengthen and energize the whole conference service in this missionary outreach of our church.

The Seminary it will be noted (See Article V, Section F2, par. g) retains its direct relation to the conference but, as is only fitting, it is also brought into relation with the total Christian education program of the conference.

The work of the Committee on Doctrine and Conduct which has served so well the conference interests in regard to the church, home and community, is to be made a part of the duty of the Committee on Education in Church, Home and Community.

To Unify the Program of Solicitation

In the proposed constitution the Board of Trustees and Finance has three divisions. The Trustees would continue their present responsibilities as would also the Pension Committee. The Committee on Finance is a somewhat new venture in our conference. This committee would take responsiblity for raising the budget approved by the conference and would actively promote throughout our churches interest in the total conference program and adequate support of the same. It would unify the program of solicitation so that churches will not continue to be confused and worn out by the many varied appeals for funds.

4. Article V, Section H—Headquarters Administration.

This article is new and seeks to establish orderly and responsible administration of the central office and treasury.

5. Aritcle V, Section I—Relationship with Congregations and District Conferences.

This article is also new and seeks to establish closer relationships between the General Conference and District Conferences and local congregations. It suggests ways of cooperation and urges a pattern of organization which will actively promote on the local or the district level a vital interest in and adequate support of the four great areas of responsibility —Mission, Education and Publication, Christian Service, and Finance.

AN URGENT SUGGESTION

Members of our churches are urged to study the proposed constitution carefully, prayerfully and with a mind open to the leading of the Holy Spirit. In this spirit let us gather at the Freeman Conference to plan under God for effective Service in His Kingdom. Please feel free to send your comments, questions, and criticisms to either Walter H. Dyck, 722 Main, Newton or Henry A. Fast, North Newton, Kansas.

THE FAMILY FACES . . . continued from p. 325

the home, or any type of activity in which beautiful lighting effects are employed.

Release

There comes a time when each person must stand alone and face his social pulls. If the family has anticipated the social pull, shared information, emotionally conditioned the child and taught it some good means of substitution for improper pulls, then the child can be released. He should test his ability to walk, to face the crowd.

Prepare to Love

Mother was waiting up when I returned from my first date. I was late, one hour after the time I had promised to be home. As I walked in I waited, listenfor the first reaction. I was startled at her words. "Well, this is the last time I'll sit up and wait for you!"

I tried to say, "I'm sorry," and to make an explanation, but she suggested that we both go to bed.

The next day she shared with me her fears, her reasoning and her conclusions. In brief they were: (1) Yes, she was anxious; she hoped that nothing would or had happened. (2) But after her son had walked off the front porch there was nothing she could do for him until he returned. She had tried to prepare him for this hour. (3) To worry and fret were exhausting and not the way to be in readiness if her son was in real need. (4) The best way was to put him into the hands of God and (5) try to get physical rest.

This session will never be forgotten by her son. It became part of his emotional conditioning. I am sure that mother was awake most every time her three sons and daughter returned to their home, but each one knew that regardless of the problems faced, the temptations succumbed to or conquered, mother and father were there, ready to help, prepared to love their children through the ups and downs of social pulls.

Once a child is released to face independently a social pull the rest of the family must stand prepared to love and to serve regardless of the child's answer to the social pull. This is the cumulative Christian conviction that must prevail in the family. Redempton must be more important than sin.—Reprint from *Gospel Messenger*.

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Proposed Revision Of The

Constitution Of The General Conference of the Mennonite Church Of North America

Article I
THE NAME

"The General Conference Mennonite Church" (formerly known as "The General Conference of the Mennonite Church of North America") is the name of this fellowship of Mennonite congregations thus united into a corporate body.

Article II
ORIGIN, INCEPTION, AND GROWTH

After a preliminary meeting held in March, 1859, by two Iowa congregations, the General Conference was officially organized at a meeting held May 28, 1860 at West Point, Iowa, with three congregations of that area and representatives from the Eastern District Conference partcipating. In the course of time other congregations from various states of the Union, Canada, and elsewhere, joined the Conference in increasing numbers. Notable accessions came in the 1870's from the congregations which emigrated from Russia and other parts of Europe, in the 1920's from a similar emigration from Russia to Canada, and in 1945 when the Central Conference of Mennonites affiliated with the General Conference. Thus, from a small beginning there has grown, under the gracious guidance of God, a noteworthy and constantly increasing church body.

Article III
THE PURPOSE

The General Conference owes its origin and growth to a deeply felt need and desire for a closer union of individual congregations in order: (1) to establish more firmly and to deepen the basic Christian faith and to testify to its relevance to all of life; (2) to perpetuate and make fruitful great principles of our Mennonite heritage, including believer-baptism, nonresistance, non-conformity to the world. Christian simplicity, and others; (3) to provide a working basis for cooperation in serving God's Kingdom by emphasizing "in essentials unity, in non-essentials liberty, in all things love"; (4) to provide increasing opportunities for cooperation in bringing an effective, growing evangelical witness at home and abroad through the work of Christian missions, education, literature, relief, hospitals, deaconess work, mutual aid, and a service of peace and love; and (5) to promote "the unity of the Spirit in the bond of peace" looking toward a world fellowship of Mennonites, active and united in Christian service.

Article IV
OUR COMMON CONFESSION

Section A. The Basic Faith

The General Conference believes in the divine inspiration and the infallibility of the Bible as the Word of God and the only trustworthy guide of faith and life; and in Jesus Christ as the only Savior and Lord. "Other foundation can no man lay than that is laid which is Jesus Christ. (I Cor. 3:11)."

In the matter of faith it is, therefore, required of the congregations which unite with the Conference that, accepting the above confession, they hold fast to the doctrine of salvation by grace through faith in the Lord Jesus Christ (Eph. 2:8-9; Titus 3:5), baptism on confession of faith (Mark 16:16; Acts 2:38), the avoidance of oaths (Matt. 5:34-37; James 5:12), the biblical doctrine of nonresistance (Matt. 5:39-48; Rom. 12:9-21), non-conformity to the world (Rom. 12:1-2; Eph. 4:22-24), and the practice of a scriptural church discipline (Matt. 18:15-17; Gal. 6:1).

At no time shall any rules be made or resolutions adopted which in any way contradict the historical principles of faith as laid down in this Constitution.

Sec. B. The Separated Life

1. The General Conference believes that membership in oath-bound secret societies, military organizations, or other groups which tend to compromise the loyalty of the Christian to the Lord and to his Church is contrary to such apostolic admonitions as: "Be not unequally yoked with unbelievers (II Cor. 6:14-15)" and that the Church "should be holy and without blemish (Eph. 5:27)."

2. Further, regarding "the works of the flesh (Gal. 5:19-21)," the Conference believes "That they who practice such things shall not inherit the Kingdom of God."

Therefore, every congregation should seriously strive to remain free from these evils.

Much rather, "if we live by the Spirit, by the Spirit let us also walk (Gal. 5:25)."

(For a fuller statement of the General Conference position see the Ris *Articles of Faith* and the "Statement of Doctrine," approved by the Conference at Souderton, Pennsylvania, in 1941; see Appendix 2).

Article V
ORGANIZATION

Sec. A. Its Form and Scope

The General Conference believes firmly in the congregational form of church government, whereby the local church retains maximum freedom of self-determination. For this reason the Conference organization is strongly democratic in form and function. It is a deliberative body, carrying powers of recommendations but not of legislation. Its policies, plans, and recommendations are generally formulated by its Executive Committee, officers, and boards and presented to the Conference for endorsement, modification, or rejection. Its work is accomplished under the supervision of the Executive Committee, the officers, and the boards.

Sec. B. Admission and Membership

1. Any congregation which agrees with and adheres to the confession and tenets as above set forth may upon proper application unite with the General Conference.

2. Application for membership shall be sent in writing to the Conference secretary a reasonable length of time before the regular session of the Conference. This application shall be referred to the Church Unity Committee, which shall evaluate the same and submit its recommendation to the Conference. Admission requires a two-thirds majority vote of the Conference. Congregations admitted shall enjoy all the rights and privileges of membership and shall assume all the duties as defined in these regulations.

3. The General Conference stands ready to unite with any conference of Mennonite churches where such union can be achieved agreeable to both parties.

4. Congregations from other countries may also become members of the Conference in the manner indicated above.

Sec. C. Conference Sessions

1. **Time of meeting.**—The regular sessions of the General Conference shall be held every three years. Special sessions may be called by the Executive Committee or whenever the official representatives of at least ten Conference congregations or one of the Conference boards requests it.

At the close of each session the Conference shall, if possible, decide upon the place for holding its next regular session. Otherwise the time and place of meeting shall be determined by the Executive Committee.

2. **The right to vote** is restricted to delegates. Each congregation belonging to the Conference shall be entitled to one vote for every thirty members or fraction thereof. Congregations which for any reason cannot send delegates from their own number are authorized to appoint delegates from other Conference congregations to represent them. However, no delegate shall be allowed to cast more than ten such proxy votes.

The Conference secretary shall receive and record the credentials of delegates. Credentials must be presented in writing. These credentials shall be in the hands of the Conference secretary not less than ten days before the Conference convenes. Questions in regard to certification of delegates and assignment of proxy votes shall be referred to the Business Committee.

Congregations which neglect to have representation at three consecutive regular Conference sessions, giving no valid reason for such neglect, and leaving official inquiries unanswered, shall be regarded as having withdrawn from the Conference; this fact shall be entered on the minutes. Such congregations may, however, upon application be received again into the Conference in the regular manner.

Besides the delegates the Conference officers, members of boards and elected committees, Conference missionaries, ministers and any others holding responsible positions with the Conference are entitled to participate in deliberations. This courtesy to participate in deliberations may also be extended to others upon recommendation of the appropriate committee and a majority vote of the Conference.

3. **Elections.**—The election of all Conference officers, members of all boards and elected committees shall be by ballot. Elections shall be by majority of all votes cast. Temporary committees incident to the Conference sessions shall be appointed by the president.

Officers of the Conference are elected for a three-year term. Members of boards and elected committees are elected for a nine-year term.

The officers of the Conference and members of the Business Committee shall be elected at each regular session after the Executive Committee has made its report, and the election of members of boards and elected committees shall follow their respective reports.

No person shall serve on more than one board or elected committee. Members of boards or elected committees may, however, serve on special or temporary committees. (See also Sec. D, par. 5)

The term of president, vice-president, secretary, and that of members of boards and elected committees shall be limited to two consecutive terms.

4. **The Nominating Committee.**—The Conference shall have a Nominating Committee to serve at each regular Conference session. The Executive Committee shall appoint as members of this special committee the representative elected or appointed by each of the various district conferences. In case a district conference fails to appoint its representative the Executive Committee is authorized to appoint to this committee a person to represent this district conference.

The secretary of the General Conference shall be responsible for securing the names of these district representatives in ample time so they can be officially appointed and their names published in the Conference papers at least three months prior to the convening of Conference.

It shall be the duty of the Nominating Committee to nominate two persons for each office to be filled. Nominations from the conference floor shall be permitted.

5. **Reports.**—All boards and elected committees shall give a full report of their work and activities at each regular Conference session. These reports shall be in writing and shall include the financial data as well as a listing of all Conference property on hand.

Furthermore, all board or committee minutes, resolutions and instructions to workers as well as the official reports of the latter shall be preserved and filed for record and reference at the Conference headquarters office.

6. **Business Committee.**—The Conference shall have a Business Committee consisting of three members to be elected by the Conference. Each member shall serve for a term of nine years, one being elected at each regular Conference session. The duties of this committee shall be as follows:

a) Arrange the order of busines of each Conference session.

b) Prepare and publish the program of each regular and special Conference session. The program for each regular Conference session shall be published not less than three months in advance of such session.

c) All additional matters which are to be brought before the Conference sessions must first be presented to the Business Committee in order that everything may be scheduled in orderly fashion for presentation to the Conference.

d) Cooperate with the Conference secretary on questions regarding certification of delegates and assignment of proxy votes.

Sec. D. Officers and Their Duties

The officers of the Conference shall consist of a president, a vice-president, and a secretary.

1. **The president** shall preside at all sessions of the Conference, of the Council of Boards and Elected Committees, and of the Executive Committee. In behalf of Conference interests, its unity, its spiritual welfare, and its program of service, the president of the General Conference is asked to visit the sessions of district conferences and churches as time is available. The president may, in case of a tie vote, other than by ballot, cast the deciding vote.

2. **The vice-president** shall, in the absence or inability of the president, exercise all rights and duties of the president.

3. **The secretary** shall have the safekeeping all minutes, records, and papers belonging to the Conference except such as are specifically assigned to others, and shall carry on the necessary official correspondence. He is the secetary of the Conference, of the Council of Boards, and of the Executive Committee.

4. One or more assistant secretaries shall be appointed by the president at each session of Conference, who shall assist the secretary in making a true record of the proceedings and preparing them for publication.

5. The president, the vice-president and the secretary shall not at the same time be members of any board or elected committee, but shall, in the interim between Conference sessions, be independent of all boards and elected committees, so that these, in difficult cases, may seek the advice and aid of the officers.

Sec. E. The Executive Committee

1. **Membership**—The Executive Committee shall consist of eleven members, and shall be composed of the Conference officers and two representatives from each of the boards: Missions, Education and Publication, Christian Service, and Trustees and Finance.

2. **Duties.**—The Executive Committee shall represent the Conference between sessions and shall coördinate the work of the boards and elected committees. This Committee shall call special sessions of Conference; appoint the Nominating Committee (see Article V, Sec. C, Par. 4); prepare the agenda for the Council of Boards sessions; appoint the Conference executive secretary, the statistician, the Central Treasurer, and such field workers as it may deem necessary; fill vacancies on Conference boards and elected committees between Conference sessions; unless otherwise provided for, appoint representatives to recognized organizations and institutions operating within the scope of our Conference enterprise; make systematic presentations of Conference needs to the constituency; and prepare printed reports, with recommendations, to Conference sessions.

Sec. F. Conference Boards

In order more effectively to carry out its work the Conference shall elect members to the following Boards: 1. The Board of Missions; 2. The Board of Education and Publication; 3. The Board of Christian Service; and 4. The Board of Trustees and Finance.

Members of boards and elected committees are elected for a nine-year term.

No board or elected committee shall employ one of its own members on a full-time basis. If a board or committee desires to do so, the member shall resign and the resulting vacancy shall be filled in the ordinary manner.

1. THE BOARD OF MISSIONS

(Par. a) This board shall be charged with all the responsibilities of the Conference in the areas of missions and evangelism at home and abroad according to the instructions, decisions, and regulations of the Conference. It shall consist of twelve members, four of which shall be elected at each regular session of the Conference.

(Par. b) After each regular session of the Conference this Board shall elect a chairman, vice-chairman, recording secretary, and financial secretary. These officers shall constitute an Executive Committee and shall have such powers as may be delegated to it by the Board.

(Par. c) The Board shall organize its work under the following divisions, appoint all members required in each division, and allocate to each its share in the budget.

a) Two primary areas of service: (1) a section on Foreign Missions and (2) a section on Home Missions; and,

b) The committees: (1) on Church Unity, (2) on Evangelism, (3) on Mission Personnel, and (4) on The Ministry.

These divisions shall be responsible to the Board and shall each consist of one or more members of the Board and as many additional members from the Conference at large as the Board may deem necessary for efficient administration.

(Par. d) **The Section on Foreign Missions** shall call, send out, and supervise the work of missions and of missionaries in foreign mission fields.

(Par. e) **The Section on Home Missions** shall call, send out, and supervise the work of missions and of missionaries in home mission fields.

(Par. f) **The Committee on Church Unity** shall be active in promoting unity among member churches of the Conference and among branches of Mennonites around the world. Applications from congregations and conferences for admission into Conference membership shall be referred to this Committee for examination and recommendation.

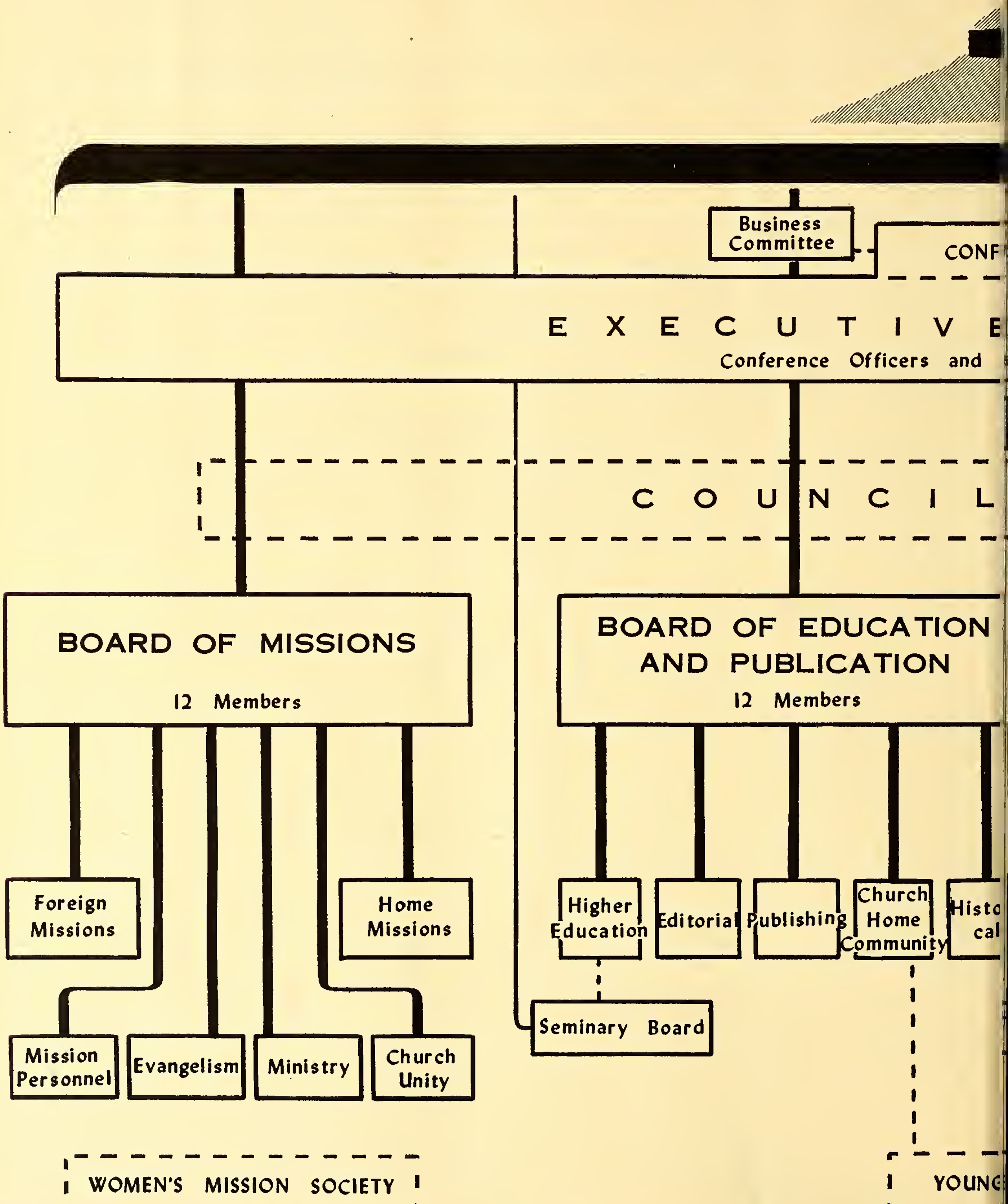
(Par. g) **The Committee on Evangelism** shall promote an active interest in and training for an effective gospel witness in our churches and mission points at home and abroad.

(Par. h) **The Committee on Mission Personnel** shall promote an active interest in and training for full-time Christian Service in mission fields at home and abroad.

(Par. i) **The Committee on the Ministry** shall be responsible for promoting a program of recruiting for the ministry, for ministers' scholarships, for counselling in regard to training for and growth in the ministry, for arranging retreats for ministers, and for providing

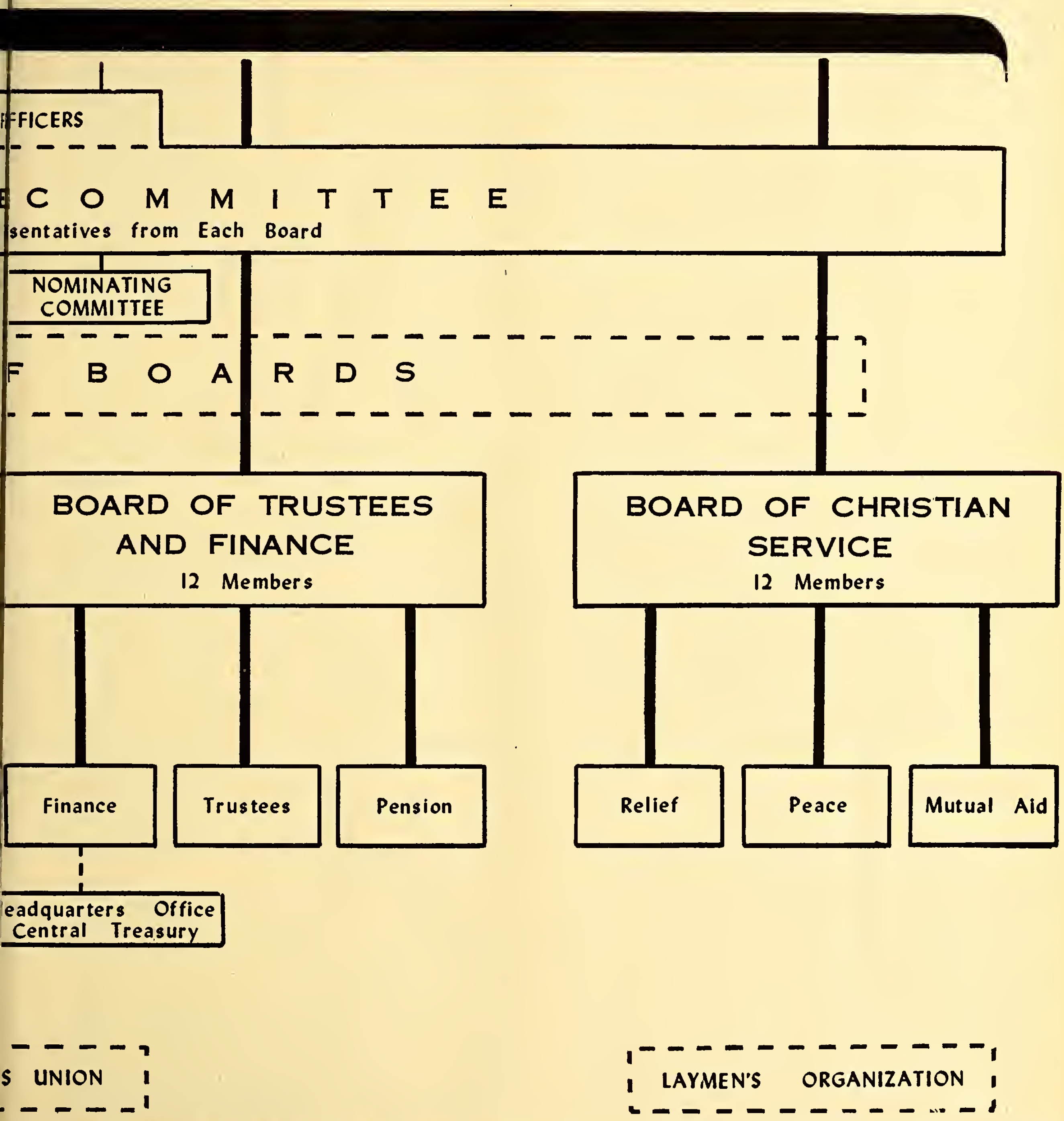
(Continued on page 334)

THE GENERAL CONFER


Business Committee
CONF
EXECUTIVE
Conference Officers and
COUNCIL
BOARD OF MISSIONS
12 Members
BOARD OF EDUCATION AND PUBLICATION
12 Members
Foreign Missions
Home Missions
Mission Personnel
Evangelism
Ministry
Church Unity
Higher Education
Editorial
Publishing
Church Home Community
Histo cal
Seminary Board
WOMEN'S MISSION SOCIETY
YOUNG

EXPLANATORY NOTE: The heavy bar at the top of the diagram represents the Conference Congregations as represented

MENNONITE CHURCH


FFICERS
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sentatives from Each Board
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F BOARDS
BOARD OF TRUSTEES AND FINANCE
12 Members
BOARD OF CHRISTIAN SERVICE
12 Members
Finance
Trustees
Pension
Relief
Peace
Mutual Aid
eadquarters Office
Central Treasury
S UNION
LAYMEN'S ORGANIZATION

gates; lines connected with this bar indicate boards or committees elected by Conference. (Drawing by Robert Regier) 9080

CONSTITUTION . . . continued from page 331

an effective program of placement of ministers.

(Par. j) Ordination of evangelists and missionaries.—When the Conference through its boards or elected committees has occasion to call and ordain evangelists or missionaries, the persons called shall act in harmony with the suggested procedure adopted by the 1945 session of Conference (see Appendix 3).

2. THE BOARD OF EDUCATION AND PUBLICATION

(Par. a) This Board shall be charged with all of the responsibilities of the Conference in the areas of education and publication. It shall consist of twelve members, four of which shall be elected at each regular session of the Conference.

(Par. b) After each regular session of the Conference, this Board shall elect a chairman, vice-chairman, recording secretary, and financial secretary. These three officers shall constitute an Executive Committee and shall have such powers as may be delegated to it by the Board.

(Par. c) The Board shall organize its work under the following divisions, appoint all members required in each division and allocate to each its share in the budget:

(Par. d) Except as otherwise provided for these divisions shall be responsible to the Board and shall each consist of one or more members of the Board and as many additional members from the Conference at large as the Board may deem necessary for efficient administration.

(Par. e) **The Committee on Education in Church, Home, and Community** shall promote (1) Christian education in the home, church, and community; (2) children's work; (3) young people's work; (4) leadership training; (5) retreats (except Ministers Retreats); and (6) visual aids. It shall also promote education in Mennonite principles, doctrine, and conduct.

Par. f) **The Committee on Educational Institutions** shall consist of one or more members of the Boards and as many representatives of our Conference institutions which fall within this category as the Board may deem necessary or expedient, all of which are to be appointed by the Board. This Committee shall carry responsibility for Conference interests in the field of (1) higher education, which shall include Bible schools, institutes, academies, colleges, schools of nursing, and seminaries which are recognized as Conference schools; (2) student aid; (3) foreign-student program; and (4) educational subsidies to needy students.

(Par. g) **The Seminary.**—The Conferense shall elect nine members, three at each regular session of conference, to serve on the Board of Directors of the Mennonite Seminary and Mennonite Bible School. To root this institution more directly in the church, the Board of Directors shall invite the Seminary alumni and the colleges to appoint representatives to sit with the Board in an advisory capacity without vote.

(Par. h) This Board shall carry Conference responsibility for the administration of this school. It shall work in harmony and coöperation with the Committee on Educational Institutions, and it shall report to the Conference with that Committee. The Seminary Board shall be alert to opportunities for coöperation in seminary training with other Mennonite groups and shall be prepared under Conference approval to accord them the privilege of official representation on the Board if so desired.

(Par. i) **The Editorial Committee** shall suggest the general editorial policies and be responsible for all editorial work. Its activities shall include: (1) the official Conference publications; (2) Sunday school materials; (3) Christian Endeavor and young people's publications; (4) vacation and church school materials; and (5) other publications.

(Par. j) **The Publishing Committee** shall set the policies and shall counsel in matters of business and finance. It must approve all printing projects of the Board or any division thereof insofar as such projects involve expenditures of funds. Its activities will include: preparation of the budget for the Board of Education and Publication in consultation with its various divisions, wholesale merchandising, printing and layout services, retail merchandising, and so forth, with the responsibility to integrate such functions with the accounts and procedures of the Central Treasury.

(Par. k) **The Historical Committee** shall collect, preserve, and make available for research, materials of historical and cultural value to Mennonites. It shall be responsible for preserving and maintaining places and items of historical and cultural significance to our churches, promote Mennonite research, and recommend desirable materials for publication.

3. THE BOARD OF CHRISTIAN SERVICE

(Relief, Peace, and Mutual Aid)

(Par. a) This Board shall be charged with all the responsibilities of the Conference in the broad area of relief, peace, and mutual aid. It shall consist of twelve members, four of which shall be elected at each regular session of the Conference.

(Par. b) After each regular session of the Conference this Board shall elect a chairman, vice-chairman, recording secretary, and financial secretary. These officers shall constitute an Executive Committee and shall have such powers as may be delegated to it by the Board. The Board shall also appoint from its members persons who are to represent it in its various relations with the Mennonite Central Committee.

(Par. c) The Board shall organize its work under the following divisions, appoint all members required in each division, and allocate to each its share in the budget. These divisions shall be responsible to the Board and shall each consist of one or more members of the Board and as many additional members from the Conference at large as the Board may deem necessary for efficient administration.

(Par. d) **The Committee on Hospital and Relief** shall carry administrative responsibilities for the Conference interests in the field of relief, the work of hospitals both general and mental, of homes for the aged, and the care of orphans.

(Par. e) **The Committee on Mutual Aid** shall carry administrative responsibility for the Conference desire to assist those needing help in securing a home or a livelihood. (1) It shall provide a service of counselling and guidance in regard to these matters. (2) It shall be alert to colonization opportunities and seek to provide reliable information in this regard to persons and groups desiring it. (3) Subject to Conference regulations it is also authorized to receive and solicit funds and investments to be administered by them exclusively as loans to persons needing such help.

(Par. f) In order to facilitate this financial assistance in the form of loans it is authorized to take steps to incorporate as may appear necessary. It is responsible for its conduct of this service to the Conference through the Board of Christian Service.

(Par. g) **The Committee on Peace Service** shall carry administrative responsibility for Conference concerns in regard to an effective program of Christian peace education and Christian peace witnessing in our churches and beyond. It shall carry responsibility for the Conference interest in a program of voluntary service. In matters relating to war and military training it shall represent the Conference concerns in regard to drafted men and in relation to the Government.

4. THE BOARD OF TRUSTEES AND FINANCE

(Par. a) This Board shall be responsible for the business administration of the Conference, its properties, funds, and investments, and for the building and promotion of the Conference budget. It shall consist of twelve members, four of which shall be elected at each regular session of the Conference.

(Par. b) After each regular session of the Conference, this Board shall elect a chairman, a vice-chairman, recording secretary, and a financial secretary. These officers shall constitute an Executive Committee and shall have such powers as may be delegated to it by the Board.

(Par. c) The Board shall organize its work under the following divisions, appoint all members required in each division, and allocate to each its share in the budget:

(Par. d) **The Trustees** shall consist of six members of the Board who shall be appointed as Conference Trustees. They shall organize themselves by choosing from their number a chairman, a secretary, and a treasurer who shall constitute its Executive Committee. They shall also elect or appoint from their number such committees as they may deem advisable for the successful performance of their duties.

(Par. e) The Trustees have the right to receive bequests and donations of real and personal property, to dispose of the same according to their best judgment, and to administer the proceeds. They shall pay out all moneys in their hands according to the direction of donors and the resolutions of the Conference. They shall be answerable to the Conference for all their transactions and shall give a full report of all business affairs at each session of the Conference.

(Par. f) The Trustees are the legal representative of the Conference; and they are hereby authorized and empowered, in the name of and for the Conference, through the Conference Executive Committee, to execute any and all legal documents required in the transfer of property, and to attach the corporate seal to same.

(Par. g) On matters relating to the disposition of bequests in money and donations administered by the Trustees to which claim is laid by any of the other boards or elected committees for use in their special line of work, the Trustees shall have the full right, together with such claimants, to take the matter under advisement and to determine how they shall be applied. In case the Trustees for special reasons feel justified in delaying to pay over such money to a claimant, claimant may appeal to the Executive Committee of Conference, and, if these cannot or do not wish to decide the matter, claimant may appeal to the Conference.

(Par. h) **The Finance Committee** shall consist of one or more members of the Board and as many additional members from the Conference at large as the Board may deem necessary for efficient administration.

(Par. i) In consultation with the various boards it is to submit for approval a Conference budget to the Executive Committee for review and recommendation to the annual Council of Boards meeting. It shall be responsible for promoting this budget in our Conference through literature, stewardship education, and such other means as it may deem necessary. Together with the Manager of the Central Treasury it shall be responsible for the financial administration of the Conference Headquarters Office and for the annual audit of the books.

(Par. j) The fiscal year of the Conference shall be identical with the calendar year beginning with January 1 and ending December 31.

(Par. k) **The Committee on Pensions** shall consist of one or more members of the Board and as many additional members from the Conference at large as the Board may deem necessary for efficient administration.

(Par. 1) It shall supervise the Conference pension- and aid-system and shall inform churches and eligible workers about its provisions.

Sec. G. Council of Boards

There shall be an annual union meeting of all Boards and Elected Committees in a Council of Boards to provide clearance for common problems, to review the work of the Conference as a total effort, and to decide on budgets of Boards and Elected Committees. This Council shall include the officers of the General Conference and the presidents of the district conferences. The president of the General Conference shall call the meetings of the Council and preside at its sessions. The Conference Secretary shall keep its minutes. The Executive Committee of the Conference shall be responsible for the agenda. These annual meetings shall be held during a suitable time before the end of the fiscal year. Officers of the Conference, members of Boards and Elected Committees, presidents of district conferences constitute the voting members of the Council.

Sec. H. Headquarters Administration

1. The General Conference maintains a Central Treasury located at the Conference Headquarters Office. To this Treasury contributions, gifts, and bequests for any and all Conference purposes shall be sent to be properly booked and used for causes specified by the donors.

2. To carry on the activities delegated to them each conference board or committee is authorized, on orders signed by its respective chairman and financial secretary to draw on funds from the Central Treasury held there and designated or appropriated for its particular area of service.

3. Any undesignated contributions received shall be subject to allocation by action of the Conference or of

its Executive Committee upon recommendation of the Finance Committee.

4. Expenses of the Conference connected with its sessions, the printing of the Conference minutes, as well as the upkeep and current operating expenses of the Conference Headquarters and such other expenses which cannot properly be charged to any one conference board or committee shall be defrayed out of the General Conference Treasury and charged equitably to all participating boards and committees as determined by the Executive Committee upon recommendation of the Finance Committee.

5. The Conference Executive Committee shall employ the Manager of the Central Treasury, who shall be in full charge of the Conference Headquarters. In consultation with advisors from the Finance Committee the Manager shall employ necessary office help.

6. Those employed in this office shall be placed under bond in amounts satisfactory to the Executive Committee.

7. All Endowment, Annuity, Permanent and Temporary Trust Funds shall be in charge of and invested by the Board of Trustees and Finance.

8. While the general control of the Headquarters office shall be vested in the Executive Committee which shall also define and determine the general policies under which this office shall function, the administrative supervision of the same is delegated to the Finance Committee. The Manager of the Headquarters office shall be responsible to the Executive Committee through the Finance Committee.

9. Full reports of the Headquarters administration shall be made at each regular Conference session through the Conference Executive Committee.

(For definition of fiscal year see Article 5 Sec. F par. j).

Sec. I. Relationship with Congregations and District Conferences

1. RELATIONSHIP WITH DISTRICT CONFERENCES.

While district conferences enjoy autonomy both as to organization and program of service, the Conference regards it as self-evident: (1) that the General Conference remains sensitive to the needs and concerns of district conferences; (2) that it provides channels for close contact with them; (3) that district conferences strive to work in harmony and cooperation with the total General Conference enterprise; (4) that they assume their share of responsibility for the promotion of interest in and support of the General Conference resolutions and program of service; (5) that in their organizational arrangement they have committees representing the various service areas like missions, education and publication, Christian service and finance, and that wherever possible these committees include in an ex-officio capacity a member from the parallel board or committee of the General Conference.

2. RELATIONSHIP WITH INDIVIDUAL CONGREGATIONS.

(Par. a) The Conference believes firmly that the local congregations should enjoy maximum self-determination. Therefore, no rules or regulations shall be adopted by the Conference which are prejudicial to the rights and independence of individual congregations.

(Par. b) Since the Conference is a fellowship of individual churches, each congregation belonging to the Conference has a right to the benefits of the Conference property. But these rights cease when a congregation withdraws or for other reasons no longer belongs to the Conference.

(Par. c) The Conference expects of all of its congregations that as far as possible they shall be represented at every session and that they actively seek to further the interests of the Conference during and between sessions. (See Article V, Section C2, par. 3).

(Par. d) The Conference assumes that each congregation in its organizational arrangement will provide for committees that will represent and promote among its membership the various service areas such as missions, education and publication, Christian service, and finance.

(Par. e) The Conference expects that congregations in their ordination of evangelists and ministers will act in harmony with the suggested procedure adopted by the 1945 session of Conference. (See Appendix 3)

3. APPEAL

Difficulties which by their nature should come before a congregation or district conference and generally find their solution there, may come before the General Conference for consideration in the following manner: If the matter can not be settled in the congregation or between congregations, and the advice of the district conference does not bring about a satisfactory solution then, the district conference having been duly notified, a congregation may appeal to the General Conference; and the matter may be accepted by the Business Committee.

Sec. J. Conference Property

Every office holder shall, when his term expires, deliver all Conference papers, records, securities, funds, etc., that he holds, to his successor unless Conference makes other provisions for their disposal.

Sec. K. Amendments and Changes

1. All resolutions and decisions of the Conference passed prior to the adoption of this Constitution and which conflict in any way with any part of this Constitution are hereby repealed.

2. The Conference may make amendments to this Constitution if two-thirds of all votes cast are in favor of any amendment. The proposition for an amendment must be sent to the Business Committee at least three months prior to the session of the Conference at which it is to be voted on, and shall be published with the program of the Conference.

3. No amendment to the Constitution shall be voted on at the same meeting within a given session of Conference at which it is for the first time brought up for discussion.

4. The provisions of this Constitution shall go into effect immediately after its adoption.

APPENDIX

1. Charter
2. Statement of Doctrine
3. Suggested Procedure for Ministerial Ordination

Our Colleges and Seminary

MENNONITE BIBLICAL SEMINARY

THE student body was visibly moved this week in chapel by the address of a member of Alcoholics Anonymous, the well known organization which has used a religious approach to men and women afflicted with acute drunkenness or alcoholism. This man had been a member of Skid Row for two years. Skid Row is the part of Chicago in which homeless men live, an area highly publicized in the Chicago newspapers this year. At the very bottom of his degradation this man was converted in the Pacific Garden Mission on State Street. Following his conversion he entered Alcoholics Anonymous in order to make a witness to other individuals who face this increasingly common problem of strong drink. The speaker indicated that he will leave the city of Chicago soon to enter the Christian ministry.

On Sunday, April 30, an open house was scheduled from 2:30 to 4:30 P.M. with tours through all the buildings followed by a program and refreshments.

The Executive Committee of the *Mennonite Encyclopedia* met here on Friday. Members of this committee are Harold S. Bender, Goshen, Indiana; Cornelius Krahn, North Newton, Kansas; Melvin Gingerich, Goshen, Indiana.

At the same time the Cultural Problems Committee convened including Paul R. Shelly, Bluffton, Ohio; Dean Carl Kreider, Goshen, Indiana; L. J. Franz, Tabor College; Clayton Beyler, Hesston, Kansas; and Harold Gross, Freeman College.

The Seminar on Anabaptist Theology convened here on Saturday, April 29. There were papers by Erland Waltner of Bethel College on the topic, "The Anabaptist Conception of the Church"; Wilhelm Pauck of Chicago Theological Seminary on "The Lutheran and Calvin Conception of the Church"; Robert Kreider of our own Seminary fellowship on the topic, "The Anabaptist Conception of the Church in the Russian Environment"; and S. F. Pannabecker of the Seminary on the topic, "The Anabaptist Conception of the Church in the American Environment;" and a concluding paper by H. S. Bender of Goshen College on "Current Trends and Needs in Anabaptist Mennonite Research." These papers are to be published in the *Mennonite Quarterly Review*.

The faculty-student discussion group met Monday evening, May 1, to discuss the proposed General Conference constitution.

BLUFFTON PRESIDENT HEADS OHIO COLLEGE PRESIDENTS

A NUMBER of faculty members attended the meeting of the Ohio College Association April 21 and 22. L. L. Ramseyer was elected president of the Association of Ohio College Presidents and Deans. This is a division of the Ohio College Association.

Members of the Faculty Club participated in a picnic supper Monday evening, May 1. After the supper Dale Dickey '50, retiring president of the Student Christian Association told of the work of that organization during the year and Alice Ruth Pannebecker '51, president elect, told of plans for next year. This Association is a new organization formed by the merger of the YM and YWCA.

George A. Buttrick will speak at the First Mennonite Church Thursday, May 11, instead of on the 12th as formerly announced. His topic will be "Our Shaken World." Although the lecture is sponsored by the College, it will be held in the church.

April 26 was Cleanup Day on the campus. Students and faculty donned work clothes to cooperate in this campus clean-up. Friday, April 28, was set aside as Work Day. Students secured jobs and turned over their earnings for the Founders Hall Building Fund.

Good progress is being made on construction of the new building. The building fund now totals in excess of $208,000.

BETHEL OBSERVES COLLEGE WEEK

APRIL 24 to 28 was Bethel College Week during which the aims, the methods, and the needs of the work of Bethel College were brought into the limelight in the community. The week opened Monday with a student-and-faculty discussion of the aims of Bethel College. It wound up with a Booster Reception and Program given on Friday night for friends who made gifts to Bethel College between May 1, 1949, and April 28, 1950. Bernard C. Clausen, noted pastor of the East, spoke.

Music selections and literary readings that were original productions by Bethel College students and graduates filled the chapel hour on the second day of Bethel College Week. In the lobby of the main building were exhibited other original Bethel products in the fields of painting, weaving, wood and metal work, and ceramics.

A volume of *Modern American Verse*, published by the Twentieth Century Press, contains a poem by Marty Kaufman Homan, a senior Bethel student. This anthology and other books containing selections by Bethel students and graduates, were displayed in the lobby exhibit. An essay by Olin R. Hiebert, a senior, appeared in the *Mid-Century Anthology of Prose and Poetry*. A series of essays on non-participation in war by Austin Regier, a Bethel graduate, was displayed in *A Treasury of American Prose*, a recently published volume.

Campus election for student council president concluded Tuesday with Harold Duerksen getting the winning majority.

The Canadian Octet of the Canadian Mennonite Bible College of Winnipeg, Canada, gave a chapel program on Thursday, April 27.

Jottings

CANADIAN DISTRICT

—**North Star Church, Drake, Saskatchewan:** April 2, the young people's society gave a program. Guest speaker was David Schroeder, Canadian representative of the voluntary service of the M.C.C. The collection taken is to be used for the buying of Mennonite hymnaries. On April 5, C. Dyck, director of the M.C.C. work in South America, gave a report on his work there, and also showed slides. On April 6, students of the Rosthern Bible School gave a program. Among other items they presented the play entitled "The Way of the Cross." Sunday, April 16, the Sewing Society, the Goodwill Society, and the Sunshine Sewing Circle gave a program to raise funds to be used for the support of Philipp, a native evangelist in India.—Mrs. Milton Ewert, Corr.

EASTERN DISTRICT

—**Bethel Church, Perkasie, Pennsylvania:** Before the communion service on Palm Sunday, six adults were received into church membership, three by baptism and three by right hand of fellowship. Rededication and anniversary services were held from April 14-19 with services five evenings. Messages were brought by Walter McDowell, a native of Ontario, at present pastor of Zionsville, Lehigh County. A capacity audience filled the church on Sunday evening.—Corr.

PACIFIC DISTRICT

—**First Church, Aberdeen, Idaho:** As at several previous occasions, Good Friday was again observed in our church with the Presbyterian, Methodist, and Assembly of God churches of Aberdeen joining us. Each of the ministers of the participating churches spoke briefly on one or two of the "Seven Words of Christ on the Cross." Wilbert Regier, who had conducted a week of pre-Easter services in our church, also took part in these services.—Corr.

—**Newport Church, Newport, Washington:** Our pastor had as his sermon on Easter Sunday "Proof of the Resurrection." The Wednesday evening Bible and prayer meetings are quite well attended. The Men's Brotherhood had their monthly meeting April 10. They had as their guests a group of neighbors who do not attend the Mennonite church. A picture on soil conservation was shown. Then all enjoyed refreshments.—Corr.

MIDDLE DISTRICT

—**Salem, Church, Dalton, Ohio:** Through A. J. Neuenschwander's (from Wadsworth) sincere and earnest exhortations based on Deuteronomy, four well-attended evenings of the pre-Easter services called us to get our thoughts busy between the filled and the empty pew. On Good Friday evening our own minister, Irvin Richert, renewed for us the timeless Easter story. Included also (for the fourth annual time) were brief talks or stories for the the children each evening which inspired them to feel that Eastertime at church included purposeful messages for them too. On Palm Sunday Miss Karen Berkey, a high school student, was baptized into our fellowship and Mrs. Donald Miller joined by transfer of letter from the Grace Church, Pandora. One hundred seventy-two partook of communion Easter Sunday. Separated in death by only five months, both Mr. and Mrs. Fred Badertscher have now gone to their eternal reward after having living a humble, God-fearing life. They had been privileged to celebrate their golden wedding annivrsary in May of 1946.—Mrs. Ivan Badertscher, Corr.

—**First Church, Sugarcreek, Ohio:** Sunday evening March 26, we concluded our week of pre-Easter services with Albert Gaeddert of Inman, Kansas, as our guest speaker. At this closing service an offering for mission of sheets, pillow slips, and yard material amounting to approximately one hundred twenty dollars was brought in. Sunday evening, April 16. Laurence Burkhalter of Bluffton College gave us a splendid concert of violin music. He was accompanied by Miss Mary Maust, a student at Bluffton from Sugarcreek. The annual Mother-Daughter Banquet was held in the church on the evening of April 21. Missionary John Thiessen was with us for a special service explaining the work of our various mission fields, giving us a glimpse by word and picture of each project.—Corr.

WESTERN DISTRICT

—**First Church, Beatrice, Nebraska:** O'Ray C. Graber, student at the Mennonite Biblical Seminary in Chicago, will be summer assistant ot our pastor, Jacob T. Friesen, during the coming summer months.

WESTERN S. S. WORKERS MEET

—**Friedensfeld Church, Turpin, Oklahoma:** A Sunday-school workers conference for the Greensburg, Kismet, and Montezuma, Kansas, Waka, Texas, and Turpin, Oklahoma, churches was held in the Turpin Church April 26. Chairman Homer Sperling, Kismet, presented "A Challenge and Warning." and D. C. Wedel, Newton, Kansas told us of "The Difficulties We Face Today." A special song was brought by the Greensburg Church. The chairman of the afternoon was John G. Unruh, Turpin. W. F. Unruh, Newton, Kansas, spoke on "How Important the Decision for Christ." The Kismet Church furnished the special song. Eldon Graber, North Newton, Kansas, showed slides and talked on the use of visual aids for children. The evening chairman was John L. Schultz. The special song for the evening was brought by the Turpin Church. The film entitled "Beyond Our Own" was shown. The dismissal was in charge of D. C. Wedel.—Corr.

—**First Church, Pretty Prairie, Kansas:** Walter W. Graber of our church, who made a tour of Europe sponsored by radio station KCMO which arranged for twenty-five western farmers to get first hand information of conditions in several nations, gave a report and showed pictures of his trip on Sunday evening, April 23. The high school chorus furnished music for this program.—Corr.

—**Bethel Church, Waka, Texas:** Curt Boese from Ft. Cobb, Oklahoma, brought evangelistic messages April 10 through April 16 with Bible study during three mornings. On Sunday, April 16, the entire congregation enjoyed a basket dinner and fellowship at the church. H. T. and Mrs. Neufeld, Enid, spent a few days recently with their children, Pastor and Mrs. G. H. Neufeld. Sunday morning, April 23, H. T. Neufeld brought the message. In the afternoon Communion services were observed with H. T. Neufeld officiating. Weather conditions are still dry. Wheat crop will be short.—Mrs. Herman Wiebe, Corr.

—**Bethel Church, Hydro, Oklahoma:** A fellowship supper was given Friday night at the dining hall in Hydro. David Wedel and Ervin Goering from Bethel College showed pictures of the school and the various fields available to the student, which was enjoyed by all. Abe Peters family of Geary, Henry Hege and Mr. Krause of Bergthal were with us. Representatives from Gotebo, Herold, and Carnegia churches were unable to attend.—Wilfred Ewy, Corr.

—**Brudertal Church, Hillsboro, Kansas:** Harold Ratzlaff was in our midst April 2 and spoke on the subject, "Triumphal Entry." During Holy Week P. A. Wedel gave us a series of inspirational meetings on "The Passion of Jesus." On Easter Sunday evening the choir presented the cantata, "The Easter Sunrise Song" by Holton. April 21 the two mission societies joined to celebrate the birthdav of Mrs. P. W. Penner, returned missionary. A program was given in her honor after

Uruguay Land Purchase Completed

Snyder to New M. C. C. Post

AKRON, PA. Title for the El Ombu land tract in northwestern Uruguay was transferred on April 17, after nearly a year of effort to this end. It had not been possible until this time to proceed with the settlement of the people on the land, because the completion of the transaction was delayed through a series of circumstances.

The property consists of 1,199 hectares, or about 2,960 acres of land, with a number of buildings which will serve as housing for the center of activity for the settlement. The settlement in Uruguay will not constitute an isolated colony such as the Mennonite colonies in Paraguay; but this property owned by the group is to serve as the center for religious, educational, economic, medical and other group interests, with employment contacts reaching out to agricultural opportunities in the larger community. As soon as possible it is hoped that the 751 people can be transferred from the Arapey camp where they have been located since their arrival from Europe in October, 1948.

Seek to Aid in China Famine

Attention has been called to severe famine conditions which have developed recently in China. A number of the voluntary relief agencies are deeply concerned about this need, and have made inquiry from official sourses to determine the nature and extent of the needs, and to ascertain whether channels might be open for extending relief. At present such assistance seems scarcely possible because of the many economic and political factors involved; however, effort is being made by these voluntary agencies to clear these problems with government officials.

More Tools Being Shipped

Application has been made for shipping space to send one carload of farm machinery from Newton, Kansas, to Paraguay and Uruguay. Also ready for shipment, but awaiting Paraguayan import permits, are 29 additional tons from Newton, 50 tons at Silver Springs, Pennsylvania, and 10 tons from Kalona, Iowa.

When these shipments have been sent, a complete check is again to be made on kinds and quantities of the remaining machinery. The priority of further need and the extent of available funds at that time will then determine the plans regarding further shipments.

Personnel Notes

In the Annual M.C.C. Meeting provision was made for an assistant to the M.C.C. Executive Secretary. William T. Snyder, present director of the Mennonite Aid Section, was appointed to serve in this capacity.

Study Agriculture in Paraguay

Robert Snyder and Darrell Albright, M.C.C. Voluntary Service workers assigned to the agricultural research organization S.T.I.C.A. in Paraguay, were able recently to visit the Mennonite colonies in the Chaco, particularly to confer on present agricultural concerns and problems there. They were able to observe the work being done at the M.C.C. experimental farm, and also to speak with individual farmers in the colonies. S.T.I.C.A. has been helpful to the colonies in various ways in the improvement of agricultural methods, and in controlling destructive diseases and pests. The experimental work in the colonies has likewise afforded experience and data useful to the efforts of S.T.I.C.A.

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which a social hour followed. Ralph Funk and Margaret Unruh of the Alexanderwohl Church were married in March.—Mrs. Waldo R. Nickel, Corr.

—**Friedensfeld Church, Turpin, Oklahoma:** A recent program given by O.B.A. with Alvin Regier included Roscoe Schultz, Sylvia Schmidt, and Gloria Unruh of Meno; Melvin H. and Paul Schultz of Rickey, Montana; Marilyn Snider, Enid, Oklahoma. E. W. Zimmerman has been with us in the interest of the Northern Bible Society, Deluth, Minnesota. A program given by the Bethel Church of Balko, Oklahoma, was enjoyed by all. On Easter, a cantata-pageant, "The Easter Garden," was rendered by the Bethel Church of God and our group at the Church of God. A. J. Dirks, Halstead, Kansas, held revival meetings April 9-21. A blessing was received by all.—Mrs. Geo. H. Plett, Corr.

NORTHERN DISTRICT

—**United Church, Wolf Point, Montana:** The Lord has carried on the work in our church in a most wonderful way during the absence of the pastor. This was possible because of the willing workers like Karl Dick, doing the preaching and teaching; Clarence Olfert, Sunday-school superintendent, as he led on assisted by the teachers; also leaders of the young people's work, and the young people helping. Attendance in Sunday school has been up to forty and more, with an increased attendance in the worship services. We are very happy over the thought, if it is the Lord's will, to be back with them in a week. Soon the constitution for the United Church will be presented for consideration. The three Mennonite Conferences represnted are working together in the Spirit of the Lord. May His name be glorified.—P. A. Kliewer, Corr.

—**Bethany Church, Freeman, South Dakota:** Although our new church building is not completely finished, we have been able to have our services in it the past two months. Some f the finish work remains to be done. This week the ceiling is being put in. The ladies of the church have done much work in furnishing a complete kitchen in the basement. At present they have also undertaken the job of cleaning the building each week. After being without a church home for several years, we are happy and grateful for having one again. Recently the Men's Choir of the North Church gave a program in our church. Last Sunday morning a children's consecration service was held.—Corr.

MUTUAL AID NOTES

—"**For Sale:** Three farms at reasonable prices within five miles of the Mennonite Church at Gotebo, Oklahoma. Up to one half the value of the land may be borrowed from the Oklahoma School Land Department at 3%. Write to Mr. Henry Wedel or Rev. Gerhard Peters, Gotebo, Oklahoma; or J. W. Fretz, Board of Mutual Aid, North Newton, Kansas."

—**Jobs wanted:** Two young Oklahoma farm boys would like full time work as hired men in Mennonite families. Inquire at Board of Mutual Aid, J. W. Fretz, North Newton, Kansas.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Retreat Ground Committee Contracts for Camp Site

The Central and Middle District Conferences have united their forces to obtain their own camp. This announces most recent developments. Ed.

AFTER having made an extensive search for a possible suitable camp site, the joint committee chosen by the Middle and Central Mennonite Conferences has selected what they consider a most practical site a short distance north of the Indiana-Michigan state line. After an option in this beautiful location had been held for some months, it was finally chosen as the most satisfactory of the many sites the committee had investigated.

The area contracted consists of some 40 acres, more or less, located on Shavehead Lake near Williamsvale, Michigan, about 25 miles north of Goshen, Indiana. It is now part of a farm of several hundred acres from which more area can be secured at a later date, should the camp management feel it advisable. The farm is owned by Mr. Forrest Lemons of Congerville, Illinois and Mr. J. W. Collins of Eureka, Illinois. Both men are active in church programs and keenly interested in our camp project.

Shavehead Lake is a fresh water lake of 300 acres. It is fed by three small streams, one of which flows constantly. The lake has one outlet. These streams keep the water in various parts of the lake fresh at all times. As a result of this clear water, fish are abundant. The shore line of the selected site consists of some 1,000 feet and will amply provide for boating and swimming. The firm marl bottom should be enjoyed by both young and old for wading and bathing.

Back from the water's edge, there is ample level area for parking, building locations, and for any recreational ground that may be desired. Trees of different sizes are scattered over this area and will provide ample shade for whatever may be desired. Also, immediately adjacent to the lake is a high mound of a hundred feet or more from which many "mountain-top" experiences may be realized as groups of young and old are led to make important life decisions, prompted by inspired Christian leadership.

This is the first project undertaken by the Middle District and Central Conferences since our affiliation with the General Conference of Mennonites. Counting all members and children and affiliated folks, there will be some 9,000-10,000 persons involved in the project, everyone of whom may eventually be benefited in body and soul by participating in the functions it potentially has to offer.

By way of comparison, the committee feels that this property is a much better value than any site previously brought under consideration. The purchase price as agreed upon is $3,500.00. With approximately $3,000.00 now in the treasury and a year to pay the balance without interest, everyone should be happy that the initial investment is secured. The camp area thus becomes the property of the two Conferences and will be held in trust by a committee or board of six members, three being chosen by each of the two conferences.

The committee is hopeful that the processing or developing of the camp can go forward speedily. A landscape architect has been contracted in order that the entire camp may be systematically arranged, this being one of the stipulations of the contract governing the purchase. Roads, paths, trails, housing, etc., will all be included in the over-all plan.

The intention is to ask for volunteer workers who may assist for a period of a week or several weeks during the spring, summer, and fall in the construction of roads, paths, planting of trees and shrubs, making foundations for cabins, processing the lake front, etc. Volunteer labor may come from any of the churches of the two conferences. A number of women or girls will be needed to plan and prepare meals for those who assist in the work. Anyone who feels led to volunteer for a week or more to further this worthwhile task, may make it known by contacting Esko Loewen of Topeka, Indiana. Sufficient supervision will be correlated and thus the development of the site may go forward with all possible efficiency.

The committee has hopes that with sufficient cooperation in this way, the camp may be sufficiently developed that it can be used for camp service by 1951.

The camp is indeed in its infancy. It is just born, but we feel it is the nucleus of what may someday develop into a movement for better uplift of both soul and body. It is common knowledge that many real life decisions are made in the religious atmosphere of the worship services of these camps. Some of the leaders of our own church have found their call to Christian Service in just such a setting.

Let us pray for guidance as we work for the completion of this new worthwhile departure in our total program of Christian life and service.—O. J. Sommer

America has approximately two and a half liquor retail outlets for every school, and nearly two and a third retail liquor dispensers for every church. The latest available statistics are as follows: 198,878 Schools; 253,762 Churches; and, 482,033 Retail Booze Outlets.

How Can We Strengthen Peace Witness Beyond Our Church?

by Bertha Kleinsasser, Freeman Junior College

FOR FOUR hundred years we as Mennonites have stood for the principle of nonresistance and have convinced very few outside of our church, of the practicability of nonresistance. In fact during the past war we realized that many of our own young men had not even been acquainted with the peace principle.

Any idea must be sold before people take it home, and anybody who trys to sell it must be a good salesman. All of us as individual conscientious objectors are salesmen of these ideas. If we are not sure of what we believe in this matter, it is useless to try and influence others. We must acquaint ourselves with the merits of our beliefs and fortify ourselves with all the truths revealed in the Bible to substantiate our claims. But just because we have not won all our fellow Mennonites to our convictions should not stop us from sowing seeds of peace wherever we find a fertile field.

Many Christians of other faiths have perhaps not even heard of Mennonites. Others think of Mennonites only as men with beards and women of peculiar apparel who live in colonies. As I have already stated, we must sell our ideas.

On page 47 of the February 8, 1950, *Pathfinder* is a two column ad by the Catholics, telling people about the convictions of the Catholic faith. By writing in you can get a booklet, to answer your questions and explain more fully their ideas. The only way we can get others to believe as we do is to interest them in the matter. I hate to suggest that we should be "copy cats" of the Catholics, but if we have been asleep about the potentialities of this type of advertising, we had better awaken before the next war is here.

Another method would be through the channels of radio and perhaps even television. This may be too imaginative, but "where there is no vision the people perish." A born again, consecrated minister of the Gospel, who has the talent of "so speaking" that people are conviced that nonresistance also belongs to Christianity just as much as other high standards do, could do much good on the radio. On the other hand, a highly polished unbeliever behind a microphone does more harm than good.

Articles could be written explaining our convictions in whatever reputable magazine would publish it, such as *The Protestant*, *Moody Monthly*, and others outside of our Mennonite publications.

An untalented person, such as some of us are, could probably excuse ourselves from some of the former methods mentioned, but all of us can do our part in the next one mentioned. We can preach about nonresistance until we are "blue in the face" but all our preaching is vain unless we also practice nonresistance in the community in which we live. Unbelievers in C.P.S. camps—young men who do not live a separated life from the world—will make a mighty poor impression upon outsiders who would formerly have been interested in our movement. We must practice nonresistance in our school life, in business, on the farm or wherever we find ourselves. Anybody who lives a godless life and then when war comes hits for a C.P.S. camp certainly has a yellow streak in him.

Another lesson we can learn from business is billboard advertising. If billboards were erected on our major highways stating "Thou shalt not kill," "Love your enemies," along with evangelical signs as "Jesus Saves," "Ye must be born again," there is no reason why there should not be any results.

Plays could be written to depict the nonresistant life with a convincing end. Perhaps we could induce the Cathedral Films people to produce a picture to show in an interesting way the doctrine of nonresistance. This picture then could be made available to all churches.

We have, as Mennonites, a revelation from God in the matter of peace and if we do, it is certainly our duty to help others see the light.

OPENINGS IN GENERAL CONFERENCE VOLUNTARY SERVICE

There remain some openings in General Conference Voluntary Service projects. These projects include home mission work in Chicago, Indian mission work in the fields in Montana, Arizona, and Oklahoma, service with Saskatchewan youth, work in an inter-denominational mission in East Harlem, New York City. Write to Bertha Fast, 4614 Woodlawn, Chicago 15, Illinois for further details.

Alcohol calls upon the reserve strength which ought to be held like a balance at the bank to meet sudden and unexpected emergencies. If you have such a physical reserve, you are able to tide over emergenies and wear out gradually; but if you let alcohol withdraw your balance, exhausting your reserve, you may become a physical bankrupt at any moment.—Professor G. Sims Woodhead, M.A., M.D., F.R.C.P., F.R.S.E., England.

The man who does not believe in foreign missions had better burn up his New Testament, for it is a record of foreign mission.—*Evangelical Visitor*

David Livingstone of Africa

Part VIII - Livingstone and Stanley

Stanley Searches for Livingstone

BUT EVENTS had been happening during the last two years which were of great concern to him, although he had known nothing of them. On October 16,1869, James Gordon Bennett, publisher of the New York *Herald,* sent a telegram from Paris to Henry M. Stanley, then in Madrid, Spain, where he had been reporting a civil war. The telegram said, "Come to Paris at once on important business."

Stanley arrived in Paris at night, went at once to the hotel where Mr. Bennett was staying, and knocked on his door. Mr. Bennett was in bed; when Stanley entered he asked, "Who are you?"

"My name is Stanley," he replied.

"Ah, yes! Sit down; I have important business on hand for you," said Mr. Bennett. "Where do you think Livingstone is?"

"I really do not know, sir," replied Stanley.

"Do you think he is alive?" asked Bennett.

"He may be, and may not be," replied Stanley.

"Well, I think he is alive, and that he can be found, and I am going to send you to find him."

"What! Do you really think I can find Livingstone? Do you mean me to go to Central Africa?" exclaimed Stanley.

"Yes, I mean that you shall go and find him, wherever you hear that he is, and get what news you can of him; take enough with you to help him, should he require it. You will act according to your own plans, *but find Livingstone.*"

When Stanley asked if Mr. Bennett had reckoned the cost, he was told, "Draw a thousand pounds now, and when you have spent that draw another thousand, and when you have spent that draw another thousand, and so on- -*but find Livingstone.*"

Stanley Enters Africa

Stanley went to Egypt and witnessed the opening of the Suez Canal; he visited Palestine, Constantinople, Persia and Bombay; and did not reach Zanzibar until January, 1871. Two months were spent in organizing the expedition; but early in March the last of five caravans had started for Lake Tanganyika. Two Englishmen started with Stanley, but one died after a few weeks, and the other had to be sent back because of illness. Neither of them had been much help to Stanley. It was not until November, 1871, that the expedition reached Ujiji.

Perhaps the delays were fortunate, for Livingstone had come to Ujiji only a few days before Stanley. That Stanley found Livingstone was little short of a miracle. Looking for him was worse than looking for a needle in a haystack. Livingstone had travelled over hundreds of miles of country, and even a few miles of forest and jungle would swallow him up completely. At least three other expeditions had tried to find him without success.

Stanley had been told several days before of a white man at Ujiji. When they saw from the top of a hill Lake Tanganyika and the village of Ujiji, they unfurled their flags and fired their guns and made a noisy entrance into the town.

Livingstone first knew of the approach of Stanley when his faithful native, Susi, came running with the shout, "An Englishman! I see him!" and then rushed off to meet the stranger. Livingstone followed at a more leisurely pace.

As Stanley and his caravan entered Ujiji he was startled to hear one of the crowd say, "Good morning!" in English. It was Susi; then Chuma also greeted Stanley in English, and they identified themselves as companions of Livingstone. Presently Livingstone himself approached. "I noticed he was pale, looked wearied, had a grey beard, wore a bluish cap with a faded gold band round it, had on a red-sleeved waistcoat, and a pair of grey tweed trousers. I . . . took off my hat and said, "Dr. Livingstone, I presume?' 'Yes,' said he with a kind smile, lifting his cap slightly. I replaced my hat on my head, and he put on his cap, and we both grasped hands, and I said aloud, 'I thank God, Doctor, I have been permitted to see you.' He answered, 'I feel thankful that I am here to welcome you.' "

Delightful Days Together

Delightful days followed. Livingstone tells us, "The news he had to tell to one who had been two full years without any tidings from Europe made my whole frame thrill. The terrible fate that had befallen France—the telegraphic cables successfully laid in the Atlantic— the election of General Grant—the death of good Lord Clarendon, my constant friend —the proof that Her Majesty's Government had not forgotten me in voting a thousand pounds for supplies, and many other points of interest, revived emotions that had lain dormant."

His health improved. "Appetite returned; and instead of the spare, tasteless two meals a day, I ate four times daily, and in a week began to feel strong." Livingstone said to Stanley over and over, "You have brought me new life—you have brought me new life."

They were together about four months. They explored the north end of Lake Tanganyika to see if its outlet might be the Nile, but found that the river flowed into the lake, not out of it.

Livingstone to Africa's Depths

Then it was arranged that Livingstone should go with Stanley to a point about half-way toward the coast and wait there until Stanley should reach Zanzibar and send back a caravan with supplies. On March 14, 1872, Stanley took leave of Livingstone, but it was not until August 25th that Livingstone for the last time turned his face toward the interior of Africa.

Stanley urged Livingstone to return with him to England. An enthusiastic reception awaited him there. His children needed his care. There did not seem to be much that one white man could do in Africa. But Livingstone made it clear from the first that he would not return. His work in Africa was not done. He had not found the sources of the Nile. He had not put a stop to the slave trade. While waiting for men and supplies he wrote, "The whole of 1873 will be swallowed up in work; but in February or March, 1874, please the Almighty Disposer of events, I shall complete my task and retire."

Livingstone's Passing

After he took leave of Stanley, Livingstone never saw another European. He turned back to Lake Tanganyika and for many weary months travelled through the country to the west and northwest of that lake. His illness grew worse. He was accompanied by only a few faithful natives. We know the names of three—Susi, who had been with him for years; Chuma, who had been rescued from slavery by Livingstone twelve years before, and Jacob Wainwright, who had been sent with the caravan and supplies from Zanzibar by Stanley. Wainwright had been educated in India, and doubtless had there received his English name.

On April 29, 1873, he travelled his last mile. That night the natives laid him on a rough bed in a rude hut in Ilala, Central Africa. The next day he was too weak to be disturbed. And the next morning, May 1, 1873, his faithful Susi found him kneeling beside his bed. He had given his life for Africa.

Then the natives proved themselves heroes. They were nearly a thousand miles from the coast. Any attempt to carry the body through a village would be opposed. But they did not hesitate.

They embalmed the body, after removing the heart and viscera and burying them under a Moula tree. Jacob Wainwright carved Livingstone's name and the date on the tree. When the body was embalmed they made it into a package that looked like a bale of goods, and could be carried by two men. Then they started for Zanzibar. It took them nine months to reach the coast. There the body was put on a steamer and carried to England.

There the question was raised whether the body was really that of Livingstone, for the face was so changed by embalming that it could not be recognized as his. The arm broken by the lion thirty years before afforded positive identification. Physicians who had seen the arm when Livingstone had been in England testified that without doubt the body was that of the great explorer.

So the remains were laid to rest with solemn ceremonies in Westminster Abbey. The man who had spent the last six years of his life in solitude was honoured in death by great multitudes.

The purpose of his life was well expressed in the words carved and his monument in Westminster Abbey. They were written to James Gordon Bennett just a year before Livingstone died, and only about six weeks after he had taken leave of Stanley. "All I can say, in my loneliness, is, may heaven's rich blessing come down on everyone, American, English, or Turk, who will help to heal the open sore of the world."

He did not live to see the open sore—the slave trade—healed; but he opened Africa and supplied the impulse which, within a few years, outlawed the slave traffic.

The End

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Watch the Rules of the Road

by Kenneth Morse, Elgin, Illinois

Joe is the fellow across the street who just bought a new car. At least twice a week he spends his evenings cleaning and polishing the car. He seems to be determined to make every square inch of chrominum shine like a mirror. He is an expert with sponges and chamois skins and he knows all about cleaning fluids and polishing waxes. Joe treats his car as if it were precious.

But Joe drives the car as if it were worthless. He crashes through yellow lights and eases by stop signs. He takes sharp curves on two wheels and enjoys the thrilling passing a car while watching one approach from the opposite direction. Because more cautious drivers slow down to let him out of danger, he still has a shiny new car to drive. But one day soon he won't be able to slow down for a bad curve or he'll be caught between cars on a narrow road—and all his polishing cannot put his beautiful new car together again.

God has given us bodies and minds that are a priceless possession. They function more adequately than the most complicated machine. But we prove how well we know their worth by the way we care for them. Some of us become quite expert in adorning our bodies and making the most of our appearance. We act as if we know our lives are precious.

But often we make the mistake Joe made and use ourselves as if we were worthless. We risk the ruin of harmful habits. We run on narrow margins of sleep and rest. We disregard the signposts and warning signals that can help us proceed safely. We invite a smash-up of body and mind because we ignore the rules of the road.

One of the marks of growing up is the ability to use your gifts of health and energy so that you get maximum efficiency for living in demanding times like these. Clean and temperate living require close attention to the rules of the road as well as to the neat appearance you present.—Horizons

---

Protestantism is not a belief, not a mode of worship, not an organization or a movement, but an attitude and approach to God. It goes back beyond the sixteenth-century reformers who were nick-named "Protestants" because they protested against a resistance to change in a medieval church, back of "Protestant" saints like Bernard of Clairvaux who dared write a treatise on "The Ideal Pope," back to the first disciples, following a Master who protested against the lifeless and loveless teachings of scribes and Pharisees. The sturdiness of this idea that has persisted through the centuries has given today's Protestants a noble heritage and a glorious hope for the days ahead.—Selected.

Beyond Our Own

HARTFORD, CONN. — President Russell H. Stafford of the Hartford Seminary Foundation has announced the establishment of the Hartzler Fellowship which provides opportunity for post-graduate study at the Hartford Theological Seminary for a Mennonite student each year.

The fund providing the fellowship is the gift of John E. and Mamie Yoder Hartzler.

Hartzler retired in 1947 from his lectureship at the Hartford Theological Seminary where his subject was philosophy of religion in the department of systematic theology. He is a bishop in the Mennonite Church and is known in the theological circles as a distinguished scholar in Christian doctrine.

The fund will yield an annual income of about $1,000 and the fellowship is open to graduates of this or other seminaries of recognized standing. Should there be no qualified Mennonite student, the fellowship may be granted to a student from any Protestant denomination. —*Hartford Courant*

HONG KONG—Communists have forced 400,000 Chinese Buddhist monks and nuns to give up active practice of their faith, the abbot of a leading Buddhist monastery in Nanking stated here recently.

Many of the monks had been drafted into the army or into forced labor and some had become street hawkers, he added.

Communists had taken over most of the temples and monasteries, he declared.—*Ch. Science Monitor*

CHICAGO.—August 14 through 25 marks the fifth year of the Summer School of Christian Radio to be held at Moody Bible Institute, Chicago. The two weeks of intensive instruction in Christian broadcasting are under the joint sponsorship of the World Missionary Fellowship, which operates the well-known station HCJB, Quito, Ecuador, and the Institute, with stations WMBI and WMBI-FM.

NEW YORK. The Committee for Peaceful Alternatives is planning a Mid-Century Conference for Peace to be held in Chicago on May 29 and 30, 1950.

The Library of Congress reports that 5,153 books have been written about Jesus Christ; 3,172 about Shakespeare; 2,319 about Lincoln; 1,755 about Washington; and 1,735 about Napoleon.—*Gospel Herald*

Please enclose this label when writing.

Universal Distribution Plan Has Fine Features

The April 4th issue of THE MENNONITE presented seven questions and answers on the UNIVERSAL SUBSCRIPTION PLAN now being discussed by the various boards of our Conference. We continue in this issue to present several highly desirable features of this new plan of financing our Conference publications.

Question 8.—How does the proposed UNIVERSAL SUBSCRIPTION PLAN help other Conference Boards?

Answer.—It gives to every Conference Board a channel through which it can bring to the local churches of our Conference full information as to new plans, activities, and needs. Wider distribution of authentic information stops false rumors and makes for a broad base of intelligent support of our joint undertakings.

Question 9.—Does the new UNIVERSAL SUBSCRIPTION PLAN involve a new principle in Conference publications?

Answer.—No. It is an extension on a greatly enlarged scale of the principle of the 100 PER CENT PLAN which is quite well known among our people. Our Conference Boards feel that the time is now ripe to present this new plan for your approval *just because* it involves no new plan but brings to all of our Conference churches the benefits thus far enjoyed by about one-third of our churches.

Question 10.—Is the new plan Biblical?

Answer.—Yes. We are instructed to "bear one another's burdens," and the "strong" are to bear the burdens "of those who are weak." We read of the early church having "all things common" and experiencing "with great joy" the satisfactions of joint undertakings. We are asked to carry the good news to the uttermost parts of the earth—and we take it that new needs require new methods—even in publications.

Question 11.—How much of the financial burden will fall upon the local church?

Answer.—Only as much as the local church can bear. The payment of the nominal subscription rate is optional as the plan now stands. The Conference at Freeman can modify this plan if it so desires.

Question 12.—Will the finances borne by the various boards be shared equally?

Answer.—No definite proportion has been agreed upon but various possibilities may be considered:

(a) The costs of publication might be shared in proportion to the size of the budget of the various boards: or

(b) In proportion to income received by each board; or

(c) Equally; or

(d) Paid out of the General Conference treasury as an over-all function.

Question 13.—How do other Church Conferences handle this problem?

Answer.—The Central Mennonite Conference pays for the costs of the *Christian Evangel* out of the Conference treasury and the *Evangel* is sent to every home. The Church of the Brethren treat their Conference publication as a responsibility of the General Board, corresponding roughly to our Executive Committee.

Question 14.—How will the new plan help the smaller churches?

Answer.—It will bring to the small churches which cannot very well afford either individual subscriptions or the 100 PER CENT PLAN a wealth of information and inspirational reading material to assist them in the church, Sunday School, and other work of the local church. It makes possible unified action of the farthest and the nearest churches of our Conference, thus bringing a powerful influence to bear upon the great problems facing the world today.

LIBRARY

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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8313

Thou Shalt Love the Lord Thy God . . .

WITH ALL THY MIND

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The Mennonite

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Looking Toward Freeman

As I think of the Conference to be held in Freeman there are a number of things that come to my mind. This should be a time of enriching fellowship, new spiritual insights, challenges of dedication to fulfill our obligations in established endeavors, and a presentation of new fields of service and a challenge to enter these fields.

I have wondered if it is not the time for us as a conference to look at and give more thought to the "internal" affairs of the Conference than we have in the past. This is not to say that we should turn from the "external," that is, Missions, Relief, etc., but that we seriously consider problems at home and how our churches and conference can influence them. I think also of the need for work in cities with our own people who go there to work as well as other needs. We need more encouragement and thought on the problem of the establishment of young people on farms. The matter of our peace teachings need to be reemphasized and a suitable text book and work book for this purpose for children and young people needs to be forthcoming. We need to prayerfully and intelligently consider our relationship to other Christian groups. Perhaps it is time that we take our stand with others and realize that we are all "one body in Christ."

These are some of the things that I hope to receive help on as I anticipate the Conference at Freeman. Other problems and items are important too, and if we will let the Spirit of Christ prevail, I am sure His will will be done.

Elbert Koontz
Vice-president
West. Dist. Conf.
Buhler, Kansas

Of Your Pen Acquaintance

LOTUS TROYER ("The Power of the Insignificant"), Carlock, Illinois, is president of the Central District; he is also secretary of the Central District's Board of Home and Foreign Missions, peace superintendent of the Central District's Sunday School Association, besides serving as pastor of the Carlock Church.

L. W. JANTZEN ("An Indian Sorcerer Comes to Christ"), Jagdeeshpur, C. P., India, serves as Conference Missionary.

FRIEDA S. BOEHR ("Witness in West China"), Chengtu, West China, serves with her husband as Conference Missionary

Of Things to Come

MAY

May 28, 1950, Pentecost.

May 28, Mennonite Biblical Seminary Commencement, Conrad Bergendoff, president, Augustana College and Theological Seminary, Rock Island, Illinois, speaker.

May 28, Baccalaureate service for Freeman Junior College. Russell Mast, pastor of the Salem-Zion Church, speaker.

May 30, Bethel College, Commencement, 10:00 A.M. D. D. Eitzen, speaker

May 31 to June 3, 1950, the second Indian Young People's Retreat to be held at Roman Nose State Park (North of Watonga), Oklahoma.

JUNE

June 1, Commencement, Freeman Junior College, with E. W. Harrington, Dean of University of South Dakota, speaker.

June 5, Bluffton College, Fiftieth Annual Commencement, D. Elton Trueblood, speaker.

June 10-14, Northern District Conference, at the Gospel Church, Mountain Lake, Minnesota.

June 14-18, Pacific District Conference, Dallas, Oregon. Officers meeting, 14th; workers conference, 15th; conference proper, evening of 15th.

June 19-25, Middle-Central Districts Junior and Senior Retreats at Camp Mack, Milford, Ind.

June 22, Canadian Mennonite Bible College, Commencement, 10:00 A. M.

JULY

July 1-5, tentative dates for the Canadian District Conference Sessions, the Rosenort Church at Rosthern, Saskatchewan.

AUGUST

August 4-7, Central District Conference, Calvary Church, Washington, Illinois.

August 18-23, General Conference Young People's Workshop.

August 18-23, General Conference Minister's Retreat.

August 23-30, 1950. General Conference Sessions, Freeman, South Dakota

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

A SHARP REMINDER that religious publications, as well as most secular magazines and newspapers, may be subjected to increased postal rates was contained in the testimony of Postmaster General Jesse M. Donaldson before the Senate Post Office and Civil Service Committee, now considering a House-passed rate increase bill.

The Postmaster General sharply criticized the House bill on the ground that a major portion of the rate increase would be paid by "a comparatively small number" of publishers. Under its terms religious periodicals, as well as certain other types, would be exempted entirely from the increases. Mr. Donaldson suggested that *all* second class rates be increased 25% in each of the next four years.—*Washington Religious Review*

According to reports the latest "Who's Who" lists 55% of the scientists as believing in God, while in 1939 only 11% of the scientists belived in God.—*Gospel Herald.*

Editorials

THE LAYMEN'S ORGANIZATION is the "baby" of Conference organizations. Why is that the case? Does it mean that the men of the Conference are the last to see that the Conference has need of their energies—that this is the last group to get to work for God? It is quite doubtful if this is the answer. Heretofore it is quite probable that the men felt they were making their share of the impact through the channels of participation in connection with the Conference sessions themselves. Is it possible that part of the reason for present emphasis upon a separate laymen's organization lies in the fact that the Conference itself has become too largely dominated by the clergy. It is a matter of record that at least seven Conference Boards and Committees consist entirely of ordained ministers though not in every case are all members pastors of churches. Of these, three are major boards. Of the ten members of the Conference Executive Committee only two are laymen. There is every reason to encourage the idea of establishing the Conference Laymen's organization more firmly so that every man in the General Conference sees that his energies are needed for the church. But if this has the effect of robbing the larger organization of the Conference of lay talent and causing the Conference organization to develop into a heirarchy, it is doubtful whether that is progress. The nominating Committee for next Conference at Freeman in August will do well to go all-out to get more responsible lay representation on the ballot sheet, and see to it that voting delegates have facts about all nominees. A careful reading of the proposed revision of the Constitution will make it clear that concern for this problem was evident in the arrangement for a number of appointed committees. The average layman will probably agree with the above observations. But to make them meaningful, the layman must follow through by accepting responsibility involving real sacrifices; to be fair to the present situation it should be observed that the temptation on the part of the layman "to leave it to the preachers" is at least partially responsible for the present trend toward a clergy-dominated Conference organization. This last point again underlines the need for the Brotherhoods in our local churches and districts to help our men see that the church needs them.

THE GENERAL Conference Mennonite Church" is the new name for the Conference as suggested by the Revision of the Constitution which was included in last week's issue of THE MENNONITE. This is most welcome at a time when our home mission field has reached as far as South America and our foreign mission and relief work has reached almost all parts of the world; it is high time that we broaden our horizons. Especially with the approaching India Jubilee by the younger church in India next December, is it becoming evident that the General Conference represents a world-wide fellowship of Christians. This, however, raises a question which undoubtedly many are asking, "Is a worldwide General Conference Mennonite Fellowship or even a worldwide Mennonite fellowship, as indicated by Article Three of the proposed revised Constitution, our ultimate answer to Christ's prayer 'that they all may be one?'" While at present we are probably in no position to rush into any mergers or unite with any larger inter-denominational church bodies, we must never lose sight of the fact that it is the will of God that all of the redeemed see their relationship to one another and act upon it so that the world for which Christ died may see a united witness to the saving power of the gospel of our Lord Jesus Christ. The least we can do as a Conference at the present time is to draw nearer to Jesus Christ the Son of God who is the foundation not only for the Mennonite Church but also for the whole Church built on this Foundation.

THE CHURCH NEEDS TO RE-DISCOVER the spirit of Shadrach, Meshach, and Abednego who absolutely refused under any circumstances to bow to the Babylonian image of gold set up by Nebuchadnezzar. They told the king when judgment was brought against them, "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods..." Recently we saw a paraphrase of this passage that stated the first part of the above as, "We do not need to stop and think what our answer will be." Their decision was made in advance. This gives evidence of solid background of religious education that was climaxed with a decision to make the faith their own. It is obvious from the Old Testament that Hebrew young people were carefully taught that their faith had implications for all of life's relationships;

(Continued to page 349)

JACOB N. HOEPPNER

1901 - 1950

Being in close contact with many phases of the work of the church in Canada, J. N. Hoeppner, Altona, Manitoba, who died in Steinbach, Manitoba, April 16, 1950, will long be remembered. A native of Plum Coulee, Manitoba, and for more than twenty years a minister in the Bergtaler Church, he served in such widely divergent interests for the church as teaching in the Elim Bible School at Altona, participating in the youth organization of the Manitoba Province, treasurer of the Home Mission Board of the Canadian Conference, editor of the BERGTALER GEMEINDE BLATT and the PIONEER MENNONITE MISSION, and enthusiastic sponsor of song festivals. He passed away in Steinbach, Manitoba, after a five day illness..

Advance Announcements

General Conference Sessions

Freeman, South Dakota, August 23-30, 1950

Wednesday

Evening:
Opening welcome service arranged by local churches

Thursday

Forenoon:
Opening devotionals .... Vice President
Conference Sermon .... President
Introductory Business
Reading of the minutes .... Secretary
Report of Executive Committee
Election of Conference Officers

Afternoon:
Devotionals
Address
Report of Executive Committee (continued)
Report of Coordinating Committee
Report of Unity Committee and election

Evening:
Memorial Service
Communion Service

Friday

Forenoon:
Devotionals
Discussion of Executive Committee Report
Report of Trustees and election
Report of Auditing Committee
Report of Ministers Aid and Pension Committee

Afternoon:
Devotionals
Address
Report of Publication Board and election
Report of Historical Committee
Report of Placement Committee and election

Evening: Women's Missionary Societies program

Saturday

Forenoon:
Devotionals
Report of Home Missions Board and election
Report of Committee on Doctrine and Conduct election

Afternoon: Tours of places of interest

Evening: Evangelistic service

Sunday

Forenoon: Services in various churches

Afternoon:
Lay Evangelism program sponsored by Evangelism Committee

Evening: Musical Program by local churches

Monday

Forenoon:
Devotionals
Report of American Bible Society
Report of Relief Board and election
Report of Peace Committee and election
Report of Mutual Aid Committee

Afternoon: Auxiliary Meetings
Young People—Laymen—Women

Evening: Young People's program

Tuesday

Forenoon:
Devotionals
Report of Bible School and Seminary Board and election
Report of Education Board and election
Reports of Young People—Laymen

Afternoon:
Unfinished business
Auxiliary meetings

Evening:
Program sponsored by Men's Brotherhood and Board of Education

Wednesday

Forenoon:
Devotionals
Report of Foreign Mission Board and election
Report of Women's Auxiliary

Afternoon: Mission Jubilee Service

Evening Mission Rally

Nominating Committee Appointed

The Nominating Committee which is appointed by the Business Committee of Conference is hereby announced. Representatives from the districts are as follows:

Northern: John D. Unruh, Chairman
Eastern: J. Herbert Fretz
Western: Albert Gaeddert
Pacific: Harley W. King
Middle: Howard Landis
Canadian: G. G. Neufeld
Central: H. E. Nunemaker

ANNOUNCEMENT will be made next week about the General Conference speaker.

God is better served in resisting a temptation to evil than in many formal prayers.—William Penn

The Power of the Insignificant

by L. W. Troyer

AS HUMAN BEINGS we are hedged in by numerous physical and mental limitations. How these control or limit the activity of the individual depends upon his relationship with God and the use he makes of the spiritual resources at his command and those which he seeks to cultivate.

God certainly anticipated that man would spend much of his time and energy in overcoming and rising above the limitations set upon him as a mortal person. The scripture gives us much to think of in this connection. The psalmist reminds us that the length of our days is a limited thing for we are reminded that the days of our years are three score and ten. A promising life cut off in the prime seems such a tragic thing but the Christian needs to bear in mind that there are greater tragedies for the time must come when each must reckon with the time of parting. The great Christian concept would have us grasp the fact that the number of our days or even knowing the exact time of our death is insignificant along side the admonition that we be prepared to meet our God when he calls in that day.

Where two or three are gathered together in Christ's name . . . In a day when mass display is the order these seem to be out of place but only so far as we find ourselves out of step and out of tune with the teachings of Jesus and His eternal purpose for the lives of His children.

In the 139th Psalm the psalmist also reminds us that the very boundaries of our life are determined and we are hedged in by those. Jesus reminds us in the Sermon on the Mount that we have no power to change even a single hair on our head nor is it within our power to add to our stature. Yes, it is possible to change our appearance by certain external means such as a different hairdo or high heals on the shoes, but nothing has been done to change the actual physical structure of the individual.

Man's knowledge is limited as there are many forces at work which defy the power of man to fathom their depths. His strength is also limited to a very marked degree. He can lift only so much and so has had to devise various machines to do his heavy work for him; he can push his body only so far without stopping for the refreshing sleep that renews his physical and mental energies.

There are many instances of man's limitations referred to in the Scriptures. But that isn't the lesson for us. The marvel comes to us in the knowledge that God condescends to meet the limited resources and conditions of men and raises him far above what one might justly expect. This is the marvelous working of the Grace of God through the divine leading of the Holy Spirit where man has yielded his soul to the leading of the spirit.

Jesus has given many examples of what appears to be a small gift being magnified into something far greater when it comes to be counted for the kingdom. Jesus was greatly pleased with the widow's gift of the two mites because she gave of her living which went far deeper than a giving out of her abundance. The giving of a cup of cold water at the right time and in the name of Jesus will lead to a spiritual reward. If our faith be only as a grain of mustard seed we are promised unlimited possibilities. Where two or three are gathered together in Christ's name, there is his promise to be present. In a day when mass display is the order these seem to be out of place but only so as we find ourselves out of step and out of tune with the teachings of Jesus and His eternal purpose for the lives of His children.

The children of Israel were only required to give that which they could. In Leviticus we are told that they were required to give according to their ability for if they were poor, the offering required of them was scaled accordingly. From this we must conclude that God does not expect the impossible. He does expect us to give according to our ability. If there is first a consecrated individual, the gift he gives will always be according to the best of his ability and as such will be greatly magnified with the blessing of the Lord, for we read in II Corinthians 8:12 that "for if there first be a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

EDITORIALS . . . . Continued from page 347

they were taught a total way of life. Everything they did was done as in the presence of God. This made it quite unnecessary for them to think through their position every time they met a problem They had a God-given sense for the right and wrong that made them resolutely unswerving. This we have lost today. With every new international crisis it seems necessary to make up our minds all over again as to whether it is right or wrong to kill. With every recurrence of the drink problem we have to decide again whether it is right or wrong to partake of liquids that lead to ruin. (Sometimes we have wondered why the General Conference is not organized to combat the drink problem as it is in its Peace committee to combat the war problem; in that disastrous area, have we reached the point of saying, "We do not need to stop and think what our answer will be," even at a time when our own youth are affected by the liquor traffic?) With the increase of gambling suggestions are multiplying that the only way to control it is make the country "wide-open," legalizing what is wrong and taxing that which is wrong to support our institutions that are established to preserve the right! We are glad to see that this question is coming out into the open. But it is disconcerting to note that, as someone has stated it, question marks are placed where God has placed periods.

From the Mission Front

An Indian Sorcerer Comes to Christ

by L. W. Jantzen

JAGDEESHPUR, INDIA.—It was a cool morning in early December when Pastor Paul and I left the pastor's mud-walled home, where we had been entertained for the night, to go to see a sight of unusual joy. We drove by jeep over a road that became increasingly narrow and rocky, over rugged forested hills, until the jungle finally became so dense, that we had to park the faithful blue motor and get out to walk. You see we were going to the frontier right on the back edge of the Central Provinces or Madhya Pradesh, as they are now called. Our destination was the home of ten "brand" new Christians, baptized only some 3 weeks before, and living in a village completely surrounded by hills. Dongaraksha, their village is accessible only by foot —not even carts can cross the hills into the small valley nested away snugly in these hills. But now, for the first time there were Christians there whom we wished to visit.

Their story is striking. It happened like this. Over twenty-seven years ago, Chotu Lai, then a Christian gardener for the Wienses at Mauhadih, often traveled cross-country to his relatives who lived in Crissa. Traveling by foot, he followed the path over plain and mountain which also crosses through Dongaraksha. Chotu often spent the night in this village, in the home of Bhubane, a Hindu sorcerer. After the evening meal around the open fire the men sat chatting long into the night. Bhubano listened attentively while Chotu Lai told him of the peace in his heart since he had heard of *Yishu* and had accepted the Saviour. For days afterwards, Bhubano thought about this one called *Yishu*. There was something there which even his perfection in sorcery and dealing with snakes and witches could not give him. In 1925, Bhubano went to Mauhadih to visit his friend there and again heard the Gospel message. But his heart was hard and dark and furthermore, he had his religion and his work in sorcery. Thus he continued in his old path for year after year.

Then, suddenly several years ago, Chotu Lai died of cholera not far from Jagdeeshpur. So Bhubano's old friend was gone. Then the Lord undertook anew. In a village several miles from Dongaraksha some new Christians had been baptized about a year ago. They were friends of Bhubano. New as they were in the faith, they began witnessing to him of "Yishu," their new-found Saviour. Bhubano had forgotten much in the course of years, but now though old and gray he began again to think about these words. He listened to the new Christian friend—but not alone. With him now were his wife, his sons and their wives and some grandchildren. One day in November they could wait no longer to find peace in their hearts. They asked their friend to call a pastor to come and teach and baptize them. This he was most ready to do. Pastor Paul then came and found them believing in Christ, and soon baptized ten members of this family.

There was something which even his perfection in sorcery and dealing with snakes and witches could not give him.

When I met Bhubano, he gave his testimony this way, in his gurgling voice, spoiled by a lifetime of torture and sorcery, "Satan, like a snake lived in my heart. Now Jesus came and drove the snake out. Now I have peace. Thank you, *Yishu*."

Milton Whiteman, First Cheyenne Elder

LAME DEER, MONTANA.—Milton Whiteman, the leading Cheyenne Indian minister on the northern Cheyenne mission field, was ordained as elder at the Mennonite church in Lame Deer, Montana, on Sunday morning, April 2, by Alfred Habegger and Malcolm Wenger, missionaries to the Cheyennes.

Whiteman is the first Cheyenne Indian to be selected and appointed to the eldership in the Mennonite church.

A Minister for Eight Years

He had been ordained to the ministry of the gospel on Nov. 29, 1942 by Rodolphe Petter and Alfred Habegger.

Many Cheyenne Indians and whites made a special effort to be present at this significant occasion.

Wenger gave the opening Scripture reading in both the English and Cheyenne languages and offered prayer.

To signify their approval of Whiteman's ordination, Habegger asked the congregation to rise. Immediately the congregaiton responded to the request. While they were standing, William Fightingbear, a native helper who has been serving at Birney, Montana, implored God's blessing upon the new elder and on the congregation.

A quartet number, "What a Wonderful Savior," was sung by Mr. and Mrs. Alfred Habegger and Mr. and Mrs. Malcolm Wenger. Mrs. Rudolphe Petter was accompanist.

Ordination in Cheyenne

The main ordination service was conducted in the Cheyenne language by Alfred Habegger. The eldership commission was given by the laying on of hands by Habegger and Wenger. A volume of Cheyenne scripture portions presented to Whiteman by Habegger signified that the Word be his guide and authority in his new duties as elder.

Remarks were made by Whiteman after the ordination. He stated that since Christ cleansed the temple, so must the church and God's people be cleansed today to meet God's approval. He offered the closing prayer to the service.

Climaxing the meeting, Mrs. Wenger played as postlude, "The Lord is Great," while the people filed out of the church to shake hands with Whiteman, Wenger, and Habegger at the front door of the church.

Witness in West China

by Frieda S. Boehr

CHENGTU, WEST CHINA.—Together with my home duties it was possible to do some teaching of English to individuals who came to our home regularly. Later I began to teach English to classes in a large girls' professional school. In both cases, I found it possible to include Bible portions and Bible teachings in the English teaching, with favorable interest shown on the part of the students. Not very far from that girls' school there is a school for the deaf and dumb. Here it was my privilege to work once a week after leaving my classes at school in the morning.

Prison Work

During the past year we held regular weekly meetings at one of the prisons, my work being in the women's prison. The meetings were held twice a week at first as previously arranged with authorities, but later they asked us to come only once a week as they felt the prisoners were not turning out enough work. Interest was good. "Had we only known these things of the Gospel before, how much of sorrow and the effects of sin we could have been spared," said one of the women, one day.

Need Co-workers

The fact that I have not had a steady, full time Bible-woman co-worker has been a handicap. A very valuable co-worker, Mrs. Hsu a young woman of prayer and faith, with a local dialect, was with us a few months in fall. She left suddenly when her husband, who was not employed by the Mission, decided to go on to Si Kang at the time when things began to be somewhat "tight" here. She has left her impress here, as one who is definitely out for souls. Just now young Mrs. Chang T'ien Min, our Rev. Chang's daughter-in-law, is efficiently giving part-time service, helping me in visitation work and in general women's work two half days a week. Among those recently baptized there are a few women with fairly good education, together with a warm love for the Lord, and they are great help in meetings and classes and in part take the place of a regular Bible woman. We praise the Lord for such and pray for wisdom to guide them in their efforts.

We have had much opportunity for witnessing and helping in general in the daily evening meetings, especially at the tea-house services which are so much nearer than the ones at the West Street chapel. In both places there is much opportunity for helping with singing, tract distribution, and maintaining order; it is all so very much worth while! Truly the field here in Chengtu is ripe unto harvest.

Pray that the Lord may send forth more laborers into the harvest field here. He is able even at this time to do so, we believe.

"Education becomes a menace when it merely sharpens the acquisitive instincts and skills without imparting creative purpose and moral control. We have to teach integrity adequate to Wall Street as well as to Main Street, for our school youth will go to both places."—Ralph W. Sockman.

WHAT THEY SAY . . . . . about The Handbook to the Mennonite Hymnary

from *Moody Monthly*

UNTIL recently singing in the average congregation has been of a perfunctory sort, and little attention was given to meaning of words and less to the author or composer. In this day when people are beginning to give serious attention to things spiritual, a book such as this is a help to "sing with the Spirit and with the understanding."

Mr. Hostetler has done a thorough job of research and the book is interesting from more standpoints than one.

The Introduction, a thirty page catalog of hymns both ancient and modern, arranged in chronological order, is a veritable treasure-house of information.

More than six hundred hymns are listed in the body of the book, beginning with the hymns of the early Church and including the best of modern German and English hymnody. In some instances the original Hebrew, Greek, Latin or German text is given. The dates of birth and death of author and composer are recorded, and the story of the origin of the hymn is set forth in short, pointed sentences.

The book is all that its name implies. It is certainly a valuable addition to the number of handbooks already issued. It may be used as an aid to the private study of hymns. Pastors should urge members of the congregation to purchase the book and use it. It would be a great help to ministers in selecting proper hymns for the worship service, while the song leader will find it invaluable in preparing for a Sunday evening "sing."

Japan Relief Unit Grows

European Mennonites Help

AKRON, PA.—The M.C.C. Unit in Osaka, Japan, has been able to secure additional housing facility in the form of a barrack at nominal cost from government surplus stock. This barrack when erected, will afford more adequate living quarters and also will make possible an expansion in various additional services which have not been carried on heretofore, partly because of the limitation of building space.

European Mennonites Give Help

An interesting indication that European Mennonites are helpful in the M.C.C. relief program comes from Weiler Children's Home in France. While there have been 18 regular M.C.C. workers assigned to that work at one time or another, there have been 34 European Mennonite girls giving assistance: from the Alsacian Conference, 20; from the French Conference, 5; from Holland, 4; from Switzerland, 3; from Germany, one; and one Russian Mennonite D.P. In addition to help in the form of personnel, the European Mennonites have contributed regularly and liberally in material resources for the work at Weiler.

Training Class for New Volunteers

Plans are being made to accept a group of volunteers for a year of service, beginning with a training class during the month of July. There are still openings for about 6 more volunteers for this class. Projects to which volunteers will be assigned include: Community service at Gulfport, Mississippi; M.C.C. Mental Hospital construction, Reedley, California; Attendant work at Topeka State Hospital, Kansas; National Training School for Boys, Washington, D.C.; and Mennonite Hospital, Vineland, Ontario. Applications for enrollment in this training group should be sent in by the end of May.

New Selective Service Bill Introduced

On May 2, Rep. Carl Vinson, Chairman of the House Armed Services Committee, introduced certain amendments to H.R. 6826 (the bill to extend the 1948 Selective Service Act) which, if adopted, would have the effect of extending the present 1948 draft act for two years, but preventing inductions under the act unless Congress would declare an emergency.

The amendments proposed do not affect any of the deferments or exemptions provisions of the present act. There would, therefore, be no change in the status of conscientious objectors under this act if the bill should be passed in the amended form.

It appears that this bill with proposed amendments satisfies some of the criticisms of other bills which have recently been considered; and there seems to be considerable support for such legislation which would preserve a registration and classification system.

Summary of Relief Shipments:

During February, March and April, the following shipments of M.C.C. relief contributions, valued at a total of $150,334.23, from both Canada and the United States, left port:

To Paraguay, 25 tons agricultural equipment and tools; _to India_, one ton clothing and bedding; _to Ethiopia_, 2 tons miscellaneous tools and other materials; _to Germany_, 30 tons flour, 91 tons mixed foods, 41 tons clothing, bedding, shoes, soap and mending materials.

Relief Work at Home

Since March 1, seven groups of non - Mennonite Protestant D.P.'s in all about 70 persons, have come to the United States through M. C. C. assistance. On April 26 a group of 18 reached Akron for brief orientation before departing westward. These people have come from Germany, although formerly they had lived in Latavia, Poland or the Ukraine.

It is expected that the flow of D.P.'s to the United States will continue for the next few months, and may even be accelerated if favorable D.P. legislation is passed by Congress. The M.C.C. is able to place D.P. families with interested sponsors within one or two months after requests are received. The sponsor is required to make no commitment except assurance of housing and employment.

The non-Mennonite D.P's which have been placed in many Mennonite communities to date have been very appreciative, and have made good adjustment to their new homeland. The opportunity to assist more of these homeless people is a duty of the Christian brotherhood, and a very worthy type of "relief work at home."

"Driftwood"

Each week baby clothing bundles are distributed by the M.C.C. center in Berlin to ten needy families in the Kreuzburg district of that city. Magdalene Friesen, in charge of this work, finds this an opportunity to get into homes and see how people live. The homes all show evidence of real need—in some cases the people are struggling with great difficulty to make an honest living; "in other homes one finds persons who have lost all sense of moral, not to speak of Christian responsibility, whose life like a piece of driftwood, has lost all sense of direction." It is the prayer and hope of the workers that the gifts may help to lead such people to a firm foundation in Christ.

Philippine Hospital Reports Activity

Recent word indicates that the M.C.C. hospital at Bangued, in the Philippines, is operating at full capacity most of the time. The native doctor assisting in the work seems to be very efficient and capable. In March, 601 outpatients were served, in addition to 43 cases hospitalized. Seventeen operations were performed and 46 X-rays given during the month.

Our
Colleges
and
Seminary

BLUFFTON IN RELIEF DRIVE

THE RELIEF Committee, composed of students and faculty members, gathered waste fat about town and made soap from it for relief purposes. Members of the committee and other helpers worked all day clean-up day on this project. As a result about nine hundred pounds of soap will be sent to relief headquarters for shipment to Europe. In addition, cakes of manufactured soap were sold to students to be donated for relief purposes.

Kenneth E. Mast, member of the First Church of Sugarcreek, Ohio, has accepted a position as head coach of football and basketball at Bluffton College. He will begin his new duties in September. Mr. Mast is a Heidelberg College man, where he was a member of the basketball team for four years. He will be assigned other duties in addition to coaching and physical education.

Seniors took written comprehensive examinations during the week of May 1. These will be followed by oral exams during the next two weeks.

BETHEL ANNOUNCES COMMENCEMENT ACTIVITIES

COMMENCEMENT activities will start at Bethel College, May 26 with the senior class program and activities in chapel. The home concert of the A Cappella Choir beginning 2:30, May 28, will be followed by a reunion concert given by all past members of music organizations of Bethel College. The baccalaureate service will take place in the evening of May 28.

The May 29th schedule is as follows: the alma mater meeting at 9:30 in the chapel; class reunions at 12:00 noon; honors chapel at 2:00 in the chapel; the alumni banquet at 6:30 in the dining hall.

Commencement exercises take place at 10:00 a.m., May 30, in Memorial Hall. The commencement address will be given by David Eitzen, associate professor of pastoral counseling at the University of Southern California.

The Freeman Junior College Choir of South Dakota, touring Mennonite churches and colleges in Kansas, gave a concert during the morning chapel at Bethel College May 2. The choir consists of 40 students and is conducted by Miss Elvera Voth.

SEMINARY DISCUSSES CONSTITUTION

THE faculty-student discussion group met this week to evaluate the proposed General Conference constitution. The panel included S. F. Pannabecker, Don. E. Smucker, Robert Kreider, and Elmer Ediger.

The annual Daily-Vacation-Bible-School Forum was held Wednesday. Leaders of the various discussions were Alvin Brightbill, "Music for Children"; Erna Friesen, "Worship"; Mildred Magnuson of the International Council of Religious Education, "Bible for Children"; and Esther Meyers, "The Use of Slides."

The Women's Fellowship sponsored a picnic Thursday afternoon which had to be transferred to one of our buildings. We are still hoping to have weather which will permit us to be outside.

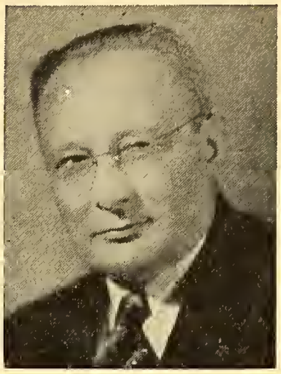
Friday evening Don Berry, a graduate of Goshen College and now at Chicago Theological Seminary, gave an address on the subject "Goshen College and the University of Chicago—Comparisons and Contrasts."

Dana P. Whitmer, son of Paul Whitmer of Bluffton, gave the Vesper address May 7, on the topic, "The Christian Approach to the Racial Problem." Whitmer is assistant principal of Froebel High School in Gary, Indiana, where there has been considerable racial tension.

The Foreign Mission Board met here Monday, Tuesday, and Wednesday, May 8-10.

Miss Floriene Dirks, sister of Marvin Dirks and a missionary in Africa was our guest during the past few days. She is now on furlough from her field of missionary work.

E. G. KAUFMAN TO EGYPT



ED. G. KAUFMAN, president of Bethel College and chairman of the Conference Board of Education has accepted a position as visiting professor of philosophy and religion at the American University of Cairo, Egypt, for the coming school year. Having recently been granted a sabbatical year's leave of absence by the College board, he plans to leave for Egypt sometime in August.

The American University at Cairo occupies an important position between western lands and the Arabic world since Cairo is the academic center for the Moslem world. The American University is a "bridge of friendliness" between East and West trying to give the Arabic world the best in Christian thought and life.

The student body of the American University of Cairo is composed of about 15 different eastern nationalities. Religions of various Mohammedan sects Jews, and Christians, as well as different cultures are represented. The university is a missionary institution with executive offices in Philadelphia. Its president is John S. Badeau.

Jottings

SOUTH AMERICA

—Blumenau, Brazil: Teacher Alexander Rosenfeld, son of Elder Gerhard Rosenfeld, arrived here with his family in February. He has accepted a position with a rather prominent Blumenau business firm. He had been living for some time in the near Sao Paulo.—Several Rudolf Sack type plows were purchased last week for the new settlement in Rio Grande do Sul. This is the kind we used to use in Russia for plowing fallow ground.—Jacob Epp, an active member of the new settlement, spent several weeks in a Blumenau hospital with a broken arm and several crushed ribs. He was injured in a collision with a truck on the way to Itajahy harbor. He has improved considerably and is now at home in Witmarsum.—The middle of March Rev. Peter Klassen went to Witmarsum from Curitiba. We had a fine visit and he told us a great deal about Paraguay where he had labored for several months.—The latter part of February Dr. Dyck, physician in Witmarsum, and wife brought two of their children to Blumenau to attend school. This is quite bothersome and expensive but unfortunately there are no good schools in the settlement.—Dr. Dyck paid another visit on March 19. He was on his way to Canada where his mother, according to a telegram from his father, is in bed with an incurable illness. We wish him "Bon voyage."—Heinrich Martins.

CENTRAL DISTRICT

—Topeka Church, Topeka, Ind.: On April 16, a Peace Team from Bluffton College gave the program. On the evening of April 21 the Berean and Men's Bible Classes met for a pot-luck dinner and program in the church parlor. Hanno Klassen. a German student at the University of Chicago, was a guest and told of his experiences during the last war. He spoke at the morning service April 23. At the evening service April 23 Miss Ina Plank, who spent some time in M.C.C. work at Cuauhtemoc, Mexico, showed slides and told of her experiences there.—Miss Opal King, Corr.

PACIFIC DISTRICT

—Calvary Church, Barlow, Oregon: One of our members, Edward S. Roth, was instantly killed by a train, which he failed to see when crossing the track near his home, on Tuesday morning, April 25. He was fifty years old.—Mrs. Ivan Learfield, Corr. We enjoyed having with us two German exchange students, Yunker Lichti and Heinz Fellman, from Upland College, Upland, California. They also spoke at the local Canby Union High School. Our Women's Missionary Society has been meeting every week the past months, finishing baby layettes, wrapping bandages, and doing various mission work for overseas and home relief work.—Mrs. Ivan Learfield, Corr.

—Second Church, Paso Robles, California: On Easter Sunday morning our minister, W. Harley King, brought us the message, "The Glory of the Resurrection Life." F. F. Jantzen brought the morning message on Good Friday and King, the evening message. Easter Sunday evening we listened to the Easter cantata, "Hail, King of Glory," by Lawrence Keating, directed by D. D. Schultz. We have two missionary societies. We are gathering used clothing, sew new garments, cut quilt blocks, make some quilts for relief, make fancy work for our annual bazaar. For our next meeting we have planned a shower for relief of dress-length material or wool yarn enough for sweater or socks donated by whoever may wish to bring some. On April 16 Martha Dueck, daughter of Mr. and Mrs. Frank Dueck, was married to Wayne Russell. On April 29 we had our annual S. S. and C. E. picnic. The weather as a whole has been lovely though we have had some frost lately, which has been harmful to different fruits. The grain fields look promising but we hope the frost won't harm the grain.—Mrs. Frank Hamm, Corr.

EASTERN DISTRICT

—Deep Run Church, Bedminister, Pennsylvania: A statistical survey of our congregation was made through questionnaires sent out from Bluffton College by Marvin Wasser and Jean Wismer for a Statistics Class. About twenty Sunday-school teachers and assistants are enjoying the Eastern District Training School at Souderton. Our pastor is making his annual spring visitations. The Women's Missionary Society tendered a kitchen shower to the Latvia family now living at the Norman Wismers, Hilltown, Pennsylvania. A clothing drive for relief is being made. The junior Sunday school class has contributed the Sunday school chime system. Missionary Mrs. John Thiessen spoke on India missions one evening recently. The May project for our youth is painting an outbuilding which will be used for the daily vacation Bible school, and summer projects will be an acre of corn and soft ball.—Corr.

—Stirling Avenue Church, Kitchener, Ontario: April 9 to 16 marked the twenty-fifth anniversary of our church. The great triumphant Easter service and holy communion opened the observance. Organizational services, fellowship gatherings, and memorial services were part of the program. A special feature of the Fellowship night was the presentation of purses to U. K. Weber, pastor emeritus, who had served for 17 years, and to Mrs. Allan Weber, caretaker for the 25 years. For the concluding all-day service we were privileged to have J. E. Hartzler, Goshen, Indiana, who was also guest speaker at the dedication of the church 25 years ago, and also at the dedication of the new class rooms in 1943. During the morning service the original church choir sang the anthem. In the afternoon greetings were extended by the surrounding denominations. The challenge of the twenty-fifth anniversary has been for each member to rededicate his life, to utilize our experience of the past, and to look forward to serving more adequately in the future.—N. Bachert, Corr.

—Eden Congregation, Schwenksville, Pennsylvania: It has long been felt that our members should know each other better. Opportunity for this was given recently when Missionary John Thiessen addressed our group. In a social meeting following, during a social hour, opportunity was given to learn to know each other better, including the new members who have united with us just recently.—*Church Messenger*

INVITATIONS

The First Church of Hillsboro, Kans. will dedicate its remodeled church edifice and new pipe-organ on Sunday afternoon May 21. Friends, former church members as well as neighboring churches are invited to share this service with the local church.—H. T. Unruh, pastor.

On Sunday, May 21, the Bergthal congregation at Pawnee Rock, Kansas, will observe Homecoming services and will also celebrate the coming of the Mennonites to Barton county and the founding of the church in 1874. Special services will be held at 9:30 A.M. and 2:30 P.M. Friends and former members of the church are cordially invited to these meetings and to worship with us on that day.—John E. Kaufman, pastor.

Ministers' Retreat – 1950

The General Conference Ministers' Retreat will be held this summer, August 18-23, on the campus of Gustavus Adolphus College, St. Peters, Minnesota. Howard Tillman Kuist, Professor of English Bible at Princeton Theological Seminary will be the guest leader for the week.

The retreat will begin Friday afternoon, August 18, and close on Wednesday morning, August 23. This will enable those present to travel leisurely to the General Conference sessions at Freeman, which begin on the evening of the same day.

Rates for the four and one-half day period, including board, room, and registration will be $15.00 for adults. Children under twelve will receive special rates.

HOWARD T. KUIST

The committee feels fortunate in having secured the services of Howard T. Kuist, formerly professor of New Testament Language and Literature at Biblical Seminary in New York. He will deliver two series of Bible lectures. One on the Epistle to the Hebrews, entitled, "With a Steadfast Hope," and another on Jeremiah, "The World God Wants."

A detailed program and other information will appear later and will also be mailed to all ministers, missionaries and teachers in Mennonite schools. A cordial invitation is extended to all interested in this period of worship, study, fellowship and recreation.

THE MINISTERS RETREAT COMMITTEE: L. L. Ramseyer, I. I. Friesen, Olin Krehbiel, J. P. Suderman, Ronald von Riesen, Secretary.

WESTERN DISTRICT

—**First Church, Beatrice, Nebraska:** Cornerstone Laying Services for our new church were held on April 30 in the afternoon. Our pastor brought the message, "The Chief Cornerstone," based on Ephesians 2:20.

—**Johannestal Church, Hillsboro, Kansas:** On April 27 we heard the Canadian Mennonite Bible College octet in song and testimony; they also showed a few slides of their college and churches. On May 1, we had the Freeman College choir of 41 voices in our church. On April 20 our Missionary Society gave its annual public program for which we had asked Mrs. P. W. Penner to talk to us in word and slides of their work in India. On May 3 our Mission Society had Miss Agnetha Fast tell us of the work in China. She related among other things how the Christians were scattered all over China through persecution and a few incidents of how they fled from the Communists. We have sent 67 pounds of used clothing and 50 pounds of new clothing to the clothing center. Fourteen pounds of material and towels were sent to Paraguay and 33 pounds of clothes to Paint Rock. —Corr.

—**Garden Township Church, Hesston, Kansas:** Communion services were observed on April 23. Farewell services for Miss Floriene Dirks, missionary to Africa, were held April 30. Lando Hiebert, Hillsboro, was the guest speaker. A male quartette and a mixed trio from Grace Bible Institute brought the message in song.—Mrs. Ferd Neufeld, Corr.

—**Burrton Church, Burrton, Kansas:** D. C. Wedel spoke on forgiveness in a series of after Easter services. Let us not limit God's forgiveness to us by being unforgiving ourselves. Mr. and Mrs. Pete Siemens spent April 16 at Joes, Colorado, at the ordination of their children. the Eldo Ratzlaffs. On April 23 Ramon Jantz filled the pulpit. On April 30, H. D. Penner gave the morning sermon.—Mrs. C. F. Epp, Corr.

—**Meadow Church, Colby, Kansas:** Evangelistic meetings were held in our church beginning April 1 with a "Youth for Christ" meeting and continuing through April 7. H. D. Burkholder, Omaha, Nebraska, was the evangelist. This resulted in a great spiritual awakening in the community for which we praise the Lord. A farewell service was held for the Ed Regier family on the evening of April 9 with a fellowship and refreshments in the church basement following the service. They have moved to a farm near Ingalls, Kansas.—Corr.

—**Bethel Church, Hydro, Oklahoma:** On Sunday morning the Bethel College quartet under the direction of David Suderman gave a fine message in song, climaxing with two Negro Spirituals. Leo Miller, a ministerial student, spoke on the book of Ezekiel, which was inspiring and well given. The Oklahoma Church Workers Conference held at the Herold Church near Bessie was well attended. Walter H. Dyck of Elbing, Kansas, was the speaker.—Corr.

—**Herold Church, Bessie, Oklahoma:** The Oklahoma Church Workers' Conference was held at our church on April 28 and 29. Eight new members were added to the congregation since the latter part of February. Mr. and Mrs. Ferdinand Harms observed their 25th wedding annivesary on April 17. A little daughter arrived in the home of Mr. and Mrs. Louis Horn.—Mrs. H. B. Schmidt, Corr.

MIDDLE DISTRICT

—**Salem Church, Dalton, Ohio:** guided by the skillful talent of N. Laurence Burkhalter of Bluffton, Ohio, on the violin Sunday afternoon, April 16, an appreciative audience was given a new interpretation of Psalm 96:12. "Then shall all the trees of the wood rejoice." Mr. Burkhalter directed our thoughts to dwell on God the Creator whether we were doing the playing or the listening and thus experience a sacred hour of group worship as we heard the violin-piano strains bringing us music from some of the old masters. Miss Mary Maust was the accompanist. On April 2 Miss Cotta Jane Musser and Clarence Moser were united in marriage.—Mrs. Ivan Badertscher, Corr.

Into the Beyond

MRS. HELENA P. NEUFELD, Inman, Kansas, wife of the late A. P. Neufeld who was minister of Bethel Church for 22 years, born November 18, 1863, a member of the Bethel Church, Inman, died April 22, 1950.

EDWARD S. ROTH, Barlow, Oregon, born in 1900, a member of Calvary Church, Barlow, died April 25, 1950.

MRS. JOHN (MARIE DICK) BECKER, Aberdeen, Idaho, born April 24, 1872, a member of First Church, Aberdeen, died April 28, 1950.

Mennonite Youth "A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Dedicated to a Ministry of Healing

Bloomington Hospital and School of Nursing

By Lena Maxwell R.N., A.B., Director of Nurses

BLOOMINGTON Mennonite Hospital and School of Nursing has found a vital place of service to humanity. The ministering to the sick, assisting in disease prevention and in teaching student nurses, is always done with the spirit of the motto—"Not for ourselves—but others."

As early as 1890 the need for a Protestant hospital in the Bloomington-Normal (Illinois) area became apparent. In 1896 a twenty-bed hospital was started under the advisorship of a Mennonite organization but it seemed that the church was not yet ready to assume this responsibility so the hospital was given over to the Methodist Episcopal Deaconess Society.

The Nursing School Library

During the next 20 years the Mennonite churches became more conscious of a need for a church hospital. They believed that we ought not only teach and preach but also do something for those who are in need physically. With the establishment of foreign mission work by the Central Conference in 1909 came the need for trained Christian Nurses to serve in these foreign missions as well as in the home lands.

The first definite step in organization was taken in January, 1919, when the Mennonite Sanitarium Association was incorporated. The purpose drawn up by this association was to conduct a hospital and training school, not for profit, but to help all people in sickness and distress and to further the highest and most progressive ideals of the Mennonite Church.

A large residence was procured and converted into a hospital in 1919. In a short time it proved to be too small so that within a year a small hospital nearby was purchased and the association took full charge of the institution and the training school at once. After nine years the building was again too small, and a north wing was erected. This new addition provided a new entrance, lobby, administrative offices, laboratory, class rooms, dining rooms, and accommodations for forty-five more patients.

In 1941 another wing was added, increasing the capacity to 126 beds. At this time we are again in need of more space. The Lord has richly blessed us; more patients than we can accommodate seek to enter our doors for the efficient nursing care given by young women of high Christian character.

In 1949, 7,431 patients were treated in our hospital and 1,094 babies were born here. The daily average showed a census of 121 patients, seventeen new patients admitted and eight operations performed.

The staff includes 36 graduate nurses and other trained personnel, 55 student nurses and 71 auxiliary workers.

Troyer Memorial Nurses Home is connected to the hospital by a pleasant tile walled tunnel. In addition to rooms for eighty-five students this building contains a well equipped library, classrooms, auditorium and recreation room, kitchenette and laundry room for the students' convenience.

The first class of fifteen student nurses graduated in 1922. Since that time 300 nurses have followed their footsteps. In addition to courses which are taught at Illinois State Normal University, nursing courses are taught by doctors in specialized fields, three nurse instructors, and nurses from the County Health Department.

WE LOSE what on ourselves we spend;
We have a treasure without end
Whatever, Lord, to Thee we lend,
Who givest all.

Whatever, Lord, we lend to Thee
Repaid a thousandfold will be;
Then gladly will we give to Thee,
Giver of all.

Do You Want to be a Nurse?

By Lucille Bauman—Class of 1952

A GOOD nurse needs to like people genuinely and want to help them. She must be poised and cool-headed in emergencies, resourceful and trustworthy. She should have the courage to be cheerful in the face of tragedy and possess a sense of humor at all times. Since nurses need to know how to get along with people they must be well-adjusted individuals themselves.

The prospective student nurse also needs to have high social and moral standards, a keen interest in people, and a certain degree of mechanical aptitude. Good health, physical and mental, are essential because she will be in closer contact with various disease - producing organisms than in most types of work. She needs to be alert and sensitive to the moods and needs of her patients to be a successful happy nurse.

Just as soon as you decide to be a nurse it is well to find out what the specific admission requirements of the school that you wish to enter are. You can then plan your high school or college courses accordingly. The courses that you should take in high school should be centered around English, science and mathematics, and social sciences. A year or two of any foreign language is also very helpful. You must be a graduate from an accredited high school and be between the ages of 17 and and 30.

If you decide that you would like to enroll at Bloomington Mennonite Hospital School of Nursing you should obtain an application from the director of nurses. Included with the application blank is a medical and dental blank to be filled out by your own doctor and dentist. Also each applicant must have a recent vaccination and immunization against diphteria and typhoid fever.

It would be wise to visit the school of your choice and the director of nurses before you make your final decision. You and your parents will always be welcomed cordially.

To live to help others, may this be my plea.
In service for others I'll Live, Lord, for thee."

Nursing Arts Class in session.

Philosophy of the School of Nursing

By Carol Diller, R.N., A. B.,
Nursing-Arts Instructor

THE DOMINANT point in the philosophy of the school as visioned by its far seeing founders is "to instill into the student the Christian ideals of service, love of fellowmen, indomitable courage, and persistent self-sacrifice that should motivate every nurse in her profession."

Nursing education attempts to give the nurse knowledge of the principles underlying nursing practice and to develop technical and social skills that make up the art of nursing. It aims to promote the best possible nursing service for society which includes the promotion and conservation of health as well as care of the sick. In order to realize this aim we must help the student nurse to see the patient as an individual, a member of a family and of the community.

To maintain this fundamental spirit of nursing the teacher herself must not only instill a love and understanding of the Christian way of life in her students, but she herself must live and practice such a philosophy.

The philosophy of unselfish, Christian service permeates every course as well as the experience which the student has in order to prepare her for the responsibilities and opportunities which await her beyond the hospital walls. She must be ready to accept her role in the community as a guardian of the health and welfare of its members.

Activities and Experiences in the Preclinical Period

By Joyce Eigsti—Class of 1952

ONE of the first things we learned after we arrived at the Mennonite School of Nursing to start our work toward our chosen profession was how to live happily with many other girls of our own age and without our parents' constant guidance.

A two week period of orientation at the hospital is given to help us adjust to our new environment. It does not take long until one is able to bandage a hand or arm, or to make a smooth comfortable bed.

Soon classes at Illinois State Normal University start for the preclinical students. This means riding the bus to Normal and taking part in activities offered to all college freshmen.

A nurse must always be clean and aware of bacteria that may be harmful. In bacteriology she learns that the glassware must sparkle or unwanted bacteria may ruin the experiment.

Do you like to eat? Well who doesn't? In nutrition class we learn how and what to cook for a sick person.

Anatomy, I think, is perhaps the most interesting. The various parts of the human body are studied and, one realizes and appreciates the magnificent power that God has to create a human body that works as perfectly and miraculously as ours does.

Exactness must be learned and practiced. In chemistry laboratory one learns to carry out directions promptly and correctly. It is lots of fun to do experiments which includes actually making oxygen!

At the hospital one has nursing-arts class where she learns and practices how things are done for patients. Mrs. Chase, our life sized doll, is very gracious and allows the students to practice on her as much as they wish. She has had every bone in her body broken and many operations in her life time. Our classmates also turn out to be good patients when Mrs. Chase is busy.

"Professional adjustments" teaches what the qualities of a good nurse are. We learn what is expected of a professional, Christian nurse, her responsibilities and her opportunities to serve.

Capping Ceremonies

By Lois Lehman—Class of 1952

ONE OF the most inspiring events in a student nurse's career is the capping ceremony.

Much of the first six months of our training is spent in classrooms, where we learn some of the theoretical part of the course which serves as the foundation on which we build the practical knowledge gained while on duty in the hospital. During this preclinical period we are given opportunity to prove to ourselves and to the school that we are able to meet and maintain the standards which are needed to become a good Christian nurse.

The students who have completed the preclinical period successfully are accepted into the school at a capping service. The ceremony is held in our auditorium at the Nurse's Home. During the program we have a guest speaker who speaks words of encouragement and inspiration to nurses both new and old urging us ever to "Press toward the mark for the prize of the high calling of God in Christ Jesus."

After our director of nurses, Miss Maxwell, places the caps on our heads each student lights a a small Florence Nightingale lamp from a large Nightengale lamp held by a graduate nurse passing on the light of service, purity, and faithfulness to the new members of her profession. As each student nurse receives her cap she is presented to the audience by a big sister, who is an older student. The student nurse who receives her cap is very glad, for she has proven herself worthy and has been accepted as a loyal member of her chosen profession.

After the Preclinical Period

By Ella Myers—Class of 1951

TO BE a well prepared, professional nurse it is essential to have technical training in many different phases of medicine. During the three-year course the student receives three or four months practical experience in each of the different departments of Mennonite Hospital.

The first year is usually spent in attending classes and working part time in the hospital gaining practical experience in procedures taught in classes.

To be a nurse is to walk with God,
Along the path that our master trod;
To sooth the achings of human pain;
To faithfully serve for little gain;
To lovingly do the kindly deed,
A cup of water to one in need;
A tender hand on a fevered brow,
A word of cheer to these living now;
To reach the soul through its body's
woe,
Ah! this is the way that Jesus
would go.
Oh, white-capped nurses in dresses
of blue,
Our Great Physician is working
through you.
—Author unknown.

Miss Maxwell in recent capping service.

Courses of study include medical and surgical nursing, nursing arts, nutrition, communicable diseases, pharmacology, psychiatry, obstetrics, operating-room technique, and pediatrics; also, social science courses including ethics, history of nursing, modern social and health movements, and psychology.

Each student spends six weeks in the dietary department. Here she plans and helps to prepare special diets under the supervision of the dietitian.

During the second year each student works in the operating room for three months. Most students agree that this is one of the most interesting and dramatic parts of their training. This is usually hard work and often requires working at night in answer to emergency calls.

A very definite contrast to the pain and suffering seen in the medical and surgical departments of the hospital is the joy and happiness found in the obstetrical department. The three months period is divided between work in the nursery and care of the mothers.

In addition to the training here at Mennonite Hospital each student has six months of affiliation in other hospitals. These are three months of psychiatric-nursing experience at the Psychiatric School of Nursing, Peoria, Illinois, and three months of pediatric nursing at the Indiana University Medical Center, Indianapolis, Indiana.

A recent addition to the curriculum has been the opportunity for each student to have two weeks experience and study in the Public Health Nursing Organization in McLean County.

The life of a student nurse is indeed varied and interesting. It is our hope and prayer that we may be not only skilled nurses but also daily witnesses of God to our patients.

Significance of Black Bands, Finishing Breakfast, and Graduation

By Clara A. Bauman and Evelyn Lawrence,
Class of 1949

ANOTHER step has been passed in the life of a student nurse, that is, the second year of her training. She is made to realize her greater responsibility and importance by the placing of a black velvet band upon her cap. This may be done in a flourishing ceremony or it may consist of simply changing from a plain white cap to one with the symbol of a senior upon it, but either way it all means the same thing. She is of greater value to the hospital, she can better contend with emergencies and all adjustments, and she can be trusted with the responsibilities that come with higher education and greater knowledge. The senior student should be proud of her black band.

Then comes the next and final step of her training—her finishing day. As a tribute to her and the days she has spent at the hospital she is given a candlelight breakfast and is presented with three red roses—symbols of the three years training she has just finished. Although this is always a very happy day in her life, a few tears may be shed because aside from the fact that she has reached another goal in her career, it also means she will be leaving the many friends and the home she has called her own for the past three years. However, even this cannot hide the gleam in her eyes that comes with the knowledge that she has succeeded in what she had set out to do years before.

Graduation breakfast.

Now that she has finished, it is only proper that there should be commencement exercises, during which the public may congratulate her upon her success. The presenting of the pin and diploma are merely the finishing touches to her accomplishment. As the young nurse dons her white uniform and marches down the aisle to receive these donors, no one could be more proud and rightfully so—because the world truly respects a good nurse.

Extra Curricular Activities

By Helen Knapp, R.N., B.S., Clinical Instructor

ALL HUMAN beings need change and variety in their daily lives. Nurses, no matter how unselfish or self-disciplined, are still human beings. Extra curricular activities must supply the variety and relaxation needed. All students are urged to participate in activities which appeal to them and also to develop their own individual hobby.

A school chorus offers opportunity for exercise of musical talent. Occasionally special programs are open to the public at such times as Christmas and Easter. Frequently small groups furnish musical entertainment for civic and social groups.

An athletic club encourages participation by awarding school "letters" after completion of a stated number of hours in various sports and activities. Some of these activities include tennis, swimming, hiking, skating, and bowling.

"The Troyer News" furnishes the news of the student body and school of nursing as well as the opportunity to exercise journalistic abilities.

The nursing school maintains a Christian atmosphere, some of which is gained by chapel services

(Continued on next page)

Frieda Claassen
4614 Woodlawn Avenue
Chicago 15 Illinois

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Please enclose this label when writing.

Beyond Our Own

HILLSBORO, KANSAS—Three new faculty members and a business manager have been appointed for the coming school year at Tabor College. W. J. Johnson, who has been instructor of chemistry at Tabor since 1947, has been named business manager by the Tabor College Board of Education. Roy Just, a graduate of Tabor in 1947, and now completing his requirements for the Ph.D. degree in sociology at the University of Southern California, has been appointed professor of sociology. Wesley Prieb, who is now an instructor of English at the University of Kansas, will become associate professor of English next fall.—*Christian Witness.*

OMAHA, NEBRASKA.—Sixty-nine students will receive their diploma at the Grace Bible Institute Sixth Annual Commencement exercises scheduled for May 24. C. H. Suckau, president of the School, will preach the baccalaureate sermon on Sunday evening, May 21. Theodore H. Epp, director of the "Back-to-the-Bible" Broadcast, will deliver the commencement address. The Institute is an inter-Mennonite school. The Board of Directors consists of leaders from five Mennonite Conferences. Over three hundred students were enrolled during the past year.

SYRACUSE, NEW YORK.—The first Religious Television Workshop for divinity students ever held in this country, sponsored jointly by the Protestant Radio Commission and the Yale Divinity School was held at the television studios of WHEN, Syracuse.

The *Congressional Record*, circulated each day during a session, is reflecting more than ever the wide and varied interest of Congressmen in religious matters relating to all faiths and denominations.—*Washington Religious Review*

TIBET—After careful hiding of the manuscript in a vault of Ripon Cathedral during the war, 1,000 copies of the complete Tibetan translation of the Bible, started almost eighty years ago, have been printed and distributed even to the lamaheries where "it is believed that this dynamic book is being read."—*Ecumenical* Courier

USSR — The Russian Orthodox Church at present comprises 20,000 religious communities administered by 70 bishoprics, according to a deputy to Patriarch Alexei of Moscow. He said the number of bishops is "over 75" and added that there are more than 90 monasteries scattered throughout Russia. — *Ecumenical* Courier

SANFORD, N. C.—North Carolina Methodists, meeting here for their annual conference, acted to bar persons who drink or favor liquor from positions of church leadership.

A resolution adopted by the conference said:

"Any person who drinks liquor, or votes to legalize liquor or in any other manner supports the liquor traffic, should not consider himself fit or qualified to hold any office or occupy any place of leadership in The Methodist Church."

Bishop Hazen H. G. Werner of Columbus, Ohio, advised the group to "show people how to be happy without drink."

"Some drys," he said, "haven't been happy since their first pair of roller skates. Some drys have driven people to drink."—*Protestant Voice.*

NEW YORK.—Church World Service, official relief agency of Protestant and Eastern Orthodox Churches, will become a central department in the new National Council of the Churches of Christ in the U.S.A., which will be created by the merger of eight interdenominational agencies at a convention in Cleveland, Ohio, in November.

KANSAS CITY—At the recent meeting of the General Board of Administration of the Church of the Nazarene with International Headquarters in Kansas City, Missouri, the general treasurer, Mr. John Stockton, reported that over $1,600,000 had been received the last fiscal year for the world missionary program of the church.—*Protestant Voice*

(Continued from page 359)

held each morning just before breakfast. These services include student participation.

The social life of the student is an important item. Each class and the school as a whole have several parties during the year. These are usually held in the auditorium which has serving facilities plus an electric organ.

In the spring the juniors entertain the seniors at the annual banquet. The pastel shades of formals, beautiful corsages, colorful decorations, and the dimness of candlelight provide a perfect atmosphere.

Recreational activities are of great importance. Work, study, experiences, yes—and fun—are part of a student nurse's life.

Opportunities in Nursing

By Ruth Schertz, R.N., Staff Nurse

MANY opportunities await the nurse upon completion of her three years of training.

In the hospital private duty nursing or general staff nursing may be chosen. The field of nursing school instructors has expanded rapidly in the past few years. The young graduate may fit herself for the position of science instructor, nursing-arts instructor, or ward instructor.

During her three year training period the nurse receives experience in many different phases of nursing including psychiatry, pediatrics, operating room, or obstetrics. Following graduation she may choose to work in any one of these special phases.

Public-health nursing offers much for the new graduate. Within this field alone service to schools, industry, and to the entire community in general can be rendered.

Some of the nursing specialties which may interest the graduate nurse are hotel nursing, camp nursing, college or campus nursing, transportation nursing, and missionary nursing. Many of our graduates have made great contributions in these various fields especially in foreign lands both as missionaries and as relief workers.

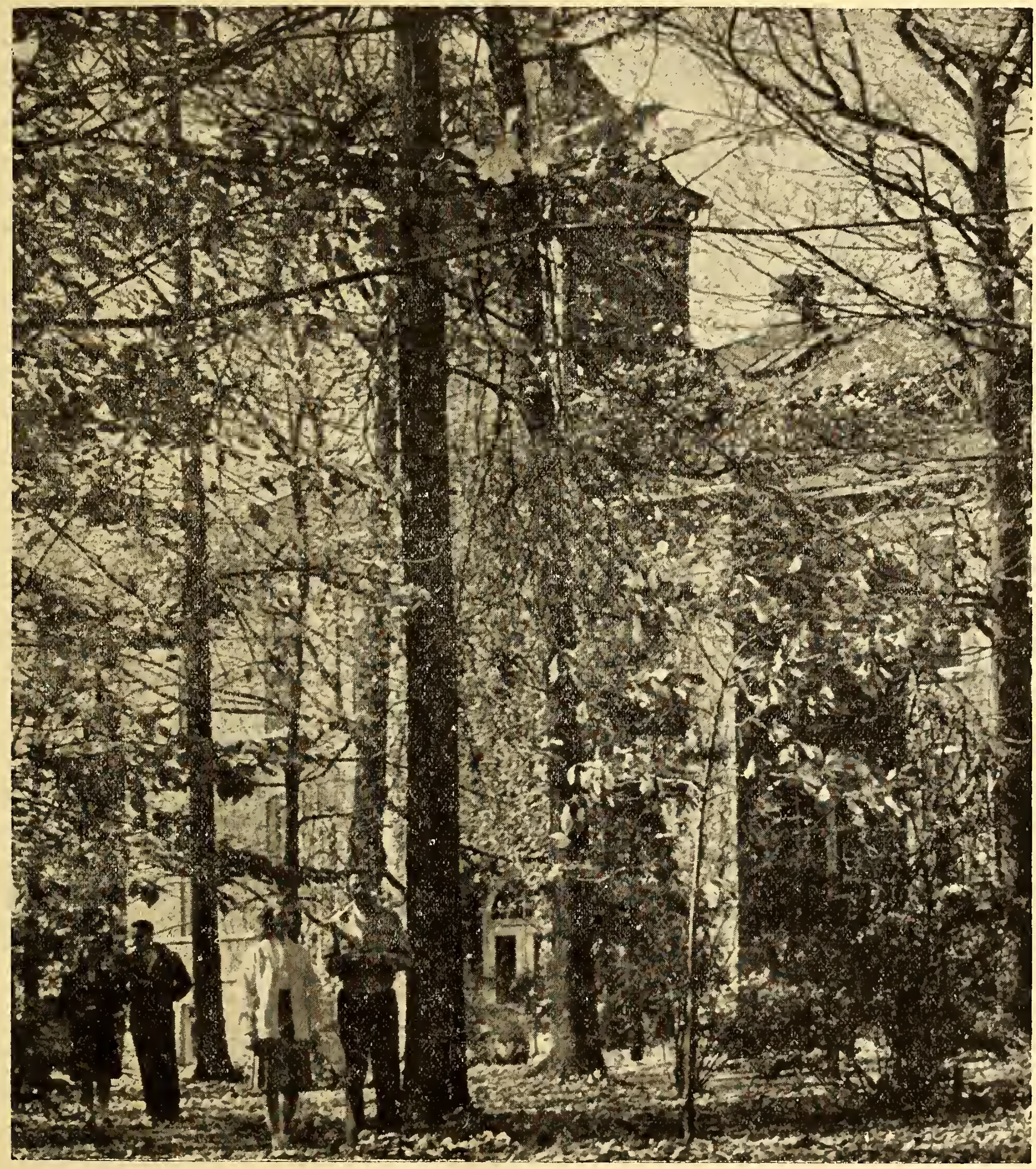
The opportunities of nursing are numerous and varied. The choice is limited only by the interest and abilities of the nurse. New fields are being created by each meeting of our state and national legislative bodies. Whatever field she chooses, the nurse will find herself being led into adventures in patience and courage with persons from all walks of life.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE

Volume 65 May 23, 1950 Number 21



"Ye shall know the truth, and the truth shall make you free"

1900 -- Bluffton College -- 1950

Fifty Years of Service to Mennonite Youth

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The Mennonite

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Of Your Pen Acquaintance

J. N. SMUCKER ("Report on Middle District Conference"), Bluffton, Ohio, is president of General Conference and pastor of the First Church, Bluffton; he will soon take over his new duties as editor of THE MENNONITE.

MAGDALENE FRIESEN ("Why I Came Back"), Nachbarschaftsheim, Berlin, is a native of Mountain Lake, Minnesota who after serving three years in refugee work in M.C.C. has returned to Europe for another period of service in a Neighborhood Center.

HARRIET BURKHART and MARY MARGARET SOLDNER ("Fifty Years of Progress"), Bluffton, Ohio, students at Bluffton have written the fiftieth anniversary materials for this issue.

Official Announcement

Clergy Certificate Holders Take Note

By special arrangement with the various railroad passenger associations, those traveling to the General Conference sessions (August 23 to 30), including the Ministers Retreat (August 18 to 23), need to present only the clergy certificate of the particular area in which they reside. For example, those coming from the Eastern area need not secure a Western clergy book in order to benefit by a reduced fare in the Western Passenger Association area. SUCH TICKETS MUST, HOWEVER, BE PURCHASED BETWEEN AUGUST 14 AND 25, 1950.

The Canadian Passenger Association is also participating in the sale of through-round-trip clergy tickets from points in their area to Freeman on presentation of Canadian clergy certificates only.

Walter H. Dyck,
Conference Secretary

Of Things to Come

MAY

May 28, 1950, Pentecost.
May 28, Mennonite Biblical Seminary Commencement, Conrad Bergendoff, president, Augustana College and Theological Seminary, Rock Island, Illinois, speaker.
May 28, Baccalaureate service for Freeman Junior College. Russell Mast, pastor of the Salem-Zion Church, speaker.
May 30, Bethel College, Commencement, 10:00 A.M. D. D. Eitzen, speaker
May 31 to June 3, 1950, the second Indian Young People's Retreat to be held at Roman Nose State Park (North of Watonga), Oklahoma.

JUNE

June 1, Commencement, Freeman Junior College, with E. W. Harrington, Dean of University of South Dakota, speaker.
June 5, Bluffton College, Fiftieth Annual Commencement, D. Elton Trueblood, speaker.
June 10-14, Northern District Conference, at the Gospel Church, Mountain Lake, Minnesota.
June 14-18, Pacific District Conference, Dallas, Oregon. Officers meeting, 14th; workers conference, 15th; conference proper, evening of 15th.
June 19-25, Middle-Central Districts Junior and Senior Retreats at Camp Mack, Milford, Ind.
June 22, Canadian Mennonite Bible College, Commencement, 10:00 A. M.

JULY

July 1-5, tentative dates for the Canadian District Conference Sessions, the Rosenort Church at Rosthern, Saskatchewan.

AUGUST

August 4-7, Central District Conference, Calvary Church, Washington, Illinois.
August 18-23, General Conference Young People's Workshop.
August 18-23, General Conference Minister's Retreat.
August 23-30, 1950. General Conference Sessions, Freeman, South Dakota.
December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

The Reader Says

ON CHURCH SALES

Dear Editor:

I am writing to you in regard to your recent editorial on "painless giving," in the April 18 issue. Since my opinions on mission sales are quite different from yours, I would like to share some of my thoughts with you.

I do not mean to imply that the best way to raise money for missions is through sales, bazaars, etc. The best way is certainly through the offerings we have in church nearly every Sunday for mission purposes, whereas a sale is held only every year or two or sometimes even less frequent.

Some people find it suitable to give a lot of cash for missions; many of us, however, cannot give great sums, but we are willing to work in His service in various ways, so we think it appropriate to have an occasional mission sale.

Now the real givers at a mission sale are not the persons who purchase the articles; no, they always get something for their money. The real givers are the persons who have spent much time and effort, plus a little money, in creating pretty as well as practical articles for the sale. For example: a poor elderly widow (a member of our church) finds it impossible to give money for use in His Kingdom; but she has willing hands, a needle, thread, and many scraps of material—plus a very warm heart. Put this all together and you have a lot of wonderful articles. At our recent sale her articles were sold for a total of over $50. Would you say she gave "painlessly"? She is very happy that she in her meager way could contribute something also.

I, too, think that we should never

(Continued to page 376)

Editorials

A PERILOUS THING IS HAPPENING in relation to the M.C.C. program as well as the phases of our Conference work. As it is quite evident by our "Conference Stewardship Thermometer" on the last page of this issue relief giving is definitely lagging. Our Conference apparently is not alone in this experience. An M.C.C. official has recently made the general observation that "it is more difficult to raise funds with which to feed the spirit than to feed the body." As the relief program shifts into the spiritual phase, as men whom we have been giving bread come to sense their much more important spiritual hunger for the gospel of the saving grace of Christ we withdraw our hand of help and let them die spiritually after we have kept them from dying physically. Does that make sense? While there is certainly a temptation on the part of constituent groups in M.C.C. to revert back to their own separate conference channels for the spiritual ministry, this probably is not the major factor in the slump. Perhaps more than anything else the backed up buying and building programs (after the war) of both congregations and individuals is the factor that is cutting in on gifts to all phases of conference work as is quite evident in the back page report. The fact that certain boards are above their quota is not at all encouraging in view of the fact that there are large single gifts involved. Some very serious questions we should be asking are like these: How fast do we dare go with our building programs when many congregations have not housing for their worship. Is there such a thing as luxury in the matter of the churches and the homes we are building and are we entitled to these in a time when millions have no home to say nothing of the bare necessities of life? Have we in America yet begun to sacrifice? If a destroyed German, French, or Russian city or town of the same size as ours were suddenly transplanted to within ten miles of our own city, what would we do differently? How much dare we spend on the church at home, most of the members of which have the knowledge of Christ when we know that far too large a portion of the world's population has never heard the name of Jesus? It seems that the work of God that has been established is in danger of being uprooted; progress we have made in sending forth the gospel and in uniting our witness through M.C.C. is being endangered by our selfishness.

BLUFFTON COLLEGE has reached its fiftieth year of service to Conference youth as a Christian liberal arts college. The place of the liberal arts in the education of an individual is becoming more and more accepted. Witness for example the Bible institutes that are adding to their curriculum the general educational courses such as science, psychology, philosophy and others to be in a position to offer an arts degree even though tied to a Bible major. Why should the churches be concerned about sustaining Christian liberal arts colleges. First, the Christian liberal-arts college is built on the conviction that *truth is one* whether it is in nature, human nature, or in Jesus Christ. Jesus Christ, who said, "I am the truth," is the embodiment of all truth. When, therefore, men and women study biology, chemistry, physics, physiology or sociology, psychology, education, or Bible and theology they are concerned about one thing— finding more of the revealed truth of Christ. The Christian liberal arts college conceives then that all truth is not only one but *sacred* and if sacred then to be used to the glory of God and the service of our fellowmen. The Christian liberal arts colleges have an opportunity not enjoyed by other more professional Christian schools. Young people who have made up their mind to go into other professions are not attracted to these. Shall these become trained in purely secular schools where they have no opportunity to see their vocation in the light of God's plan for them?

The idea of sending all those who are to become Christian workers to a Christian school and all those who go into any other field to a secular school breaks down completely. It should not be necessary to evangelize the doctors, teachers, lawyers, and other professional and skilled workers being trained in secular institutions after they come to our communities. That is too late and too dangerous. If, as Christians believe, every calling is a sacred calling then it should follow that each should receive as much training in an environment in which the Christian faith is central as possible.

Furthermore the Christian liberal arts college makes it possible for young people training for many vocations to see that they need each other if they are to work out God's will for their lives and for their communities and churches. The Christian liberal arts college has an incomparable opportunity.

To measure up to this opportunity is the great unceasing demand that is made upon our school administrators and faculties. The churches have a right to expect their administrators to do their utmost to provide a truly Christian liberal arts school. But the college administrators also have the right to expect of the churches prayers, gifts, constructive criticisms, and students and *more* prayers, gifts, constructive criticisms, and students. We insist that if the church would let all Christian liberal arts colleges down and let them pass out of existence and start all over in the matter of higher education she would soon discover that the major area of education for young people demands the type of institution that she let down.

You've heard the story of the bus driver who, with the crowd milling about him in front, said "Please, folks play like you are in church—there are plenty of seats in the rear."—*Gospel Herald*

Slander slays three persons: the speaker, the spoken to; and the spoken of.—*Missionary Herald.*

Report of Middle District Conference

by J. N. Smucker

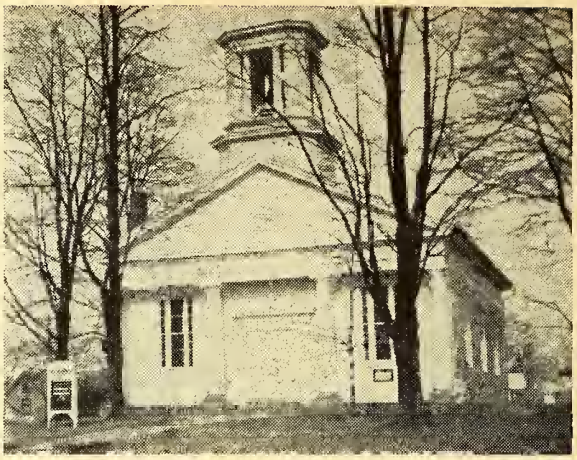
WADSWORTH OHIO, April 27-30. The sixty-first session of the Middle District Conference was held in this historic Mennonite center. There were delegates and visitors from all of the 19 churches of the District, and a fine brotherly spirit prevailed throughout the entire Conference.

Evangelism, Dominant Note

In keeping with the general note of Evangelism throughout the churches this year, the Conference had for its general theme, "The Program of Evangelism in the Church." The theme song was, "We've a Story to Tell to the Nations." This note of Evangelism was dominant throughout the Conference, beginning with the opening address by the Conference president, Ernest J. Bohn, and continued through the Conference by the special speaker, Reuben Short, of Archbold, Ohio, the district superintendent of the Evangelical Mennonite Church.

Special Groups Have Strong Programs

J. C. Meyer of Sterling, Ohio, gave a very challenging and unusual address at the Brotherhood session on the theme, "Vision of a Larger Brotherhood." He made it vividly clear that the men must undergird and support the work of the church, pointing out some tragedies of the past where men had failed in meeting their opportunities. The young people in their program on Saturday evening presented a strong evangelistic emphasis. In the women's meeting on Sunday afternoon the theme of lay-evangelism was emphasized. The Conference was brought to a close with a program of music by the Orrville, Ohio Men's Community Chorus under the direction of Victor Gerber of Dalton, Ohio.


First Church, Wadsworth, Ohio 9136

Retreat Site to be Purchased

One of the items of special interest was the report of the Retreat Committee, announcing that a site for a new retreat ground has been selected and plans were under way for its purchase and development.

The communion service on Sunday morning was impressive and emphasized our common union in Christ. Such communion services have come to be the high points in our various Conferences.

(Continued to page 372)

Carl F. H. Henry to Address General Conference

9084

Carl F. H. Henry

Carl F. H. Henry, Th.D., Ph.D., professor of theology and Christian philosophy at Fuller Theological Seminary of Pasadena, Calif., will give the addresses at the General Conference sessions at Freeman on August 23 to 30.

Formerly head of the theology department at Northern Baptist Theological Seminary in Chicago, Henry has taught also on the summer faculties of Gordon Divinity School in Boston, and Wheaton, College, Illinois, as guest professor, and Inter-Varsity Campus-in-the-Woods in Ontario Canada.

He holds the B.A. and M.A. degrees from Wheaton College, the alumni association of which he has served as president; the B.D. and Th.D. degrees from Northern Baptist Theological Seminary; and the Ph.D. degree from Boston University.

Henry is author of the stimulating volumes *Remaking the Modern Mind,* and *The Protestant Dilemma.* He has also penned the volumes *Notes on the Doctrine of God, Successful Church Publicity, The Uneasy Conscience of Modern Fundamentalism,* and *Giving a Reason for Our Hope.* (See page 366 for a review of the last two.)

A former newspaper reporter and editor, he once served with the *New York Herald-Tribune* and *Chicago Daily Tribune,* as well as on other reportorial and editorial staffs.

Henry is a member of the American Theological Society, the American Philosophical Association, the Victoria Institute of Great Britain, the National Association of Biblical Instructors, the Evangelical Theological Society, the Society of Biblical Exegesis and Literature, the Mind Association, Pi Gamma Mu, Alpha Delta, and other societies. He is a frequent contributor to religious periodicals, and is literary editor of *United Evangelical Action.* He has participated in religious emphasis programs on university campuses, among them the University of Oregon.

Reign of Terror in Colombia

Reprinted from PRESBYTERIAN LIFE

OUR attention was called to this material by one of our South American missionaries who pointed out that so far our mission in Colombia has been spared miraculously of any damage. However prayer is urgently requested for the safety of our missionaries.—Editor.

FOR months it has been going on—beating, stoning, assaulting, dynamiting, burning, shooting, and killing. The foreign missionaries in the South American republic of Colombia have been suffering along with the Colombian Protestants in a reign of terror and vandalism reminiscent of the Spanish Inquisition.

Protesting is Dangerous

The persecution of Protestant Christians by members of the Roman Catholic-supported, fascist-minded Conservative Party of Colombia has been a well-known fact in church mission circles for more than a year. But well-founded fears of reprisals and increased attacks, coupled with the fact that the Conservatives control the government, made any form of protest dangerous.

This month, however, the churches could not stand the situation any longer. On April 10, Daniel M. Pattison, treasurer-elect of the Presbyterian Board of Foreign Missions, sent a letter *(see box on this page)* to the United States Department of State and to members of the U.S. Senate calling their attention to some of the facts which threaten the cause of Protestant Christianity in Latin America. Ten days before, Mr. Pattison had returned from his third visit to Colombia.

Mr. Pattison's letter to the State Department and Senate was backed up by more than a dozen documented incidents of persecution. The story told by these incidents, just a few of the scores which have occurred, is one of the most depressing chapters in the history of modern Christianity.

Missionaries Flee

In the coastal district of Cali, where the Cumberland Presbyterian Church and the Gospel Missionary Union are working only eight Protestant churches out of thirty-eight are open. At least ten churches have been burned, and a number of pastors put in jail. Of fourteen missionaries of the Scandinavian Alliance working in the north central part of the country, only two remain. The rest were forced to leave their homes and flee across the border to Venezuela.

Lutherans Abandon Program

In the central state of Boyaca, the entire missionary program of the Evangelical Lutheran Church has been abandoned. In March their last outpost, which was manned by two nurses, was burned to the ground. A number of Protestant churches throughout the country have been closed and sealed, with threats of fines and imprisonment if the churches were reopened. Local Conservative police have burned and destroyed books and other Protestant material found in churches and pastors' homes.

In many towns the police have forced Protestants to go before priests in attempts to make the

(Continued to page 376)

PATTISON LETTER TO GOVERNMENT OFFICIALS

April 10, 1950

To members of the State Department and U. S. Senate
Dear Sir:

I have just returned from my third visit to Colombia, and ask the privilege of laying before you certain facts relative to religious persecution that is taking place there. . . .

There has been a good deal of hesitancy on the part of Evangelical groups working in Colombia to make public protest for a number of reasons, one being the fear of reprisals. Another reason is that we had hoped the wave of persecution would soon be eliminated by saner minds. The situation, instead of getting better, is getting worse all the time, and there seems no alternative but to bring these facts before the people of our country, so they will know the true situation in Colombia as it affects religious freedom.

While I was in Colombia, a number of Colombians who have held in the past and now hold prominent positions in the government, also an editor of one of the liberal papers, expressed to our mission representatives and others their opinion that public opinion in the United States is being watched by the conservatives and that publicizing the facts of persecution in Colombia is perhaps the only recourse against the present regime of persecution wherein Protestants as such are feeling the wrath of Roman Catholicism at its worst because of the identification of the two faiths with liberalism and fascism respectively.

In November of 1949 a group representing the Committee on Cooperation in Latin America, which is an organization through which almost all Protestant bodies working in South America cooperate, made a presentation before State Department officials on this matter of religious persecution in Colombia. Since that time the conditions in Colombia have become worse. In fact the day before I left Colombia, that is, on Sunday March 19th, an incident affecting one of our women missionaries took place. You will find that incident clearly set forth in one of the papers attached to this letter. Another paper lists a number of such incidents, on any of which full documentation can be supplied.

The Lutheran Church, which with the Presbyterians has the largest United States mission representation in Colombia, is ready to add its expressed protest to the religious persecution being experienced by Protestants under the present regime. The Scandinavian Alliance missionaries have been forced to leave—fleeing to Venezuela. Smaller groups have experienced at least as severe persecution.

Our representatives in New York or Colombia stand ready to furnish additional data or aid you in any investigation which will help to reveal the true facts.

Daniel M. Pattison, Treasurer-elect
Presbyterian Board of Foreign Missions

Background for Persecution

ON APRIL 9, 1948, while the Pan American Conference was in session in Bogota, Colombia's capital, an uprising occurred which resulted in the destruction of a large area in the center of the city and similar destruction in many outlying areas. This followed the assassination of the Liberal leader, Gaitan. The press reported this as a Communist revolt but, although the Communists took part in it, it was more truly an anti-clerical uprising, as would seem indicated by the fact that Roman Catholic property was destroyed in all parts of the country while nothing was done anywhere against Protestant churches or buildings.

Before the elections of June, 1949, the Roman Catholic Church came out clearly as supporters of the Conservative party and from pulpit and by posters, placed in public places, declared that no faithful Catholic would vote the Liberal ticket. In spite of this, the Liberals won the election. Therefore, more drastic methods were called for to assure a Conservative victory in the presidential election which was to have occurred in 1950. A wave of persecution swept over the country, and Liberals were "liquidated" in many areas. Others were driven out of their towns and villages and lost all their possessions.

Because of this wave of terror which swept over the country the Liberals, who controlled the senate, voted to change the date of the presidential election to November 27, 1949, thus hoping to stop the carnage. The wave of terror, directed by the local government officials and the police, continued, and finally the Liberals, in an effort to save their followers from assassination, decided to boycott the election since there was no possibility of it being carried on in a fair and unbiased manner. Meanwhile the Congress and the Assembly, as well as the Supreme Court, had been suspended by the Conservative president, Dr. Mariano Ospina Perez. To date they have not been reinstated because the "unrest" (fostered by the government itself) continues and hence also, the "emergency," which was the pretext used by the president to assume dictatorial powers. So he continues to govern by decree. The press and the radio continue to operate under strict censorship, and there is no liberty of speech nor of assembly.

It is said that in some districts, such as the Department of Boyaca, no Liberals remain. The city of Bogota and other large centers have many displaced persons who have taken refuge there. Among them are missionaries of the Lutheran Church and several faith missions, as well as many Evangelical pastors who have been driven out of their stations and have had their property destroyed.

Although there have been many rumors of revolutions, no organized armed opposition has been made by the Liberals. In every part of the country, however, there is underground opposition. Most of the violence seems to occur in the rural districts, rather than in the cities.

A word should be added about the government organization in Colombia in order to show how a Conservative president, in spite of a Liberal congress, has been able to dominate the country. It is very simple: the president appoints the governors of the Departments (States,) they in turn appoint the mayors of the cities and towns, who, in turn, employ the police and under-officials. It has been proved that most of the persecution has been carried on by the local officials and the police and not by the local population. In all of their efforts, however, the local officials have the enthusiastic support and prodding of the local priests. It is said that the president-elect, Lauriano Gomez, spent five months last year with Franco in Spain. A pattern, similar to that followed by Franco, seems to be emerging in Colombia, and the present set-up has all the ear-marks of a "police state."

Book Notes . . . . FROM THE PEN OF THE CONFERENCE SPEAKER

GIVING A REASON FOR OUR HOPE. By Carl F. H. Henry. (Wilde, 96 pp., $1.50.)

WITH THE WRITER of the two books reviewed listed as main speaker for General Conference in Freeman in August, it is quite urgent that a better acquaintance with him be sought. This is possible to some extent by reading his books.

Carl Henry includes himself unapologetically with those accepting a thoroughgoing Biblical Christianity. From this orientation he speaks with a "two-edged sword" in a way that is quite uncommon among avowed conservatives.

With one edge of the sword he cuts away at the inconsistencies of modern systems of thought that eliminate the necessity for a supernatural revelation of God. Throughout *Giving a Reason for Our Hope* as well as other works of his he has made it clear that he has thoroughly and sympathetically acquainted himself with modern systems of thought. This book consists of the typical questions asked by college students, who have been exposed to such modern systems, when they confront Biblical Christianity. The questions asked and answered are grouped under the following heads: the knowledge of God, Christianity and non-Christian views, Christianity and science, Christianity and evil, Christ and the Trinity, man's nature, Christianity and history, and personal problems. Some of the detailed questions are: "What of the claim that man only creates gods like himself?" "Since there are so many ideas of God why isn't it enough just to have one's own belief in God—as long as one isn't an atheist—and to live right?" "If a Hindu were brought up in India in a Hindu family, and from the day of his birth to the day of his death he never heard any other than Hinduism, what would happen to him? What of those who lived before Christ?" "What is the Christian view of human progress?" "Don't you think a Christian ought to pursue a policy of non-violence?"

One gathers certain impressions from this book.

(Continued to next page)

Why I Came Back

by Magdalene Friesen

To come back or not to come back—that was the problem that faced me after my return home to the States last summer. I was engulfed in a flood of thoughts. It is about time to go into some profession; now is a good time to earn money, wages are high, why not stay nearer home and enjoy ties of family and friendship. Those voices spoke; but I could not rid myself of another quiet but persistant little voice calling me back to Europe to a work I had found satisfying, challenging, and rich in the type of reward that cannot be counted in terms of dollars and cents. That little voice won out. Before long my sails were once more set in the direction of Germany—this time to serve in the Nachbarschaftsheim in Berlin.

At times it had been a bit difficult to explain why I was going back and just what my work was to be. Some persons cannot quite understand how one can help people in Europe if one does not give them a slice of bread or a pair of shoes. I found it hard to express the thought that there were closer and deeper needs than the physical and that they too must be met. Now that I am in Berlin and have seen some of the conditions of life or existence about me, I can perhaps more adequately clothe those feelings in words.

On my return to Germany I was struck anew by the grim scarred remains of walls that once housed happy families, by the endless heaps of twisted rubble, by the worn and patched clothing of those I pass on the streets, by the drawn and hopeless faces of women from whom years of suffering have sapped the last vestiges of femininity and beauty. I enter some homes of our Kreuzberg area and find conditions that defy description—dark, cramped, dirty, unheated rooms that must spell home to thousands of human beings. An unmarried mother limps on her one leg to the door in answer to our knock and tells how she lost everything during the war years including her parents and her leg. In an unheated and very dirty kitchen we find five children romping about while the father, unemployed since almost a year ago, roams the streets in a vain attempt to find work, and the mother, wearing a coat to keep warm, worries about another little mouth that will be added to the family within a month or so.

Even worse than the loss of home and possessions is the loss of faith so prevalent in Germany today. As one bright-eyed old *Trümmerfrau* (a woman whose job is cleaning up ruins) told me, "Money lost, nothing lost; honour lost, much lost; faith lost, everything lost." She had held on to her faith, but many have not. Particularly among the young people are countless who have completely lost hold during the chaos of the last years and don't know where to strike roots in order to build their life anew. As an antidote to their unhappiness, they turn to all the pleasures which the city offers which, putting it mildly, does not add to the building of their character.

However dark the present hour, hope cannot, dare not die in the human heart. One senses its subtle influence as the Germans make ready to greet the springtime. Unsightly rubble heaps are being cleared away to make room for parks; the woven fences and fantastically improvised gates that enclosed little vegetable gardens are being removed and the grounds will be used for flowers and shrubbery; church grounds are being restored to their former dignity and beauty even if the church building itself is still a bombed-out shell.

These signs of hope in an ever-recurring life, are to me a symbol of our life and our work in Berlin. The longing for the good and the beautiful will never die and it is our privilege in the Nachbarschaftsheim to be able to extend to the people among whom we live some beauty, some joy, some love. As the little boys along the canal share their meager crumbs with the gulls on the water, so may I share the light given me with those who pass through the door of our Heim.

BOOK NOTES . . . (Continued from page 366)

First, that Biblical Christianity can carry on an intelligent conversation with modern thought. Second, that many of the basic criteria of non-Christian philosophies of our day are inevitably traceable to the Hebrew-Christian tradition represented in the Bible.

Mennonites will be interested to see how Henry deals with nonresistance. While Henry does not accept the position of nonresistance, he does refer to it as a man-sized question in contrast to the other questions which are asked. He seems to speak with considerably more sympathy on this question than the typical conservative Christian or non-Historic-Peace-Church Protestant.

Although the book is not easy reading it is very rewarding. Pastors will find it particularly helpful in answering questions of thinking young people.

THE UNEASY CONSCIENCE OF MODERN FUNDAMENTALISM. By Carl F. H. Henry. (Eerdmans, 89 pp. $1.00.)

WITH THE OTHER EDGE of the sword he cuts away at the inconsistencies of conservative Christianity even though he identifies himself unquestionably with that group. The book is not a denial or a questioning of the great Biblical verities as held by the Christian who accepts historic Biblical Christianity. But it is a passionate appeal for an application of those very fundamentals to the solution of world problems. We quote, "The church needs a progressive fundamentalism with a social message." There is something contagious about the fearlessness of Henry in going against the advice of some of his friends who thought that this is not the time to criticize his own position. Some of the chapter titles are indicative of Henry's fresh and contagious thinking: "The Evaporation of Fundamentalist Humanitarianism," "The Protest Against Foredoomed Failure," "The Most Embarrassing Evangelical Divorce," "The Apprehension Over Kingdom Preaching," and "The Dawn of a New Reformation."

Henry believes that by contributing to the uplift of humanity and the eradication of the common evils of society, as far as possible, many more people will be brought to Jesus Christ as Saviour.

Bluffton College:

by Harriet Burkh

President Lloyd L. Ramseyer

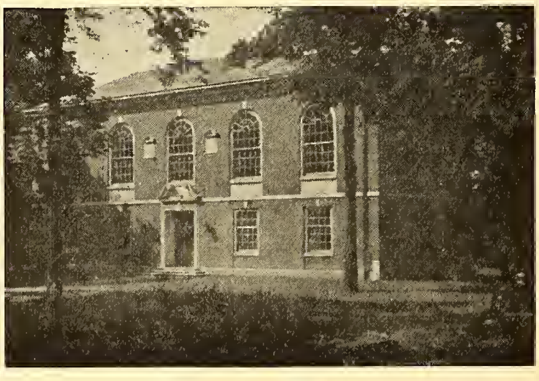
BLUFFTON COLLEGE, in its fifty years of growth and service, has shed an ever-lengthening beacon of educational and spiritual light on those young seekers of truth who have entered its doors.

Opening on November 5, 1900, as Central Mennonite College, it has grown from an institution of junior college rank with four teachers, one building, and nineteen students to one with twenty-three full-time faculty members and twelve part-time instructors, twelve buildings, and a peak enrollment of 318.

The college was originally founded by the Middle District Conference of the General Conference of Mennonites of North America, whose leaders carried the strong conviction that a school was needed to educate its own young people and to train its workers.

When, in 1913, the decision was made to establish a Biblical seminary in connection with the College, several other branches of the Mennonite church also cooperated and contributed to the undertaking, and have been represented in the organization and student body of the college since then. This seminary was incorporated into a separate institution, known as Witmarsum Seminary, in 1921.

Legal existence of Bluffton College as such began on January 27, 1914, when the property of Central Mennonite College was transferred to Bluffton College and Mennonite Seminary. The institution was organized as a group of three schools, each having its own dean.



Musselman Library

N. E. Byers was dean of the College of Liberal Arts; J. H. Langenwalter, dean of the Mennonite Seminary; and G. A. Lehman headed the School of Music. It was also during 1914 that Ropp Hall, Science Hall, and the heating plant were added to the College buildings.

Music Hall and the Health Center had been purchased in 1910. In 1916 "the Barn" was built through student and faculty labor, and in 1929 the construction of the library was made possible through the generous gift of Mr. and Mrs. C. H. Musselman. The library, with its fine educational facilities, has become the cultural center of the College and community.

Lincoln Hall, built in 1924, was the result of a local and a student drive for funds. Following the second World War, the influx of new students necessitated the purchase of three new homes—Lehman and Hirschy Cottages and Sauder Home—all of which adjoin the campus. Last year the cornerstone was laid for Bluffton's newest addition, Founders Hall, which will serve the College and community in the capacity of auditorium-gymnasium.

College Leaders

Throughout these years of material, intellectual, and spiritual growth, the College has been guided by leaders who have given outstanding Christian service to the institution and to its ideals.

N. C. Hirschy, a real scholar and a progressive leader, piloted the newly-founded college in its initial years. Following his resignation in 1908, S. K. Mosiman was appointed to the presidency. This devoted leader gave twenty-five years of faithful and self-sacrificing labor to Bluffton College, guiding it through years of uncertainty and financial difficulties, and giving such untiring service that he will always be regarded as the chief founder of Bluffton College.

Mosiman was succeeded by A. S. Rosenberger, who accomplished the difficult task of unifying the forces and working toward a sound financial basis in a period of nation-wide economic instability. He resigned after three and one-half years of service because of ill health, and was followed by Lloyd L. Ramseyer present administration head.

During the thirty-five years since Bluffton College granted its first A. B. degree, nine hundred eighty-two A.B., fifty-three B.S., sixty B.S.M., and seven honorary degrees have been conferred.

The curriculum has been greatly expanded at Bluffton College during the fifty years, and this year a new department of elementary education has been added. From a few courses in typewriting and penmanship, which were completely dropped at one time, the business department has expanded until today a major in both business and economics is available. The division of speech has grown in a few years to the place where a minor in it is now offered.

The college has always been noted for its strong department of music, which still is one of its most important fields. The work done by the Choral Society

Years of Progress

Margaret Soldner

and the Vesper Choir serve to acquaint the public with the achievements of the Bluffton music department.

Improvement of buildings and a addition of new ones, as well as expansion in the curriculum, has served in the growth of Bluffton College.

New Gymnasium

The addition of Founders Hall will enable Bluffton College to increase its usefulness as an educational center. Recreational, social and cultural needs will be better served by this new $280,000 auditorium-gymnasium. Approximately 75% of the funds have been raised. The contractor has said that the basketball floor will be ready for use next fall and he expects to have the entire building completed by January 1, 1951 if sufficient funds are available.

Important details in the new structure are the 50x90 foot gymnasium floor and the 25x80 foot recreation room. Also rating importance is the 33x105 foot stage. Other facilities include a kitchen, snack shop, hygenic dressing room, shower facilities, and a student union. Aside from the adequate lobby space there is room for a seating capacity of 2000 for either sports or public meetings.

Offices for physical education directors, a therapeutic room to care for minor physical ailments, practice rooms, and display cases are other minor services of the building.

Into the erection of the newest building go the hopes and ideals of the fifty years' progress of Bluffton College to be celebrated by the commencement activities this spring which will be the most extensive that the College has ever held in its fifty years of existence.

Commencement Activities

Swiss Day, June 2, the first of its kind in Ohio, will start Bluffton College's 50th Anniversary Commencement activities with an unusual flavor.

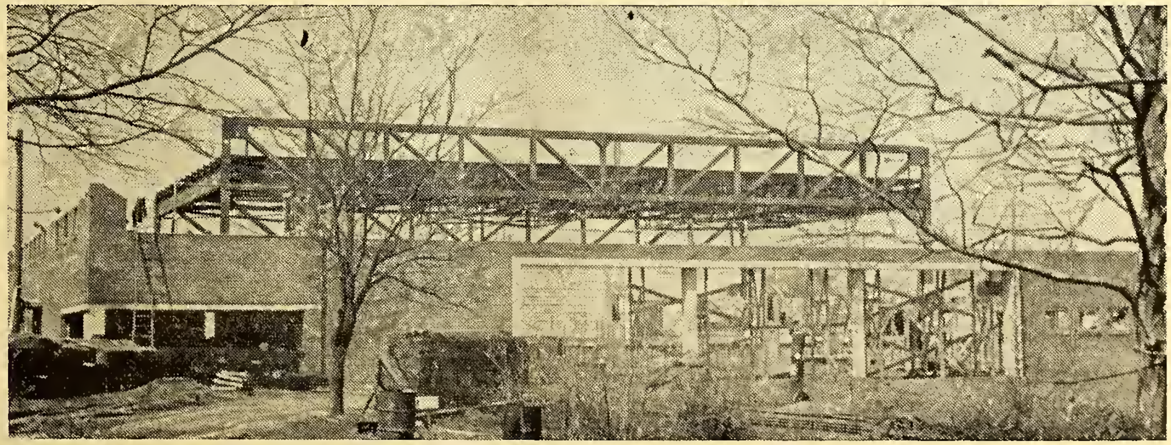
Displays of Swiss carvings, novelties, needlework, old letters, books, Bibles, photographs, and other things of historic interest will be arranged. Swiss cooking and the auctioning of a 200 pound Swiss cheese will be features at the noon dinner. Music by Swiss talent, skits, stories, and yodeling will be presented during the program. Swiss Day is planned for the descendents of Swiss ancestors and the College constituency from Swiss settlements. "Swietzer Dietch" will be spoken chiefly.

S. K. Mosiman

"Macbeth", the Shakespearan tragedy, will be presented on the evenings of June 2 and 3. This play is the largest undertaking the Bluffton College speech department has ever attempted.

Crowning of the Queen and class exercises combined with an anniversary program will make Saturday, June 3, an eventful day. Miss Lois Rich, daughter of Mr. and Mrs. Rufus Rich, Washington, Illinois, will be crowned queen in a colorful cremony. Fredrick Leichty, son of Mr. and Mrs. Hiram Leichty, Berne, Indiana, was chosen as the outstanding senior man, and will escort the queen to the throne.

Speakers A. S. Rosenberger and S. F. Pannabecker will discuss "The Mennonites Develop Ideals in Religious Education" and "Bluffton's Contribution to These Ideals," respectively, during the anniversary pro-



Founders Hall—Bluffton College's New Auditorium-Gymnasium gram. L. L. Ramseyer's topic will be "Bluffton Looks into the next Fifty Years"; J. N. Smucker will also speak on the "Rededication of the Friends and Stewards of Bluffton College." Formal presentation of the new book, *Bluffton College—An Adventure in Faith* will be made at this time.

An alumni baseball game, the sidewalk box ceremony, and an alumni banquet are traditional events to be held also on Saturday, June 3.

Baccalaureate services will be held Sunday afternoon, June 4. A reception in President Ramseyer's home and vesper services will follow Baccalaureate. Setting a new precedent for the spring activities will be the presentation of Handel's "Messiah" Sunday evening.

D. Elton Trueblood will give the commencement address, "The Responsibility of the Enkindled", Monday morning, June 5. Trueblood is professor of philosophy at Earlham College and has written a number of widely read books. A commencement luncheon will close the 50th anniversary commencement activities of Bluffton College.

Not only will this gala celebration commemorate Bluffton's achievements in the past, but it will also point the way to a greater and brighter future for the College—a future guided by truth, faith, and dedication to Christian service.

Greeting and Felicitations to Bluffton College . . .

GOSHEN COLLEGE is happy to express felicitations and good wishes to Bluffton College on this occasion that marks the passing of a half century of service for another Mennonite institution. In this day of the rise of materialistic philosophies and the advance of paganism on many fronts, the work of the Christian college becomes increasingly necessary and important. May Bluffton College continue to train Christians who will be the future teachers, ministers, doctors, dentists, and civic and religious leaders among her constituency.

GOSHEN COLLEGE
Ernest E. Miller
President

HESSTON COLLEGE and Bible School extends to Bluffton College congratulations and best wishes upon its fiftieth anniversary. May the presence and blessings of God be manifest at Bluffton College in the yars to come as she follows and serves our Lord and Saviour Jesus Christ.

HESSTON COLLEGE AND BIBLE SCHOOL
Milo Kauffman
President

FREEMAN JUNIOR COLLEGE joins with your many friends in extending greetings on the occasion of your fiftieth anniversary. May you have the necessary faith, vision, and courage to continue the great work of training our youth for service to God and their fellow men. May the last half of the turbulent and thrilling twentieth century bring to you greater opportunities and greater blessings than ever before.

FREEMAN JUNIOR COLLEGE
Edmund J. Miller
President

BETHEL COLLEGE rejoices with its sister institution, Bluffton College, in the observance of their fiftieth anniversary. Our Heavenly Father has visibly blessed Bluffton College throughout these years. There have been dark and discouraging times, but nevertheless under the guidance of God the College has moved forward and proved a rich blessing to the community as well as the church of Christ as a whole. Our church colleges stand together. What hurts the one harms the other; what is helpful to one is a blessing to the other. We extend our hand of fellowship and pray that God may bless and use Bluffton College in the future as he has in the past.

BETHEL COLLEGE
Ed. G. Kaufman
President

From Sister Institutions

Our
Colleges
and
Seminary

Canadian Bible College on the Move

by Arnold J. Regier

WINNIPEG, May 14. On Thursday we as teachers decided to move the College to Altona if such an arrangement could be made. We phoned these people, and and they immediately offered us the Bible school buildings and two large transfetr trucks to bring us out. We received a royal welcome. All along the way people looked at us poor refugees. Since they had gotten forty other evacuees from the city, we made up a caravan of four trucks. It was quite an experience for we had to go around a long way to get there. The roads are very heavy so that it required nearly eight hours to travel the hundred miles. The students, however, were a jolly bunch, and we had many a good laugh en route. I told them that I had always dreamed of a college on wheels and so thought that this was now a realization of my dreams.

We spent yesterday getting ready for school. I think everything is ready for classes to begin at eight o'clock tomorrow morning (Monday, May 15). We have two large class rooms at our disposal, a library, chapel, and office. So we are well away. We brought some books from the library and plan to replenish them as they are needed. In fact, I think we will finish the school term here for I do not think the health authorities will let us go back until the building is absolutely dry and in good shape which will probably take five or six weeks.

Our College building, even though the grounds are under water, is not too far under. The water has not reached the floor as yet and we have some hopes this evening that the waters are beginning to hold their own. So, I do not think there should be too much damage. We are very fortunate for many homes have water reaching up to the second floor.

D. C. WEDEL, BETHEL'S ACTING PRESIDENT

ONE hundred and six seniors will graduate from Bethel College at the end of this school year.

David C. Wedel, professor of religious education, has been appointed acting president of Bethel College during President E. G. Kaufman's sabbatical year's leave of absence.

Wedel, a graduate of Bethel College, has done advanced study at the Colgate-Rochester Divinity School, the University of Chicago Divinity School, and the Iliff School of Theology. He is preparing a thesis for a doctor of theology degree.

Having been pastor of the First Mennonite Church at Halstead for ten years, Wedel has also had pastorates in Methodist churches in Colorado during his study last year.

Wedel is assistant to the president during the current year. He has also been acting dean at Bethel during 1947-48.

SEMINARY COMMENCEMENT ACTIVITIES AND GRADUATES

THE official announcement of Commencement was made this week by S. F. Pannabecker. The program of closing events for the Mennonite class includes the Communion service, which was held this past Thursday evening; the Senior Vesper Service for Sunday, May 21; the Alumni Association meeting on Thursday, May 25, with Grover T. Soldner of Bluffton, Ohio, as chairman; Baccalaureate Service on Sunday, May 28, with the sermon by President Rufus D. Bowman; and the Commencement Service on the same day at 8:00 P.M. with the address by Conrad Bergendoff, president of Augustana Seminary, Rock Island, Illinois.

Members of this year's class are Harold Cecil Ratzlaff, Jagdeeshpur, India, master of theology. Candidates for bachelor of divinity degree are: Marvin Jacob Dirks, Chicago, Illinois; Orlin Frederick Frey, Wayland, Iowa; Henry Beryl Grimm, Lima, Ohio; and Ronald von Riesen, North Newton, Kansas. Candidates for the master of religious education degree are: Erna Friesen, Henderson, Nebraska; Erwin C. Goering North Newton, Kansas; Sarah Mae Wiens, Chicago, Illinois; Marie Kroeker, Henderson, Nebraska, is a candidate for the degree of bachlor of sacred literature.

Howard Nyce, executive secretary of the Foreign Mission Board of the General Conference, led the prayer meeting on Wednesday night.

FREEMAN COLLEGE

THE school was host to 78 eighth grade pupils from the surrounding area on Thursday. A faculty committee had worked out a full schedule for them including campus tours, visiting classes, athletic contests, and lunch at noon.

The Mennonite History Class and J. D. Unruh visited at the Jamesville Hutterite Colony last week.

President Miller spoke at the Presbyterian Church at Chancellor on Sunday morning. Miss Bohn and Professor Goering spoke at the Bethesda Church Sunday evening.

The Academy Chorus participated in the annual Inter-State Academy music festival held at Orange City, Iowa. Miss Voth and Professor Graber accompanied the group.

Peter Stahl, pastor of the Hutterdorf Church, west of Freeman spoke in Chapel last week; this week Jacob I. Walter of Bridgewater was a Chapel speaker.

The A Cappella Choir went on its Spring Tour the first week in May. This year they went to Kansas. The Choir gave its home concert on Sunday, May 14.

Jottings

NORTHERN DISTRICT

—**Bethel Church, Mountain Lake Minnesota:** Pre-Easter services were held in our church beginning March 26 through March 31 with Phil A. Wedel, Goessel, Kansas, the speaker. Marie J. Regier, whose return to China was delayed, spoke in our church on March 15. A mixed octet, representing the Canadian Bible College at Winnipeg, Manitoba, presented a sacred program on April 23. On April 27, Cornelius Dyck, M. C. C. worker in Asuncion, Paraguay, told us about the conditions of our Mennonites in South America. The Relief Committee and others packed clothing recently. Clothing amounting to 1,400 pounds were packed and sent to Akron, Pennsylvania. Erna J. Fast left for Germany on April 20. She is working under the M. C. C., serving the World Council of Churches; her work will be with college students.—Mrs. George Eitzen, Corr.

TWO SONG FESTIVALS ON MAY 7

THE ANNUAL SONG FESTIVAL of the Western District drew some 3,500 people to the Memorial Hall at North Newton. Some 25 churches participated in addition to the Freeman choir. The afternoon program consisted of individual choir numbers while the evening program consisted of two groups of numbers by the massed choir. W. H. Hohman directed the massed choir.

SOME 340 PEOPLE were attracted to a hymn festival planned by five northern Indiana churches—Goshen, Silverstreet Middlebury, Topeka, and Nappanee. Marvin Dirks was the director of this program, at Topeka, Indiana which featured a 70-voice choir augmented by a 26-voice junior choir. A carefully planned program made use of ample amount of congregational singing.

—**First Church, Mountain Lake, Minnesota:** Our special spring meetings this year were conducted by Herbert Roszhart, pastor of the Central District Church at Aurora, Nebraska. Marie Regier gave us a report on our China mission field. On Friday, March 17, a local National Association of Evangelicals Rally was held in our church with John Walkup and R. L. Decker in charge. The work of the N. A. E. was presented with a challenge for a united front among Evangelical believers. The Youth Volunteers, a junior and senior high school aged group of young people, have recently completed a project of taking off the old paint from twenty hospital beds donated to the local Home for the Aged, by an outside donor. The group met every Tuesday and Thursday evening for many evenings. The beds were re-enameled free of charge by a factory outside of Mountain Lake. Early in April we were privileged to have a native Cuban in our church with a representative from the United World Mission. The message of the Cuban was translated as he spoke by an interpreter.—Mrs. Willmar Loewen, Corr.

MIDDLE DISTRICT

—**First Church, Wadsworth, Ohio:** The Middle District Conference held here April 27-30, despite some rainy weather, was pronounced a successful conference by our visitors. About 800 people were served during Friday, Saturday, and Sunday. The Sunday services were held in the high school auditorium except for the junior Sunday school which was held in the church.—George McBride, Corr.

WESTERN DISTRICT

—**Hoffnungsau Church, Inman, Kansas:** On Good Friday evening our choir presented an Easter cantata. A three-week vacation Bible school is again conducted at our church with an attendance of around sixty children. Several musical programs were given recently by the Bethel College quartette, the Bethel College choir, the Freeman Junior College choir, the men's chorus from the Bethany Church near Kingman, and one by the octet from the Canadian Bible College at Winnipeg, Manitoba.—Mrs. Ben M. Ediger, Corr.

—**Burrton Church, Burrton, Kansas:** Elizabeth Ann Regier, who has just returned from voluntary service in Mexico, left last week for a short visit at the Bethesda Hospital at Vineland, Ontario. Mr. and Mrs. Don Penner moved to a farm close to Newton. Ladies Aid met on Wednesday evening to finish a quilt before summer. They were to bring thread, scissors, needles, pie, and their husbands to sand and varnish tables for daily vacation Bible school. Harvey Holtzrichter of Burrton and Linda Kliewer of Henderson, Nebraska, were married on May 12. They will make their home on a farm northeast of Burrton.—Corr.

PACIFIC DISTRICT

—**Grace Church, Dallas, Oregon:** Miss Marie Regier presented the work and conditions in China to us on April 16. The Ladies Mission Society gave a program on April 30 with Mrs. Pete Becker as guest speaker. The Mission Society is contributing to the cost of a flax rug which the congregation is laying in the vestibule of the church.—Mrs. Frank Schmidt. Corr.

—**First Church, Reedley, California:** A large group, composed of women of all the Reedley churches, met in the church basement for an afternoon tea, May 1. It was voted to form a local organization of church women to meet on specific days each year: the World Day of Prayer and a May Fellowship Day. The Sunday school picnic was held May 7. At the May meeting of the Worthwhile Circle, it was decided to sponsor a drive for approximately seven hundred dollars which will be used to furnish some part of the mental hospital being erected in this locality.—Mrs. R. Harder, Corr.

MIDDLE DIST. CONF. . . . **Continued from page 364**

An interesting feature of the Conference was the smooth and orderly dispatch of business. In nearly all of the business sessions the work was finished ahead of schedule and there was none of that final rush so often experienced in conferences.

A Church at Seminary Under Consideration

Among the resolutions passed were: to encourage the practice and teaching of tithing and stewardship; to express to the proper authorities our desire that the present draft law be allowed to expire without replacement; that our churches cooperate with the Evangelism Committee of General Conference and other groups in sponsoring evangelism programs; and, that we express, our willingness to cooperate with the Mennonite Biblical Seminary Board and the Home Mission Committee in working out the matter of establishing a Mennonite Church at our Seminary if expedient.

E. J. Bohn Re-elected President

The officers for the following year are: Ernest J. Bohn, Pandora, Ohio, president; Irvin Richert of Dalton, Ohio as vice-president; G. T. Soldner of Bluffton, Ohio, secretary; and N. N. Soldner of Pandora, Ohio as treasurer. The First Church, Berne, Indiana, offered to entertain the Conference in its next session, April 26-29, 1951.

The Wadsworth Church proved itself a very gracious host in providing for the comforts and material needs of the guests. Their kind hospitality will long be remembered.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

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Workers in Long-Term Voluntary Service

HERE is a complete list of the workers in Voluntary Service who are serving one-year or longer terms. The address of the unit where they are located is given as well as the home address of the worker and the Conference with which they are affiliated.

These workers represent our youth in service for the church and for Christ. They have made the adventurous step of giving themselves to the cause of serving Christ by serving in these units. It is a significant experience and one in which we all may share.

This list is being printed with a suggestion that local youth societies take upon themselves the project of writing to the workers. Such letters will support the workers in their endeavors, and will give everyone a closer tie to our church's labors.

Finally, you might look at these units with the thought in mind of volunteering. The next training school will be in July at Akron, Pennsylvania. If you volunteer, you go to Akron for a month's training; then you go out to the unit in which you serve. If you want more information, write to the Voluntary Service Section, Mennonite Central Committee, Akron, Pennsylvania.

BROOK LANE FARM, R. F. D. 5, Hagerstown, Maryland

Elizabeth Horst, West Salem, Ohio	OOM*
Charles Rickert, Bluffton, Ohio	Presby.
Henry Sawatzky, Vineland, Ontario	MB

CANADA.—Bethesda Hospital, Vineland, Ontario

Peter Klassen, Rabbit Lake, Sask.	GC

EUROPE.—M.C.C. Espelkamp Hedricksdorf, Post Rahden, Kreis Luebbecke, Nord-Rhein Westfalen, British Zone, Germany

Paul Esau, Whitewater, Kansas	GC
Galen Flickner, Moundridge, Kansas	GC
Menno Gaeddert, Reedley, California	GC
James Good, Nampa, Idaho	OM
Melvin Headrick, LaJunta, Colorado	OM
Henry E. Jantzen, Plymouth, Nebraska	GC
Calvin Redekop, Mountain Lake, Minnesota	EMB
Henry Schrock, Curtiss, Wisconsin	OOA
Paul Suderman, Hillsboro, Kansas	MB
Alvin Voth, Springstein, Manitoba	MB

GULFPORT, MISSISSIPPI.—Camp Landon, Box 241, Gulfport, Mississippi

Charles Allison, Kansas City, Kansas	OM
Elizabeth Bender, Kalona, Iowa	OOA
John Bender, Kalona, Iowa	OOA
Irene Hertzler, Morgantown, Pennsylvania	OM
Herbert Hess, Lititz, Pennsylvania	OM
Orlo Kaufman, Moundridge, Kansas	GC
Mrs. Orlo Kaufman, Moundridge, Kansas	GC
Lorne Ruegg, Ridgeway, Ontario	B in C
Neale Sider, Perry Station, Ontario	B in C
Lois Yoder, West Liberty, Ohio	OM
Richard Yoder, Midland, Michigan	OM

MCC HEADQUARTERS—Akron, Pennsylvania

Angelina Maniaci, Elkhart, Indiana	OM
Sarah Penner, Inman, Kansas	GC
Vernon Schroeder, Canton, Kansas	GC
H. D. Swartzendruber, Kalona, Iowa (transferring to Europe in May)	OM
Wilbur Wiens, Inman, Kansas	GC
Amos Wittmer, Montgomery, Indiana	OM

MEXICO.—Apartado 164, Cuauhtemoc, Chihuahua, Mexico

Willard Albrecht, Middlebury, Indiana	OM
John Enns, Rabbit Lake, Sask.	GC
Mrs. John Enns, Rabbit Lake, Sask	GC
Helen Fehr, Blumenhof, Sask.	GC
Ella Franz, Hillsboro, Kansas	MB
Marie Lohrenz, Mountain Lake, Minnesota	GC
Eleanor Mathies, Cottam, Ontario	GC
Mayard Miller, Springs, Pennsylvania	OM
Harold Voth, Newton, Kansas	GC
Kay Wiens, Leamington, Ontario	MB

PARAGUAY.—Comite Central Mennonita, Casilla de Correo No. 166, Asuncion, Paraguay

Darrell Albright, Pretty Prairie, Kansas	GC
Robert L. Snyder, LaJunta, Colorado	OM

TOPEKA STATE HOSPITAL.—Topeka, Kansas (Unit house at 721 Polk Street)

Roy Esh, Belleville, Penna.	OM
Vernon Friesen, Hillsboro, Kansas	MB
Warren Fuller, Mountain Lake, Minnesota	GC
Raymond Harnly, Manheim, Pennsylvania	GC
Mabel Hersh, Lancaster, Pennsylvania	OM
Ralph Lehman, Castorland, New York	GC
Mrs. Ralph Lehman, North Newton, Kansas	GC
Vernon Nisly, Partridge, Kansas	OOA

Additional Service Unit Members:

Menno Ediger, Inman, Kansas	GC
Margaretha Fehderau, South America	MB
Esther Wiens, Inman, Kansas	GC

WASHINGTON, D. C.—Industrial Home School Annex, 5200 Loughboro Road, N. W.

Anne Funk, Elm Creek, Manitoba	MB
Merlin Harms, Madrid, Nebraska	MB
Mrs. Merlin Harms, Madrid, Nebraska	MB
Helene Neufeld, Niverville, Manitoba	MB

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* Code letters identify branch of Mennonites represented: OOM, Old-Order Mennonites; MB, Mennonite Brethren; GC, General Conference; OM, Old Mennonites; EMB, Evangelical Mennonite Brethren; OOA, Old-Order Amish; B in C, Brethren in Christ.

Evangelist's Five-point Peace Program

IN A United Press dispatch from Boston, April 24, there was an article telling of Evangelist Billy Graham's Five-point Peace Program. Graham, president of Northwestern Bible Institute, Minneapolis, Minnesota, spoke to 50,000 people on Boston's Common on a chilly cold day. This was the climax of Billy Graham's 14-city tour to "set New England on fire for God."

Among other things he said, "We here call on our President and Congress to declare immediately a national 'R' day—a day in which this nation will repent of our sins and seek God's forgiveness."

Also, in his speech he laid out his five-point peace plan which the *U. P.* reported as follows:

1. "We must maintain strong military power for defense at any cost.

2. "We must strengthen organizations like the F.B.I. to maintain internal protection. We must watch for spies in our harbors and skies.

3. "We must keep our economic stability for security.

4. "We must continue confidence in each other—race with race, creed with creed, color with color, remembering we are all Americans. America is the nation that has made every man a king.

5. "We must have a moral and spiritual regeneration. To produce this we must meet God's demands. He demands repentance of sins, individual faith in Christ, national humility, and united prayers for peace."

Finally Graham concluded: "There's no hope for world peace this year unless God sends a real old-fashioned heaven-sent Holy Ghost revival."

This is indeed a strange mixture of nationalism and religion. We all would concur that there is need for repentance and that our hope for peace will be realized only when the spirit of God stirs men's souls to repent of their evil ways and to seek the way of the Lord. But, then to mix this sound doctrine with the pap of nationalism simply cancels out its effectiveness.

The first four points of Mr. Graham's "peace plan" are points that have been said by political and military interests over and over again. The first three points are points that have been said by Hitler, Mussolini, and Caeser. The first four points have been stated and restated by political leaders like Churchill, Roosevelt and Truman. They are points which are in the basic interest of nations and not of people, therefore they are nationalistic.

Try to imagine the apostle Paul on Mars hill or speaking to the court of Caeaser himself, proclaiming the gospel of Christ and the "peace of God" in such terms. Imagine Paul saying this is the way to be 'secure.' It is utterly alien to the gospel Paul preached. Likewise, it is utterly alien to the Christian gospel.

The 'security' the Christian gospel preaches is a much more disarming 'security' than the type which secures itself with guns and agents snooping under beds and behind doors. Paul faced his pagan world with the armor of God. It is our Christian calling today to face our pagan enemy with a similar armor. Let us not yield to the temptation of making our calling less than what it is.

June Program Materials Published

THE Young People's Union has published the last of this year's series of Program Materials. The June materials deal with "Outdoor Worship", giving plans for worship programs and many ideas on meaningful services of worship in the out of doors. These materials were prepared by Myrtle Wasser of Roundhead, Ohio, Secretary-Treasurer of the Young People's Union.

Plans have been made for ten issues of Program Materials for the 1950-'51 season. These materials will be issued beginning with September. Each issue will appear at least one month early so that local committees can make their plans.

The materials planned for next year and the months for which they will appear are as follows:

September—"Evangelism"

October—"Methods of Visual Aids" This will be a discussion of how best to use visual aids and where to get good visual aids.

November—"Harvest Home"—a Thanksgiving theme

December—"Christmas"

January—"New Year"

February—"Voluntary Service"

March—"Easter'

April—"General Conference"—an introduction to the full work of the Conference.

May—"Vocations"—what shall be my life work?

June—"Nonresistance"

Young People at Bethel Mission, Winnipeg

OUR young people consist of some of the Canadian Mennonite Bible College students, but the majority of the group is made up of rural students who are either in training at hospitals, secular colleges, the university, or normal school, plus others who are working in the city. Our Y. P. members come and go each year as students finish their training and as others go back to the farms so that each fall we are confronted with an almost entirely new group.

We have weekly meetings, usually of the program type, with good participation. We have also had special speakers for certain programs. Besides these we have had a number of very successful socials. Our attendance ranges from about forty-five to seventy-five. We feel God is prospering our organization and we feel it is providing Christian fellowship for a goodly number of Mennonite young people in our city.

From Military Service to Christian Nonresistance

by Pierre Widmer, Nommay, France

(Continued)

A FEW days later I was admitted by the colonel, as an E.O.R. candidate, to the preparatory course which was being carried on in the regiment, and I changed barracks. I was then deliberately choosing to take a way that I had thought good to avoid seven years earlier in refusing to take advanced military training. And if I recall correctly, I felt a certain vexation of spirit, the feeling of having failed in my duty and of reversing my judgment. I could have been an officer for a long time like all my comrades; because of the principle involved I had not wanted to, and now I was changing my mind and was consenting to become one by the less glorious entrance—that for those who failed to pass the P.M.S. examination. It was disquieting. But after all my boyhood dream, which I believe was also the dream of my relatives, was going to be fulfilled. For I had no doubts about my success.

It should be said here that I was not an extraordinary E.O.R. candidate—it would be very interesting to question my instructors on this matter now—but I easily gained the favor of my chief, I do not know why. I was, I believe, liked and appreciated by them perhaps still more for my exemplary conduct than for my abilities as a leader. Having a temperament suited to training men, I felt entirely at ease in the exercises of commanding, and that was an essential factor for success. I did not have to work exceedingly hard, as did many of my comrades—some of whom failed nevertheless—and I easily passed the examination at the end of the course, which opened to me the doors of the Military School of St. Maixent.

It would have given me more prestige to have gained admission to St. Cyr, as had many of my former comrades from the normal school; but so much the worse, my promotion led me to take my work at St. Maixent. There also everything moved along smoothly, and I was promoted to the rank of second lieutenant in the reserves in April, 1936. Called up for only a year of service by reason of my age-group classification, I was to return to my home at the end of this course; but that was the time when the Germans were reoccupying the Ruhr, and we were kept under the colors during the critical period, until May, 1936.

The situation kept getting worse until 1938; I was mobilized at the time of the Sudeten War, and it was thought that war was certainly ahead. Already during the periods of instruction that I had to carry out meanwhile, I experienced a troublesome feeling of insecurity, of uneasiness, of great distress at the thought of war soon being inevitable and at the same time the thought that I, a Mennonite, was to be an officer, and that I would without doubt have to command the firing.

I know all the arguments which can be invoked to justify my position, and which many do not fail to use. These sophisms did not satisfy me and could not still my troubled conscience. I felt myself a pilgrim and a stranger in this world, yet at the same time bound by enormous bonds to my country, my terrestrial home bonds which I had neither the possibility or the liberty to break.

Besides, this was not the only problem that I had to solve; what I was experiencing as a teacher in the public school in the "mountain of the Doubs," where I was located with my company between 1936 and 1939, also worried me infinitely. There I did not have the liberty to bring that which I felt indispensable to all these youths with whom I was working: the Gospel of Jesus Christ, whereby they may be saved, the only way of salvation for these young lives. What could I do? Often I wept in the evening after a harassing day of classes and the adult course or the meeting of the "Amicale d'Anciens Eleves de l'Scole." And it is with these feelings, with this uncertainty, with these unsolved problems that I lived until the war. Then began another chapter of my life and experience.

August, 1939. The mobilization of the people living along the border. The anxiety of waiting: will there be another Munich? No, that is not possible another time. Everyone feels it this time; the governments of the West cannot give way again. September comes on the wave of anxiety, bringing with it the war.

I am in Alsace, at the end of the Maginot Line, and we are working hard to put into good condition whatever part of the front we can. The Rhine is there in front of us, an imposing, but insufficient barrier. Already people speak of an eventual attack with gas. Certainly, we are not attacking, and if we are here, it is only in position of defense. My uneasy conscience tries to satisfy itself with this truth: we are not the aggressors; we are taking up arms solely to come to the aid of the small nations eaten up by the monster, and to prevent any eventual aggression against our own country.

But there is a sight which torments me exceedingly: it is that of the evacuation of the Alsatian population. In reality, a zone of about ten kilometers all along the border must be immediately and completely evacuated by order of the military authority, in order to avoid having the inhabitants find themselves under fire in case the Germans would attack. And absolutely powerless, I witness the heart-rending spectacle of the exodus. Unforgettable memory! Oh the mournful passing by of these thousands and thousands of people carrying along—to live who knows where, who knows how long—what is absolutely necessary, thirty kilos of baggage per person. Oh, the distressing sight of these mothers and these children, departing with the old people—the men are mobilized to leave everything, to tear themselves away from the past, from the beloved house, from home, because of war!

(To be continued)

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Beyond Our Own

CHICAGO. A committee report to the National Conference on Higher Education has recommended that every college hire an instructor in religion of professional rank.

The Committee on Religion in Higher Education said in its report that the colleges cannot "honorably ignore" religious teaching.

"If this responsibility is ignored," the report said, "students may become subject to a kind of confused and lopsided thinking which frequently results in their abandonment of religion as a guiding and stabilizing factor in adult life."—*Christian Science Monitor*

INDIANAPOLIS. Cooperation among conservative Protestants at the world level is nearing reality, J. Elwin Wright, secretary of international cooperation for the National Association of Evangelicals, told the association's eighth annual convention here. He reported on plans for an International Association of Evangelicals mapped in March at a meeting held at Hildenborough near London which he said was attended by thirty delegates representing 14 countries. At that time, he said, an organizing convention was scheduled to be held in Switzerland in August of 1952.—*Protestant Voice*

LOUISVILLE. Bars against admission of Negroes to Kentucky colleges are being removed rapidly with amendment of the Day Segregation Law.

Latest institution to open its doors to Negroes is the University of Louisville. Trustees of this college have voted unanimously to admit Negroes to the graduate and professional schools next September, and to the whole university in September of 1951.—*Christian Science Monitor*

READER SAYS . . . from 362

focus our main attention on having large mission sales. In the particular sewing society of which I am a member, we have for the past years centered much effort on working for relief—making new articles and mending used ones. Also we have made many items for our various mission stations at home and in foreign countries. Even now we are busy planning various articles we want to make and send along with one of our missionaries to India next year.

Considering all the time busy mothers are willing to give in making all the articles for missions—whether sold at sales or directly sent to missionaries—I cannot see that that constitutes "painless giving."

Very sincerely,
An Interested Reader

COLOMBIA . . . from page 365

evangelicals renounce their religion. Several of these people, it has been reported, were murdered when they refused. Only the timely and frequent intervention of units of the Colombian army have prevented the murdering of scores of Colombian Protestants. The army is controlled by the country's Liberal Party, to which most Protestants belong.

A Church Dynamited

The most famous Presbyterian incident occurred on November 6, 1949, when the front of the Presbyterian church in Dabeiba, Antioquia, built of stone two feet thick, was destroyed by dynamiting. Members of the Conservative-controlled town police did the blasting, with the town mayor and priest looking on.

On December 23, Presbyterian missionary Paul Winn was driving to Colombia's capital, Bogota, when he picked up a man suffering from a severe head wound. The man was a Protestant who had just escaped from an attack on his house. In the town of Cali, a Protestant wedding service was broken up by police who arrested the pastor and assaulted the bridal couple and members of the marriage party. The pastor later managed to escape from the town in disguise. Another pastor was falsely arrested for the death of the Conservative president-elect, Franco-trained Lauriano Gomez.

In Santa Elena, Tolima, a pastor and his brother were beaten with rifle butts and the flat sides of machetes after the town's Protestants had been accused of "emptying" the Roman Catholic churches. And last month, Presbyterian missionary Miss Frances Hitchcock of Erie, Pennsylvania, was conducting a church school service in Armero, Tolima, when the congregation was attacked by police.

CONFERENCE STEWARDSHIP THERMOMETER

The total budget receipts for each board and committee during the month of April is as follows:

Board	Budget	January-April Receipts	Per cent Received to Date
Foreign Missions	$255,000	$ 89,246*	35
Emergency Relief	178,250	35,188	20
Home Missions	59,800	24,827**	41
Mennonite Biblical Seminary	56,000	10,014	18
Board of Education	17,000	2,598	15
Mutual Aid Board	11,850***	4,104	35
Peace Committee	10,500	2,906	28
Board of Publication	10,000	2,155	22
Women's Missionary Assoc.	9,500	1,894	20
Ministers' Aid	6,000	463	8
General Treasury	5,115	1,925	38
Young People's Union	3,800	280	7
Doctrine and Conduct Committee	400	321	80
	$623,215	$175,921	28

*Includes one large gift of $18,000 from an estate.
**Includes one large gift of $6,000 from an estate.
***Includes $10,000 needed for loan capital.

The gain in percentage dropped considerably this month. This is usually typical of the spring and summer months. We were, however, glad to see an increase in contributions for Ministers' Aid.

We encourage your continued support of your Conference work. May God bless you in your stewardship.

Very sincerely,
Edna Ruth Mueller, Office Secretary
General Conference Headquarters

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 65 May 30 ,1950 Number 22

Cannon-Fodder

or

Kingdom-Builder?

The answer is yours
not his.

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by Albert Gaeddert

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The Mennonite

Acting Editor, Jacob J. Enz.

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Looking Toward Freeman

I am looking toward General Conference with interest.

I count it a pleasure to belong to this group, not that it is the only God-called group, but that it is and can be a group which can be used to God's glory by His grace.

It should be for me a time of interest and blessing. I will again have the privilege of meeting many of God's servants and choice laypeople. There will also be the new representatives and servants of churches which have come to General Conference for the first time.

There will be a time of blessing in hearing the progress reports of our various God-given avenues of service. There will also be the challenge that goes with it. By the grace of God we will have to enter into this challenge to fulfill our God-entrusted tasks. There will also be the messages of instruction and inspiration for entering these tasks.

My prayer is that the Spirit of Christ and the fruit of the Spirit may be operating in all of our lives, that instead of self-will dominating, there may be the guidance and direction of the Holy Spirit.

George G. Dick
Bloomfield, Montana
President, Northern
District Conference

Of Your Pen Acquaintance

ALBERT GAEDDERT ("The Abode of Peace"), Inman, Kansas, is secretary of the General Conference Peace Committee, member of the Western District Peace Committee, and pastor of the Hoffnungsau Church.

ELISABETH GOERTZ ("Holy Week In Retrospect"), 12 Ssu Tao Kai, Chengtu, Szechuan, China, is a veteran conference missionary to China, specializing in nursing.

HUGO MIERAU ("Book Notes"), Freeman, South Dakota, is member of the Program Committee of the Northern District Conference besides serving the Bethany Church.

MRS. GILBERT SUTER ("Some Requirements for a Happy Marriage") Pandora, Ohio, was known as "Miss Wiebe" when she served as Dean of Women for Bethel College and still remains an active lay worker in the Middle District.

VICTOR D. BULLER ("Peace"), Mountain Lake, Minnesota, spent several years in C.P.S. work in Puerto Rico during the war.

A. S. ROSENBERGER ("Eastern District Conference"), Quakertown, Pennsylvania, is chairman of the Seminary Board, member of the Conference Board of Education, and pastor of the West Swamp Church.

Of Things to Come

MAY

May 30, Bethel College, Commencement, 10:00 A.M. D. D. Eitzen, speaker
May 31 to June 3, 1950, the second Indian Young People's Retreat to be held at Roman Nose State Park (North of Watonga), Oklahoma.

JUNE

June 1, Commencement, Freeman Junior College, with E. W. Harrington, Dean of University of South Dakota, speaker.
June 5, Bluffton College, Fiftieth Annual Commencement, D. Elton Trueblood, speaker.
June 10-14, Northern District Conference, at the Gospel Church, Mountain Lake, Minnesota.
June 14-18, Pacific District Conference, Dallas, Oregon. Officers meeting, 14th; workers conference, 15th; conference proper, evening of 15th.
June 19-25, Middle-Central Districts Junior and Senior Retreats at Camp Mack, Milford, Ind.
June 22, Canadian Mennonite Bible College, Commencement, 10:00 A. M.
June 30 to July 6, Eastern District Young People's Retreat at Man-O-Lan.

JULY

July 1-5, tentative dates for the Canadian District Conference Sessions, the Rosenort Church at Rosthern, Saskatchewan.
July 1-8, Ontario Junior Retreat, United Mennonite Educational Institute, Leamington, Ontario.
July 1-11, Rosthern Children's Camp.
July 6-9, Rosthern Young People's Retreat, Rosthern, Saskatchewan.
July 8-15, Eastern District Junior Retreat at Man-O-Lan.
July 15-22, Eastern District Intermediate Retreat, Man-O-Lan.
July 16-23, Swift Current Young People's Retreat, Swift Current, Saskatchewan.
July 22-28, Eastern District High School Retreat, Man-O-Lan.
July 23-30, Swift Current Children's Camp.
July 28-30, Eastern District Adult Retreat at Man-O-Lan.

AUGUST

August 4-7, Central District Conference, Calvary Church, Washington, Illinois.
August 13-16, Manitoba Young People's Retreat, Assinaboine Mennonite Mission Camp near Headingly, Manitoba.
August 14-18, Northern District Young People's Retreat at Byron Camp, north of Huron, South Dakota.
August 18-23, General Conference Young People's Workshop.
August 18-23, General Conference Minister's Retreat.
August 20, Ontario Young People's Retreat, Waterloo, Ontario.
August 23-30, 1950. General Conference Sessions, Freeman, South Dakota.
December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

ADDITIONS AND CORRECTIONS

to the Preconference General Directory. Omissions: *Ministers without a regular charge*: Paul McElfresh, Chicago, Illinois, H. U. Schmidt, Meno, Oklahoma. Addition: *Conference Pastors:* Gleen Epp became pastor of the Bethel Church, Marion, South Dakota, May 1.

Editorials

A SURE WAY TO DISCOURAGE a missionary sent out by our church as a representative of us on the battlefield with paganism is, when speaking with them, to refer to the work they are carrying on for us as *"your* work." It is not primarily their work as missionaries; it is *our* work. We have, as a church, called them to this task after they have felt the call of Christ themselves. We have given the money to send them out and sustain them on the field. If we have been faithful in prayer, we have also sustained them before the throne of Grace. Then by what quirk of logic do we suddenly shift from the first to the second person in our missionary grammar? Perhaps we can write off at least fifty per cent of this to simple carelessness and thoughtlessness. Perhaps more. But is it possible that there is also a temptation to compartmentalize and play favorites with respect to various phases of our total task as a Conference? Can those interested especially in relief work afford to speak of "our" work only when relief is concerned and about "your" work when mission and educational interests are the subject of discussion? Can those interested in education afford to speak of "your" work when relief and missionary interests are the subject of discussion? Can those interested in the missionary cause think of "our" work having its boundry around the foreign missionary task? When we say "Our Father" and pray "Thy Kingdom come" there is an inescapable inclusiveness that makes us a partner to every phase of the work of our church as we have been led to launch out in various areas by the Holy Spirit. This is so true and so real that whenever we yield to the temptation of playing favorites we ourselves are the first one to suffer from it. We need to keep this in mind particularly as the matter of Conference reorganization comes to the fore. If we do less than be guided by the principle that all the phases of our conference enterprise merit our equal interest and concern we may be praying *"Our* kingdom come." We need to keep our Kingdom-grammar straight.

PARENTS are very much interested that growing children become well-mannered. One of the greatest sources of chagrin to parents is to have a youngster fail to be appreciative with his prompt "thank you" for anything that is done for him. But we venture to say that there are times when this is out of place. One of those times is when the pastor or the Sunday-school teacher or the youth leader puts himself inadvertently in the place of God and thanks someone for something they have done not for them but for God and the church. What is the point in thanking people for doing their duty before God? We will in that way give them the false impression that they are doing it for us. After all God is the one who should thank them, and he does by giving them the peace and joy that comes from doing His will. If we add our "thank you" to that, individuals may be tempted to act on the basis of our approval rather than God's. We do not mean to say by this that silence is the only alternative. Doing the will of God should merit our commendation. But to say thank you to a Sunday school class that has done what they should have done for their own spiritual welfare anyway is one thing. To point out the deed and suggest that it is by such action that God's work goes forward in much the desired alternative.

IT MUST BE A PERFECT MYSTERY to the world to look at the church in time of grave international crisis. The church speaks always of love, forgiveness, mercy; she is concerned about justice in every sphere of life; she demands purity and separation from the world. She asks people to avoid the peril of indulgence in drinking, gambling, and worldly pleasures. She warns against the perils of disloyalty and divorce in the home. She asks the leaders of state to stress brotherhood and warns against hatred. But let one act like a Pearl Harbor come and the church lets down the bars and says to her boys "now it is right to kill!" The church in moments like that shifts into reverse. The church breaks communications with heaven and starts taking orders from the state. Furthermore, it is clearly evident from every war that has been fought that giving permission to kill takes down the bars so that the flood of satanic evil which the church has been holding back with the power of Christ suddenly overflows society. Such is the height of inconsistency. A voice has been lifted against that inconsistency at the Conference on Church and War held recently at Detroit (see pages 380 and 381) in which members of the major denominations who are concerned about this inconsistency counselled together. Said Culbert G. Rutenber of Eastern Baptist Seminary "It is nothing but heresy that when the state speaks, the Christian must obey.". . The mere fact that the state commands the Christian to go to war is in itself no proof that war is permissible for the Christian . . . The state cannot play God to the Christian." These things were being said by Baptists, Presbyterians, Methodists, and others, as Christians, who desire to obey implicitly the command of their Lord. It is becoming more evident throughout the church that to preach against sin all the way up to the point of satan's crowning sin and then be silent is the world's greatest absurdity.

MISSION BRIEF

"FLYING JAPAN MAY 22." This is the essence of a cablegram received from Missionary W. C. Voth who has been in Hongkong for some time. Voth expects to spend some time in Japan before returning to Hongkong from where he plans to return in time for the General Conference at Freeman. Voth's first Japan address will be c/o Rev. Ralph Buckwalter, Y.M.C.A. Hotel, 7 Kanda-Mitoshiro-Cho, Chiyoda-Ku, Tokyo, Japan. He will investigate areas of opportunity for mission work for the Foreign Mission Board.

Conference on Church and War

DETROIT, MICHIGAN. As 400 chosen delegates and 400 others gathered in stately Central Methodist Church in Detroit, their opening worship—punctuated with a meaningful period of corporated silence—led up to hard-hitting addresses by Clarence Pickett and Henry Hitt Crane. Pickett showed how history and world-need demand convinced reconciling Christianity; Crane dramatically identified our role with that of Judas, who expected Christ to rely on worldly power instead of the Cross.

Everywhere Except International Life

Next day, after an early long period of prayer and quiet in the church, Area I (The Theological Basis of Peace) was keynoted by Culbert Rutenber, of the Eastern Baptist Seminary, who demonstrated that the way of agape is not perfectionism but God's work of reconciliation through Christ in justice, truth, and hope. Five discussion groups took up this discussion for four hours, their findings being collated later. That evening Area II (Political and Social Implications) was introduced incisively by Dean Walter G. Muelder of Boston School of Theolgy, who showed that non-violence is being recognized as the scientific way in almost every area of social life except internationalism, and called upon Church peace groups to help create a community of values, support world reconstruction projects and develop the concept of a new world law. In ten discussion groups, this topic was then taken over for four hours of thorough consideration.

In Area III (Practical Instrumentalities of a Peace Program), ten groups met to explore possibilities of publicity and literature, cells, public presentations, denominational fellowships, action projects, parish programs, political emphases, programs in seminaries, colleges, and secondary schools, and pacifism as related to psychological counseling. The final day's sessions, under Edward Day's chairmanship, debated and voted Conference findings, heard A. J. Muste give a poignant call for dedication, and agreed on a Conference message.

Prayer and Fasting

Noon worship each day was led by Margueritte Harmon Bro, Alan Hunter giving a talk during the of these creative half-hour periods. Morning quiet before the day's program began was helpful. Most delegates fasted for the noon meal Thursday. Another important focus of the schedule was two meetings of denominational fellowships, which brought new solidarity and life to each of them.

Summary of

AN AFFIRMATION AND APPEAL

Man in the moment of his greatest scientific achievement faces the possibility of total self-destruction. To many, war seems the only answer. We believe that another way, grounded in the will of God, is open. In this hour of confusion and turmoil, the church is called to speak a distinctive and steadying word, drawn not from the judgments of the secular world, but from its gospel.

The insistent and absolute call of Christ is to His Cross. It is a call to repentance and commitment— repentance for our involvement in war and commitment to the power of reconciling love.

We, therefore, *appeal to the Church of Christ throughout the world to break with war—to repent of warmaking now.*

We appeal to the American churches to take the initiative in this crucial witness. We appeal to individual Christians to refuse to make or to use weapons of destruction, and to devote their energies to the removal of the social, economic and moral causes of depression, dictatorship and war.

We advocate that individual Christians and the Church support the use of the methods of reconciliation and non-violent action, such as Gandhi has demonstrated in our time.

Let the Church own no Lord but Christ, no power but the Cross, no hope but in the God Who bears the destiny of all in His hands.

This summarizes a longer message of
A Conference on the Church and War, at Detroit, in May, 1950

What They Say:

Impressions of the Conference on the Church and War

"The Uplifted Cross"

It was a unique experience to meet with representatives of so many different denominations and all as united in denouncing war as unchristian. The great leaders of the church of America met there and in an unmistakable voice appealed to the churches to break with war and repent of war-making, to refuse to make or use weapons of destruction. The beauty of it all was the uplifted cross. The conference said: "Let the church own no Lord but Christ, no power but the cross, no hope but in God Who bears the destiny of all in His hands."

H. T. Unruh
Chairman, Conference
Peace Committee

"Christ, the Only Hope"

One was impressed with the sincerity and frankness of discussion of the problem of war and peace; the depth of conviction of the sin of war, and the positive emphasis upon the way of love as revealed in Jesus Christ as the only hope for the future. The noon-time worship periods and A. J. Muste's closing were high points.

J. N. Smucker
Conference President

This was indeed a very great and also a challenging experience which cannot be expressed in terms of writing but only in terms of living.

Jean G. Wismer
Bluffton College
Student Representative

"Searching for God's Will"

The spiritual emphasis and atmosphere of the Conference impressed me greatly. There was evident among the delegates representing peace groups of most of the major Protestant denominations an earnest searching for and deep dedication to the will of God concerning the witness of the church in relation to the problem of war. The study materials written by prominent peace leaders, the addresses, and the discussions were informational as well as inspirational.

Pete Ediger
Bethel College
Student Representative

"The Ever-Widening Fellowship"

The Detroit Conference helped me to realize more than ever the intellectual respectability and the theological soundness of the Christian peace position. Further, it ought to give the so-called "peace churches" courage and render them less apologetic, as well as more humble, in view of the ever-widening fellowship with those of other denominations who hold a similar view.

Harold H. Gross
Dean, Freeman College

"Reach All of Christendom"

This was one of the first attempts to bring together people with a definitely church background who wanted to think in deeply theological terms about the relation of the Gospel to war and then discuss ways of implementing the Christian peace witness. It is a strategic time to speak because the hydrogen bomb has shaken the military position by forcing it to face the responsibility under God for the extermination of possibly a million people at one blast. The conference affirmed that Jesus Christ is our authority and example for Christian non-resistance, the conference affirmed the belief that the early church and the remnant of the church since that time has held the position of the Christian peacemaker, that we need to work through the Christian church and realize that the Christian position was accepted by the Amsterdam Conference of 1948 as one position recognized in the entire structure of the Christian church. Finally, it was noted that the possibility of mass extermination makes it more imperative than ever for us to reach all of Christendom with the peace aspect of the Gospel.

Don E. Smucker
Seminary Faculty

"We Do Not Have All the Truth"

To a member of the so-called Historic Peace Churches, it was a great thrill to fellowship with members of peace fellowships in the larger denominations in the

Furthermore, it is a great thrill to find that a number of the leading ministers of our day are devoted to the peace cause: Henry Hitt Crane, who has been pastor of the largest Methodist Church in Detroit for more then 12 years, all through the war regularly preached one sermon on peace each month, and, as he puts it: "some people still continue to come." Albert Edward Day, now preaching in one of Baltimore's largest Methodist congregations, was chairman of the conference, and gave a pronounced Christian tone to the whole conference. These are only a few; they represent a type of minister in our large Protestant Churches, and there are many of this type.

At no previous conference on peace (reaching beyond the three Historic Peace Churches) has there been such a pronounced emphasis on peace centered around Jesus Christ. The commonly preferred socio-economic bases for pacifism were not altogether absent, but remained much more in the background and our task as peacemakers in the Name of Christ resumed the center of the stage again and again.

Another impression the conference left was the strength that was sought and I am confident also was found in quiet, meditative fellowship in prayer.

Although as Historic Peace Churches we have held this belief longer than others, yet we need to remind ourselves again and again that we do not have all the truth in this area. We stand, together with others, as humble seekers after the truth.

Albert M. Gaeddert
Secretary, Conference Peace
Committee

From the Heart to the Heart

The Abode of Peace

by Albert Gaeddert

"Peace I leave with you; my peace I give to you."
John 14:27 R.S.V.

WE STAND again at the edge of an abyss. The so-called "cold war" has been waged for some time, and it is being taken for granted that this will eventually turn into a shooting war; how long it will be before the shooting war begins is variously stated. An ex-soldier from England on the train thought that it might be within the next two or three years; "but," he added, "you won't find me taking part in another one!" A teacher of philosophy in Northwestern University expressed his thinking saying that such a war would probably break out in about two to seven years.

When one thinks of this one gasps in awe of what this means, not so much for one's self as for our children. When another war may mean that entire cities, nations, and populations may be wiped out over night, and those who do survive are apt to be rendered invalids both physically and mentally, what is there to do about it?

Moreover, there seems to be such an urgency about the matter that even the best methods of education employed seem far too slow. It seems that there ought to be action that sweeps the entire country by storm—that would cause entire populations to turn their backs upon this terrible evil called war, and seek another way.

But wait! There have been dark moments before. The Thursday before Good Friday and Good Friday itself must have been two of the most discouraging days for those who had learned to know God through Jesus Christ. It must have seemed that "truth was forever on the scaffold, and wrong forever on the throne;" yet God made out of this seeming defeat the greatest triumph in history!

We need to take hold of ourselves today. God is still in His heavens. This is not to say that we can sit at ease, trusting that all will work itself out; it is only to say that there needs to be a peace within so that we do not grope about in the darkness madly, but that there may be reflected in us the Light from above that is so sorely needed today. If Jesus were to come into our midst today He would likely come with the same salutation with which He greeted His disciples, "Peace be unto you!" No doubt He would wish to impart to us the same words that He gave to His disciples in His farewell discourse: "Peace I leave with you; my peace I give to you."

What does it mean to have "His peace"? How does He give us "His peace"?

Note the setting in which this verse appears. In John 14, Jesus speaks of leaving His disciples, saying that He is going to prepare a place for them, that where He is they may be also. Throughout His ministry Jesus did not lay much stress on this 'place', and one is led to believe that it is not so much the place that is of importance as the fact that the 'abode' is in reality Christ Himself. It is not in heaven that we are to find God, but in God we are to find heaven. Luther once said: "What is heaven to a reasonable soul? Naught else but Jesus." Would we not say likewise? And would we not agree that Jesus is concerned above all about our 'abode' being with Him, that in all the uneasiness of the time we find the only reality in Christ Himself?

In this same context Jesus then goes on to speak about the 'way.' The destination has always been clear, but what is the route by which the destination is reached? Again He points to Himself. He is the way that leads to the real knowledge of God and consequently to life. He is also truth, which is God revealed in His essential nature; and He is life, which is God communicated to the soul. There is no other way of going through life and finding there meaning and purpose, and of giving peace within, except the way of Jesus. Knowing Jesus is to know the Father, and in knowing the person and the nature of Christ and following that way, that is THE WAY.

One final thing that Jesus points out here is the desired close communion of the Father, the Son, and the believer in terms of love. This love has one condition, and that is moral obedience. He who possesses the commands of Christ and obeys them is he who loves Christ, and He who loves Christ is loved by the Father. "He who loves me will obey my word, and the Father will love him, and they will come down to make their abode with him." The word 'abode' recalls the Old Testament idea of God dwelling among His people. An abiding, inward presence is here promised. This is, however, not available to the disbeliever, for he who does not believe and is disobedient to God Himself, cannot be a recipient of the abiding inward presence.

All this is preliminary to the statement, "Peace I leave with you; my peace I give to you."

This "peace" here spoken of is no ordinary peace. It is the peace that Jesus Himself possessed, the peace that came because there was reconciliation with God. It is peace in the midst of storm; it is a calm and self-possession of the soul because the soul is in tune with God, and all of its ways are in accord with the ways that operate the universe.

More and more we find this is exactly what the world needs today. What one is most concerned about

(Continued on page 391)

> *Luther once said, "What is heaven to the reasonable soul? Naught else but Jesus." Would we not say likewise? And would we not agree that Jesus is concerned above all about our 'abode' being with Him, that in all the uneasiness of our time we find the only reality in Christ Himself?*

Eastern District Elects Wilmer S. Shelly

by A. S. Rosenberger

BALLY, PENNSYLVANIA, MAY 4-7.—The theme of the 152nd session of the Eastern District Conference held in the Hereford Church, of which Wilmer S. Shelly is the pastor, was, "Celebrating Our 50 Years of Mission Work in India." This theme was made very real to the Conference by the messages of Missionary John Thiessen. His interesting and deeply spiritual messages were a blessing throughout the Conference.

Budget: $7,000

The Conference budget for its projects for the coming year is $7,000: Home Missions, $4,100; Conference Benevolent Fund, $1,000; Men-O-Lan Board, $500; Historical and Publication Committee, $400; Peace Committee, $100; Building Fund, $100; Conference expenses, $800.

New Officers

The officers for the coming year are: president, Wilmer S. Shelly; vice-president, Ward Shelly; secretary, Walter McDowell; treasurer, A. H. Alderfer. The Women's Organization reorganized as follows: president, Mrs. Wilmer S. Shelly; vice-president, Mrs. Arthur S. Rosenberger; secretary, Mrs. Russell Latshaw; treasurer, Mrs. Freeman H. Swartz; district advisor, Miss Mae Latshaw.

A Full Evangelism

The president of the Eastern District, J. Herbert Fretz, emphasized four points in his report. He said we must: (1) be more evangelistic in the full Scriptural sense of the word; (2) have less looseness in our doctrinal position; (3) have more informal discussion of problems and interests between ministers; and (4) restudy our conference policy, especially in relation to the calling, examination, and ordination of ministers.

The Home Mission Committee gave time to the following home missionaries, all working in Pennsylvania, under the Committee to speak briefly: Randall Heinrich, Roaring Spring; Walter Wolfe, Napier; Abe Wiebe, Lancaster; and T. Robert Brewer, Germantown. The church at Bowmansville, now under the pastoral leadership of LeRoy Albright, has assumed responsibility for its support. Another worker still on the roster of the Committee is George Gregor, who was forced to discontinue the work at Napier due to illness. He is much improved but is not able to resume this type of work.

Plan Expansion for Home for Aged

The Mennonite Home for the Aged reported that there are 36 guests in the Home at present with room for two more. The Home Board is pleased with the service of all the workers but made special mention of the fact that Mr. and Mrs. Mark Beachy, who are of the Amish faith, have completed a year of voluntary service, and plan to stay as workers. A plea was made that others might be willing to give a period of voluntary service for the institution, nurses being especially needed. The committee in charge of the Home is giving consideration to beginning the construction of a new addition to the building, $30,000 having been contributed for this purpose in the last two years.

The Educational Committee reported having examined five candidates for ordination to the ministry and eldership, and counseling with two others who are new in the Conference but already ordained. It recommended the renewal of the evangelist's licenses of Walter H. Temple and Walter Frey, approval of which was given.

Education and Publication

President L. L. Ramseyer, speaking of the fiftieth anniversary of Bluffton College, stated that a book, *Bluffton College—An Adventure in Faith* is being prepared and printed. He emphasized that Bluffton College has always depended for its maintenance on those who had faith that God had a purpose for the institution and that if it was faithful, God would provide.

The Historical and Publication Committee reported that four issues of the Eastern District *Messenger* had been published during the past year and urged also that our people read "the high type publications being issued by the General Conference and other Mennonite groups."

The Peace Committee expressed the thought that although it is the receiving and forwarding agency for relief funds donated by the congregations, its biggest function is in the field of peace education, and to this end it is sponsoring a peace team this summer which is made available by the Voluntary Service program of the Mennonite Central Committee.

The Men-O-Lan Board reported on the large number of improvements that have been made to the retreat grounds during the past year and of the increased use of this fine spot for various occasions.

The Benevolent and Relief Committee has responsibilities with respect to the emergency fund being created to help ministers who may be in need.

The report of the Mennonite Biblical Seminary was read by Andrew R. Shelly, field secretary. It was emphasized that the most important point for the future in the development of the Seminary is that the kind of men who are needed for the work of the church must be provided.

Conferences Leaders Present

The Conference was happy to welcome a number of leaders of General Conference activities. Among those attending were J. N. Smucker, president, who preached the sermon at the Conference communion service. P. K. Regier, executive secretary, who gave a short and inspiring message; and D. J. Unruh, representing the Foreign Mission Board, and whom Conference was happy to welcome him as one of our former pastors.

Through the resolutions, the Conference expressed its gratitude to God for His blessings and manifest presence during the sessions and to the host church who so splendidly entertained it. The invitation of the church at Richfield, Pennsylvania, was accepted to meet there next year. Walter J. Dick is the pastor of that congregation.

From the Mission Front

China: Holy Week in Retrospect

by Elisabeth D. Goertz

Easter, 1950

Dear Co-workers in the Home Churches:

This has been another Sunday, full of opportunities and activities. How we rejoice in the added time we have been given with doors wide open, and so many people coming to services.

We have two Sunday schools. One had an attendance of over 80 plus, another 70. There are also classes for young people with many of Miss Kuyf's English students coming regularly and also new young friends present each Sunday. This is THE TIME for the message of the Gospel of our Saviour and Lord to be made known to as many as possible. We cannot know if many of the students will get back into church circles again later. Help us to pray for these young people especially.

Then there were two preaching services going on, one in the city, near us and the other outside of the West Gate where we have our clinic. This week we are planning to start instruction classes in two places. Many men and women have been coming to hear preaching every night in our preaching chapels and now there are over 40 in one place. The other place has about 30 enrolled who have registered for these classes. We have five divisions each evening: singing, study in Genesis, Luke's Gospel, catechism, and instruction for new members. My part is to teach Luke's Gospel. Pray and help us to teach these dear new friends and neighbors. They are wanting to join God's Big Family and become His sons and daughters, too.

Missionary Diary of Holy Week—1950

Palm Sunday.—Meetings on 4th Street and West Suburbs Street. Good attendance at Church services. Many boys and girls were present for Sunday school and junior-church services. They saw the portrayal of Jesus entering into Jerusalem. Five boys and five girls sang: "Glory to Jesus" as they waved branches and put flowers on the way while the story was told.

Passion Week.—Special studies were made in early devotions of the events of this week. Many people had attended catechism classes in the previous two weeks; they came in for examination for baptism. Twenty were found ready with their testimony and were accepted for baptism.

Good Friday.—Services were held in both preaching places with good attendance. New Christians sang as a special song: "'Tis midnight and on Olive's brow" led by Miss Chang, our Chinese Christian nurse playing the organ. My share of the program was "Questions and Answers on the Life and Death of our Lord Jesus." "Messiah," the great religious cantata was given by 75 University students and we four missionaries heard them sing. It was quite marvelous.

Saturday (before Easter).—Dedication of the straw-thatched Church on West Street. It was also the first anniversary of the opening of mission work in that place. It was a day of rejoicing. This year had been very active, one with work done in both church and clinic services. The neighbors come in and also people who happen to pass the open door come to see what is going on. Thus there is seed-sowing daily; Sunday services and Sunday school have many attending. Often times church members from other missions come in and tell us they are so happy to find us here, because they could not keep in touch with their own church, for they are too far away. This is also necessary—to keep the flocks together "Feed my lambs." We are glad to provide a church-home for such dear souls.

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Twenty Were Baptized on Easter

Then, our clinic work has continued activity. Patients with all kinds of ills and ailments are seen in our daily clinic. We have a fine staff of Christian nurses. The people in this district are mostly of the working class, and at this time we see great poverty. Many are not able to pay even reduced rates. And should we then *not* see them, not take care of them? Our hearts are often pressed for wisdom and love to give them the best possible treatment under the circumtances. Our special line, maternity care, shows we are filling a definite need. In one year's time we have taken care of 117 mothers and babies. Just lately we were able to arrange for mothers to stay in our clinic for three days after delivery. This is a great relief for them. They often have only hovels to go back too. We have room for three mothers at a time. Several of our mothers have been baptized this year.

Easter Sunday (Baptism, and Communion Services). —Resurrection—a risen Saviour—a new life with Him!! All made possible through the working of God's power. How victorious we felt to see 20 new brothers and sisters come to believe in the Saviour and confess Him in baptism! They came from all walks of life: students, mothers, business men, former service-men, shopkeepers, iron workers, native herb-doctor, etc. Their names were written in Heaven in the Book of Life. What an assurance in these changing days. In the afternoon we had communion services and 89 brothers and sisters shared in the experience of receiving life and power from our Great Lord.

First Agricultural Trainees Arrive
M.C.C. Program Into New Phase

AKRON, PA.—A group of 14 young Mennonite men from Germany arrived on May 18, to begin their year of work in the United States as agricultural trainees. In about a week, seven more will come from The Netherlands, Switzerland and France. This program, planned by the M.C.C., in accordance with provisions prescribed by the U.S. Government, is designed for a twofold purpose: (1) to provide opportunity for the men to learn American agricultural methods, and (2) to promote spiritual fellowship and brotherhood between the Mennonites in North America and Europe.

The young men are being placed in rural Mennonite homes which have been selected in various states and communities. The farmers for whom the young men work, will pay a nominal sum which covers the transportation and other expenses of the trainee program.

Those in the group from Germany, and the area to which each is going are as follows: Samuel Blickensdoerfer, to Reedley, Calif.; Alfred Ehrismann, to Kansas; Reudiger Fellman, to Eastern Pennsylvania; Kurt Hege, to South Dakota; Ernst Horst, to Archbold, Ohio; Gerhard Lichti, to Oregon; Herbert Neff, to Lancaster County, Pa.; Gerhard Schmitt and Hans Schneider, to Eastern Ohio; Heinrich Schoenhals, to Kalona, Iowa; Alfred Schroeder, to Newton, Kansas; Wolfgang Schultz, to Goshen, Indiana; Joachim Sutter, to Bluffton, Ohio; and Robert Wohlgemuth, to Idaho.

Urgent Need for Workers

Since the opening of the M.C.C. Service Unit in Mexico in 1947, the project has grown in the scope of services rendered. Now included in the project are: medical work at the Regional Hospital at Cuauhtemoc; a clinic at Santa Clara, a location convenient for serving the Mennonite people; English and Spanish lessons; Summer Bible School; Mennonite youth meetings; recreational leadership; school teaching; and other activities. Approximately 13 members constitute the present unit. The services are directed to reach Mennonite and Mexican needs.

A teacher with German and Low German language ability is needed to replace Harold Voth whose term of service has been completed; nurses are also needed.

Conference on the Church and War

Thirty-nine persons representing the Mennonite Central Committee and its constituent groups were registered at the Detroit Conference on the Church and War, May 8-11, either as delegates or observers. The conference, made up of over 400 representatives from thirteen church groups, sought to express in a fresh and dynamic manner the Christian message of peace and its implications in individual and national life today. Two Mennonite leaders, Don E. Smucker and Harold S. Bender were among the group of persons who prepared study papers for the Conference.

Conservative Christianity was strongly represented at the Conference, but proportionately much more strongly in the historic peace churches than in most other groups. The message of the Conference was pointed and challenging. In the sessions, there was evidence of unity as well as diversity of opinion on various questions. Post-Conference study literature is being published and will be sent to many churches in order that the message of the Conference may find its way to local congregations. Further reports on the Conference will be released by the M.C.C. through Mennonite publication channels.

Book Notes . . . . The Pure Gospel and the Suffering Church

CONRAD GREBEL, 1498-1526. By Harold S. Bender
The Mennonite Historical Society, 1950.
Goshen, Indiana

FOR such a time as this when we are called upon to make new decisions we need help to direct our future paths and to think seriously from whence we came and whither we are going. The author has done very well in presenting the life story of Conrad Grebel so that every reader should be stirred and led to a deeper commitment to the fullest Christian living. Especially should this be true among Mennonites whose heritage of faith and life has been purchased by the blood of the Swiss Brethren and particularly the founder of that group, Conrad Grebel.

The fact that the Swiss Brethren had not kept Chronicles as did the Hutterian Brethren makes this book doubly valuable.

In Conrad Grebel we see a moving story of an energetic young man who studied at Basel, Vienna, Paris, and Zurich under the influence of humanism (learning imparted by those who brought the Greek and Roman classics into new importance, with particular emphasis on human interests). For eight of his most fruitful years he was under the humanistic influence. Did the Erasmian humanism which had a worldly and international outlook, did living in an atmosphere of intellectualism and moralism without a practical and personal commitmenut to any nation, state, people, or church have influence on him? Erasmus was a strong influence directly and indirectly of that day. Let us see this influence in regard to pacifism.

It may be that Erasmian pacifism opened the door of his mind to the teaching of the New Testament regarding the Sermon on the Mount and the concept of the "suffering church." However, Erasmus believed in fighting a just war, whereas Grebel after his conversion in Christ brought forth the principle of Biblical love and nonresistance which is something quite different than the former pacifism. Grebel was on Scriptural grounds an absolutist on the question of war and

(Continued on page 392)

Jottings

MIDDLE DISTRICT

—**First Church, Wadsworth, Ohio:** High lights since the conference were the Bluffton College Choir, Sunday evening, May 7, with services held in the Reformed Church; infant consecration on May 14; and the same evening the "The Terrible Meek" by the Bluffton College Peace Club, a worth-while, well done playlet. —George McBride, Corr.

—**Salem Church, Dalton, Ohio:** Missionary John Thiessen's visit here was heartening. He made us feel that truly here was God's work and the missionary societies could go on being the backbone of the spread of Christian enlightenment. The Willing Workers enjoyed the April social where activities centered around the theme of spring including a Green Thumb contest which required the recognition of common garden seeds. Conferees to the Wadsworth Conference April 28-30 reported inspirational programs and fine fellowship. Christian Endeavorers attending the county convention at Fredericksburg also brought back enthusiasm for contacts with fellow Christians. On Conference Sunday, April 30, J. E. Amstutz, pastor of Trenton, Ohio. one of our "own," brought a stirring message on "Not by Might, nor by Power." Twelve ladies of the Missionary Society attended the annual May fellowship held for Wayne County Church Women. Singing from the heart, the Bluffton College Vesper Choir directed by Russell Lantz brought us on May 6 a demonstration of the insurpassable beauty and effectiveness possible when Christian witnessing is done in song.—Mrs. Ivan Badertscher, Corr.

UNDER ORDERS

Rollin Moser, pastor of the First Church, Nappanee, Indiana, will be ordained to the ministry Sunday, June 11, at 2:30 p.m. in the Nappanee Church. S. F. Pannabecker, president of the Mennonite Biblical Seminary, will perform the rite of ordination and Earl L. Salzman, pastor of the First Church of Upland, California, will deliver the ordination sermon. A graduate of Bluffton College, Moser has studied at the Mennonite Biblical Seminary and the Goshen College Seminary. He served as assistant to the pastor at Upland before accepting the Nappanee pastorate two years ago.

INVITATION

—**The First Church, Newton, Kansas** will dedicate the new educational unit of the church on June 4 at the morning service at 9:30 with J. E. Entz and D. J. Unruh the speakers. Waldo Harder and J. J. Enz will speak at the afternoon and evening services respectively at 3:00 and 8:00 o'clock. There will be special music. A cordial invitation is extended to all.

—**Apostolic Church, Trenton, Ohio:** J. E. and Mrs. Amustutz and nine members of the church attended the Middle District Conference held at Wadsworth, Ohio. J. J. Thiessen recently visited in Trenton and spoke to a group at the home of the pastor, showing pictures of India, Africa, South America. The church presents a very attractive appearance, having been newly redecoratel.—Edna M. Kinsinger, Corr.

WESTERN DISTRICT

—**First Church, Hillsboro, Kansas:** The mixed octet from the Canadian Bible College at Winnipeg, Manitoba, gave a concert in our church April 27. Aganetha Fast from China was a guest speaker at the Senior Mission Society. The Ladies Aid had their annual Mother-and-Daughter Tea with an interesting program. The Good Will Society had guest night and centered their program on home life. A topic on "Spiritual Values in Family Life" was given by Mrs. D. P. Ewert. Mrs. Leo Goertz was added to our church by the right hand of fellowship. On April 16, we had our spring communion. The mission societies arranged for a family night on the fifth Sunday of April. The men of the church were in charge of the program. A social hour followed. On April 22 the Junior Choir School of North Newton presented a musical program in our church to a capacity audience.—Mrs. Wm. Bartel, Corr.

—**First Church, Newton, Kansas:** Our congregation enjoyed a special treat in music recently in the offerings of choral groups from Grace Bible Institute, the Freeman Junior College, and the Winnipeg Bible College Octet of Canada. On Sunday, May 7, our church choir joined the neighboring churches in the 21st annual song festival at Bethel College. In the absence of D. J. Unruh, P. A. Wedel brought us the morning message on May 7.—Mrs. C. Koehn, Corr.

NORTHERN DISTRICT

—**Gospel Church, Mountain Lake, Minnesota:** The Tabitha Mission Society gave their annual mission program with A. W. Friesen showing pictures of the M. C. C. relief work in Paraguay. Sunday, May 7, a pre-dedication service was held. The former pastors, D. P. Eitzen and H. H. Quiring, based their remarks on Psalm 26:8 and Psalm 50:2. Our pastor, John Suderman, brought a message on "The House of God," basing his thoughts on Genesis 28:17-22. The Lord willing, the offical dedication shall take place an May 28. The Relief Committee is again gathering clothing for the needy round about us.—Corr.

—**Bethel Church, Marion, South Dakota:** The Bethel Congregation installed their new pastor, Glen Epp, at a special service on Sunday afternoon, May 14. Epp comes to this community from Henderson, Nebraska, and is at present a ministerial student at Freeman College. He replaces J. A. Tiezen who resigned from the pastorate last fall. E. J. Miller and a group of singers from Freeman College participated in the service.—Corr.

PACIFIC DISTRICT

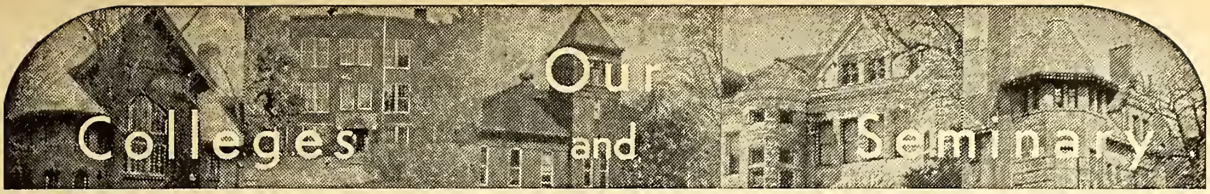
—**First Church, Upland, California:** On May 3 our congregation had a church dinner; approximately forty-five of the Estonians from the D. P. Camp near Upland were also present. The speaker for the evening was Mr. Mollern from Pasadena. He also showed pictures of the goat shipment to Japan. Our pastor Earl J. and Mrs. Salzman are leaving for Bluffton, Ohio, to attend the commencement exercises; their oldest daughter Dorothy is among the graduates. They will also visit friends at other places in the East.—Mrs. Fred Yoder, Corr.

CENTRAL DISTRICT

—**Topeka Church, Topeka, Indiana:** This church was host to the first Hymn Festival of five northern Indiana churches of our conference Sunday evening, May 7, under the direction of Marvin Dirks of the Seminary. A massed choir of 70 voices and a junior choir of 26 voices, as well as congregational singing, made the festival an enjoyable occasion to the large audience present. The organists of the churches accompanied the music. A mother-daughter banquet and program was held Wednesday evening, May 17, with the men of the church preparing and serving the meal, being attended by 90 mothers and daughters. Miss Tina Vanderlaag, student at Goshen College and native of Holland, spoke at the evening service, May 21.—Miss Opal King, Corr.

Into the Beyond

MRS. JACOB WIEBE, Beatrice, Nebraska, born June 25, 1889, member of Beatrice Church and wife of Rev. Jacob Wiebe, died April 20, 1950.



BETHEL COLLEGE

BETHEL College Commencement activities began with the senior program given Friday evening, May 26. Sunday afternoon, May 28, the A Cappella Choir presented their home concert, after which the Choir Reunion Concert was given. The sermon at the baccalaureate service in the evening, presented by President Ed. G. Kaufman, was entitled "Living in Two Worlds." Monday was alumni and ex-student day. At 9:30 A.M. the Alma Mater and annual Alumni business meetings were held in the chapel. The afternoon was open for class reunions. Student Honors were given in chapel at 2:00 P.M. Mrs. E. E. Leisy was the speaker at the Alumni and Ex-student Banquet, at 6:30 P.M. The address, "The Fourth Dimension," for the commencement exercises Tuesday morning, May 30, was presented by David D. Eitzen, of the University of Southern California.

Weekly faculty prayer meetings have been held in the prayer room of Memorial Hall. The members of the meeting alternate in leading the prayer periods, which have proven very rewarding spiritually.

FREEMAN JUNIOR COLLEGE

THE Mother-Daughter Banquet sponsored by the College women's auxiliary was held last Friday. They served four-hundred fifty guests using for the first time the new kitchen equipment in Pioneer Hall. The complete furnishing of this kitchen was their first major project.

Dean Gross recently attended the meeting of the Committee of the Mennonite Cultural Problems Conference in Chicago. While there he addressed the chapel service at Bethany Biblical Seminary. This week he has just returned from Detroit where he attended the Conference on Church and War.

Last Sunday evening the A Cappella Choir under the direction of Miss Voth gave its home concert to a full house.

Martin Kroeker, a graduate of the college department of Freeman who has served on the College Board for many years, spoke in chapel. Also a Freeman graduate, Jacob B. Hofer, pastor of the Hutterthal Church north of Freeman, spoke to the students recently.

MENNONITE BIBLICAL SEMINARY

OUR final Vesper service was held Sunday, May 21, under the leadership of the senior class. Various members of the class will participate with the major address by missionary Harold Ratzlaff and a review of the school year by S. F. Pannabecker.

At the meeting of the Alumni Association scheduled for Thursday, May 25, the program featured Grover T. Soldner of Bluffton, Ohio, as chairman; an address by Ronald von Riesen, a member of the senior class, on the subject, "The Place of the Seminary in the Total Work of the Conference;" and a message representing the interests of the Seminary women by Mrs. Marvin Dirks. The featured musical selection will be a piano solo by Sarah Mae Wiens, also a member of the senior class. Our Alumni Association is composed of former graduates of Witmarsum Thelogical Seminary and the present alumni of the Mennonite Biblical Seminary.

This Sunday evening, May 21, our class in religious drama is presenting "He Came Seeing" at the First Church of the Brethren. Bertha Fast of Mountain Lake, Minnesota, and Don Isaac of Newton, Kansas, are members of the cast.

BLUFFTON GIVES HONORARY DEGREES

HONORARY degrees will be granted at commencement time to A. E. Kreider, Goshen, Indiana and A. S. Rosenberger, Quakertown, Pennsylvania, in recognition of their many years of service to Christian education and the Mennonite Church. In addition to other services, Kreider is chairman of the Foreign Mission Board and Rosenberger has served for 21 years on the Board of Education of the General Conference. He also served a three year term as president of Bluffton College. The degree will be the Doctor of Divinity.

Paul R. Shelly professor of Bible, has been granted the Ph.D. degree by Colombia University, where he did his graduate work after graduation from Hartford Theological Seminary.

Recordings have been made by the Vesper Choir and will be on sale at commencement time. There will be an album of three ten inch plastic records recorded on both sides. Anyone wanting a set should contact the Bluffton College business office. They will sell for $4.50.

The college orchestra will give its final concert of the year Saturday evening, May 27. Laurence Burkhalter is the director.

RURAL MINISTER'S SCHOLARSHIP FOR SUMMER OF 1950

THE Interdenominational School for Rural Leaders will meet at Garrett Biblical Institute from June 19 to July 21 this year. Scholarships of $45.00 each are available which cover the cost of tuition and room for the five weeks. Candidates for the scholarships must be college graduates. Students may earn a maximum of eight quarter hours in the five week period.

In addition to these courses, the regular offerings of the Garrett Summer School will be available.

This is an unusual opportunity since our own Seminary is not in Session during the summer. Quite a few of our younger ministers have availed themselves of this opportunity in recent years. As in former years, E. G. Kaufman, North Newton, Kansas, is again asked to make the Mennonite nominations. If interested, write or see him soon.

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Some Requirements for a Happy Marriage

by Mrs. Gilbert Suter

MOST people are married before they climb into their graves" a lecturer declared recently. There is perhaps more happiness won (or lost) because of happy (or unhappy) marriages than because of all other factors combined. A patient once said: "This earache is the most miserable pain I have ever had. It's so close to me, it's hard to rise above it." So too, unhappy attitudes and relationships in the home are so close to us so continually with us, it is exceedingly hard to rise above them.

We are advised to begin planning a new home 2 BC—meaning two years before construction. If that is advisable for a material home which can be remodelled or sold if unsatisfactory, it is much more important to plan carefully for a relationship which should not be broken except by death.

Preparation for marriage, as for life itself, begins in infancy. A Christian home where each individual is loved for what he is and for what he may become, where there is respect for personality, freedom of choice linked with responsibility, reverence for God and His laws, and an appreciation of the higher values in life, is the greatest single factor in preparation for a successful future, including a happy marriage. That is our parents' responsibility.

Now, where do we begin? Out of the multitudes of people whom you will learn to know and like, you are to choose the *one* whom you will love and cherish above all others, not for just an hour or a day or a year but *always*. Take a tip from the Egyptians. The pyramid begins on a broad foundation and gradually decreases it's scope until at last one single stone points to the sky. During your teens enlarge the circle of your friends, both in quantity and quality. See which temperaments agree with you and which irritate you. Learn to know which help you to be yourself at your best. Learn to know yourself in your association with others.

Each fall eager freshmen come to college wanting to study some special field, and wanting to take only such courses that lead toward this goal. However, the state decrees that the first two years shall be devoted to a broad, general education, and not until their junior year may they choose a major and begin specialization. This idea might well apply to courtship. There are exceptions to all rules, but the young people who begin to "go steady" in high school or early college, often lose out in friendships among other students. We need many friends and many interests for satisfying living. Specializing too early in life tends to limit and confine the human spirit. We were created for wide horizons.

Time Can be Very Long

It is quite exciting when a high school senior flashes a diamond, and we older folks don't like to pour cold water on young love. But the young people who are *not* engaged when they finish high school, or even college, and who keep themselves free from family responsibilities until they are at least within sight of the career which they have chosen, are also to be congratulated. The recent war has brought about a feeling that the time is short. I wonder if some of those who married in haste and without proper preparation have not discovered that time can be very long? This moving in with the folks isn't much fun, not for you nor for them.

It takes time to compare the capacity for, and the ratio of, growth. Two trains at the Chicago station may look equally inviting, but by the next day, one may have greatly outdistanced the other. In marriage that means loneliness for both. Then too, these trains, standing parallel, may be heading in different, even opposite directions. Make sure that your ideals, your plans for the future and your religious faith will truly make you one. Beauty is skin-deep, but integrity, good manners, good grooming, good health, intellectual capacity and emotional balance make for good company always.

Another requirement for a happy marriage is absolute honesty. In other relationships some things can remain unsaid, but plans for marriage require frankness. A man woos the girl with flowers and parties. He hates music, but enjoys a concert sitting beside her.

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Marriage and a Five Legged Table

A SUCCESSFUL marriage is like a table with all its legs under it. If a table has one leg cut off, it will topple over with the least weight on that corner. Or, if it is a five legged table and the center leg is removed, it sags in the middle. A successful marriage stands up when all its legs are under it.

Too often marriages are built on one or two legs and then people wonder why the marriage has failed. For instance, marriages can be contracted simply on the basis of physical attractiveness. That is important—as one of five legs of the table. But, trying to build a marriage solely on physical attactiveness is trying to balance the table on one leg.

Or, a marriage may take place based on two legs—physical attractiveness and common tastes and interests. Such a two-legged marriage has a better chance than a one-legged marriage. If a couple enjoys doing many things together so that the radio doesn't become a point of conflict, or an evening spent away from home is an unhappy affair for one of the partners, but rather both love to hear good radio music, and enjoy going the same places together, such a marriage has a two-legged chance. But, there is more to marriage than physical attractiveness and common interests.

A third leg to the table of marriage would be a similar cultural background. Generally, a happy marriage depends on this, too. One person with lavish spending habits and the other with strict habits of thrift would have a very real adjustment to make. A person who is city bred and knows little of country life and another who is rural and knows little of city life would require adjustments one to the other. Racial differences, national differences, religious differences all require very careful thought. This does not mean to say that such marriages fail, however they do more often than one in which there are similar backgrounds.

A fourth leg on the table of marriage is a common religious faith. If the couple can share the deepest things of life, their faith in God, their living of that faith according to their belief and conscience, and their exercising of that faith in dealing with each other, their and all their fellow men, then the marriage has a good solid base on which to build. This is an important leg of marriage, more important than we are sometimes ready to see.

A fifth leg on this five legged table is a philosophy of family life which can be shared. This means that a young couple should be able to agree on the size family they would like to have, they will have to agree on the size of income and the way they will spend their income. In some families, the husband holds the purse strings causing irritation when the wife has to beg for every penny. The way of handling their money must be agreed upon. This is a point on which many marriages stumble because of a lack of understanding.

So, here is the five legged table of marriage. A shared faith in God and the exercise of one's faith; a shared philosophy of family life—the use of money, children, what makes a home; physical attractiveness; common tastes and interests that can be enjoyed together; and common backgrounds or heritages and if not that an appreciation of the background that each brings with him.

Any young person looking toward marriage should measure his qualifications according to this five legged table.—E. L.

HAPPY MARRIAGE . . . Continued from page 388

Does she know his financial status? Will he enjoy helping her occassionally even though he hates dishes?

Complete Frankness

The girl, a capable career woman, dreams romantically of their future home and actually believes she will enjoy homemaking. But later she misses the stimulating contacts of professional life and begins to feel sorry for herself. On dates she was always immaculately groomed and well dressed, and he could not see the messy room she left behind her. A sweetheart who can't balance a checkbook may be cute, but a wife must be willing to learn to budget carefully. Complete frankness will often reveal that their hobbies are quite different. Will they cherish each other enough to take a small part in each other's interests? Different interests can make a very interesting marriage if they are interested in each other first and always.

If an engagement is contemplated, there are additional questions to be dealt with. Do you both want children? Are you able to have children? If either party knows definitely that parenthood is impossible, there is a moral obligation to tell the prospective partner.

If there has been a scandal, either in your own life or in your family of which your partner may hear eventually, talk it over frankly, and early enough so that the relationship may be broken without too much publicity.

Your Inner Citadel

There are laws about courtship with which young people should be familiar. Excellent books are available on these subjects. Beware of cheap, foul literature which poison the soul. Your love for another is your inner citadel. Keep it ever radiant and holy. "Blessed are the pure in heart."

This promise "to love and to cherish—until death do us part" is a blank check which we sign, not knowing how much Life will collect. It helps to know that, while to many it seems easier to *achieve* happiness (it doesn't "just happen") within marriage than without. Marriage nevertheless is neither the cause nor the cure for trouble. There will be disappointment, sickness, business reverses and visa versa, for all of us during the coming decades, married or single. The Apostle Paul seemed to expect more trouble for the married than for the single. (I Cor. 7:28). Socrates being asked whether it was better to marry or not replied "Whichever you do, you will repent it." ("Socrates" by Diagones Loertius). Thornton Wilder in "Our Town" say that out of a thousand marriages, only "one is interesting."

But ask those who have achieved happiness and they will tell you that keeping both eyes wide open before marriage and half-closed thereafter, daily counting your many blessings, and being ready to forgive seventy times seven, always looking to God for grace and guidance, you will find it to be a wonderful experience.

From Military Service to Christian Nonresistance

by Pierre Widmer, Mommay, France

(Continued)

At that time various pacifist movements were influencing opinion in our country, and I remember having actively participated in different meetings in behalf of peace. At school we were urged to give pacifist teaching. The old Latin precept, "*Si vis pacem, para bellum,*" (If you want peace, prepare for war), was fought energetically, and under the influence of such men as Briand (Aristide). Frenchmen were learning the opposite maxim, "If you want peace, prepare for peace." The horrors of war were denounced by educators, and truly with all my heart I associated myself with that campaign of pacifist propaganda. I did not wish at all to help in preparing for war by performing my military service. However, as a teacher I had to teach obedience to the laws of my country and be an example. I had to do my military service.

Furthermore, in the course of the pacifist meetings, I had occasion to notice that certain parties were using the pacifist movement for their own propaganda, which was anything but pacifist. At Montbeliard, for example, in January, 1934, during a meeting in the municipal theater I intervened in order to brand those who were preaching class wars under the cover of pacifism, and I asserted my conviction that there is only one true pacifism, that of the gospel, that of hearts to which peace has come through the Word of God and which are no longer inspired by hate, but by love. The room full of people, mostly educators, applauded that intervention. And many of my friends feared that this speech would bring me into difficulties with the military authorities. But such was not the case.

In 1933 I had been deferred by the examining board. In 1934 I was to come before it again. At that time I was twenty-two years old, and I was thinking of setting up a home, feeling strongly that one should do so while young. The military service to be performed was for me a serious obstacle, a very annoying obstacle. When the president of the examining board spoke of deferring me again because of "weak constitution," I declared that I had never been sick. He grumbled something unintelligible and then said aloud: "Good for the armed services!" The die was cast, and it was a relief for me; for I disliked having to pass again as unfit for military service.

But when in the spring of 1935 I arrived at the barracks, I had fully made up my mind to do everything I could in order not to have to bear arms. I asked to speak to my officer, and I explained to him that I wanted to be a good citizen and to serve my country well; but that because of conscientious scruples, I did not wish to bear arms. I asked to serve as a nurse in the company made up of soldiers without rank. But he answered that if I wanted to serve my country well, I could do nothing better than to give an example of obedience and become an officer, as my capabilities bade me do. There was no other way for me.

The examination that I had taken in order to enter regimental music (and the non-ranking company) revealed, moreover, that I did not have sufficient practice with the instruments to be useful immediately. I was to be registered in the preparatory course for student candidate reserve officers. I was very much distressed. I, who had not wanted to take up military training to become an officer, was having to take the opposite road and become one. What was I to do?

I returned to my barracks room and fell to my knees to ask God to help me and to show me the way. Here I must candidly recognize, if I analyze, my feelings, that in my desire of obedience to Christ I was certainly afraid of carrying it out very far. If I deliberately renounced becoming an officer, if I refused to follow the preparatory course, what would happen? I would immediately be regarded with disfavor, prohibited from continuing such a course of action, considered a Communist and an anti-militarist, a bad Frenchman; and I would undoubtedly find it hard to continue in my profession. Beyond that, I was anxious for the esteem of men and for preserving my good reputation, and it was terribly painful for me to renounce these.

Certainly I was evading the issue; I had not truly made up my mind to "obey God rather than men." And, because I have gone through that experience, I now have much sympathetic understanding for those who have to engage in this struggle against themselves and who do not succeed in conquering. I recognize that God exercised infinite patience with respect to me, and that He dealt with me with long-suffering. I cried out to Him for light, when in the final analysis I knew very well that He was calling me to a way of renunciation and of nonconformity to the world. But that way was too hard to follow; it was beyond my strength. I was still insufficiently prepared, and I did not know the secret of life in Christ, the source of all strength and all victory. Counting on my own strength. I was vanquished beforehand.

But my Lord sustained me and without doubt seeing that I could not follow the wonderful and difficult way to which He was calling me, He allowed me to pass along another way. He gave me an answer. At that time, in my perplexities, in my hesitations and my doubts, I had the habit of opening at random the Word of God, asking the Lord to give me in this way the answer which I needed, a definite indication concerning what I was to do. The method is very debatable, and the interpretation of the answer received is always open to question; I know it now.

But in my unbelief, or rather, in my inability to obey and follow the way clearly traced for every Christian by the Word of God, it was necessary for me to seek a loophole. And our God, who is truly a God of patience and kindness, permitted me to open my Bible to the seventeenth chapter of the Gospel of John. My eyes fell on verse fifteen: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." I repeat that I now consider this method very debatable and that I am not giving it as a pattern for anyone. I am not reporting all this as an argument in a discusion, but as a personal testimony as accurate as possible. That happened thus for me.

(Continued on next page)

Peace

by Victor D. Buller

Peace is a way of life,
A religion,
Christianity at its best,
A by-product of the Jesus-way of life,
The most precious, most delicious fruit of love,
Independent of the material world,
Impossible to measure in terms of precious ores.

It is the most sought for
Thread in the skein of life,
Elusive to the point of exasperation,
Costly to an extreme in its demands
Upon our personal rights and privileges;
Not to be had by trade or fraud,
No short-cut road can lead to peace.

Peace is basic Christianity
Which wins its way
By dedication to its achievement,
Consecration to its purpose,
Loyalty to its precepts,
Patience in its attainment,
Contagion of its message,
Burning with its power,
Praying with every thought,
Deed and word for its enthronement
In the lives of all ministers of our Messiah,
All Christians everywhere,
Rulers of men on earth,
Souls who know not Christ
As Saviour, Son of God,
Revealer of Life and its Laws.

They must be wholly aflame
With the religion of peace,
Christianity in its apostolic intensity,
Ready to die, but never to kill
For its advancement;
Christianity undiluted
By loyalty to denominationalism,
Religious customs and traditions;
Clannishness, self-righteousness,
Holier-than-thouism
And other glorified sins.

Love, most compulsive of all forces
Is the genesis of peace.
Peace is the call to global revolution
Without violence—
Without bloodshed—
Without fear—
Without bombs, or guns, or planes, or tanks, or ships—
Without armies—!

Souls charged by the love of Christ
Surging in their lives,
Throbbing, pulsing, breathing
Into the minds and thoughts,
Hearts and habits
Of mankind everywhere on earth,
Christianizing their worlds
To make of them ONE WORLD
RULED BY THE LOVING PEACE OF CHRIST,
His little known, unfathomed, God-made peace,
In which man and God are co-creators.

This is the road to peace—
Such is its plan and method,
Its price and cost.

The hope and longing for peace
That smolders in the thoughts,
In the souls, and on the lips
Of mortal man
Is the living seed of peace
Waiting to be transplanted,
Transformed
Into the limitless, man-changing power: love—
Which alone can give to the living world peace
And the unknown fruits of peace
For which man has ever yearned
But which he has never tasted.

Short-cuts end in wars—
Love alone yields lasting peace.

Christmas season of 1949
Victor D. Buller

I was there, then, on my knees in my barracks room, in agony of mind, and I was to give an answer to my officer. When I read these words, this seemed to me an unexpected bit of fortune, God was permitting me what I no longer believed He would ever permit me. It was the Lord Jesus Himself who had prayed saying, "I pray thee not that thou shouldest take them out of the world, but that thou shouldest keep them from evil!" No, I did not feel myself as of this militaristic and wicked world, and I only wanted the Lord to preserve me from the evil in it, since He Himself consented to me living in it.

I had always considered monastic life as an evasion of the responsibilities of the Christian life in the world, and I did not want to fall into the same trap by taking the attitude of a Christian "withdrawn from the world." Furthermore, I had read the fine book of Madame de Perrot, entitled, "A Christian Soldier: Raymond de Perrot;" and I saw its relationship to my boyhood dream,—to become an officer, the fervent desire to be, like Raymond de Perrot, a Christian soldier. And here God was opening the way for me, the Lord was praying to the Father for me, "I pray thee not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Instantaneously, I knew that I was going to answer, "Yes," to my officer.

(To Be Continued)

—*The Christian Evangel*

ABODE OF PEACE . . . Continued form page 382

is the continued assurance that one is in right relationships with God. Having that assurance, the other things will then shape themselves, if only we follow in this 'way'. But let no one think that this 'peace' is a pillow on which to rest. Sometimes we mistake assurance for complacency; Jesus leaves no place for that in His life and teachings. This peace is not a static something; rather, it is a calm that possesses the soul so that in any and all situations the Spirit is enabled to speak and to give direction to the soul. As such, it is at the same time the open avenue to the Source of Power, for when one is in tune with God, then there is no limit to the power that He can wield through us.

May each of us and all of us together enable Christ to give us His peace, so that we may become effective peacemakers, who shall be called "the children of God."

Beyond Our Own

Please enclose this label when writing.

WICHITA, KANSAS. The fifteenth annual Institute of International Relations, sponsored by the American Friends Service Committee, will convene at Friends University, June 7 through 15. Among the speakers are Clarence Pickett, retiring executive secretary of the A.F.S.C.; Lewis Hoskins, newly selected executive secretary; Hans Rosenhaupt, dean of Ph.D. students at Columbia; Kenneth Boulding, professor of economics at Michigan University; Bharatan Kumarappa, Indian member of Social Commission of the United Nations. For further information address Guy T. Gebhardt, Executive Secretary of the Institute at Friends University, Wichita.

MEROM, INDIANA.—The annual Inter-Seminary Rural Life Conference, held at Merom, Institute, April 26-28 included 56 delegates from 8 seminaries. The conference chairman, Rocky Smith of Garrett, presented the opening address in which he demanded a broad picture of the Protestant Christian Church—seeing the social, geographic, and political aspects. Within this framework was viewed the "The Rural Challenge to the American Church." An afternoon trip took the group to the scenes of U.S. Soil Conservation Service projects. This actual experience of one of the rural problems helped the group to see existing problems and better understand the possibilities of church-agency cooperation in helping rural folk solve their problems.—Reported by Minna Regier.

HOLLYWOOD. — Actress Coleen Townsend, who recently announced her retirement from the screen to take up Christian endeavor, now plans to combine both careers by making religious motion pictures.

She has just completed a starring role in the first complete church service ever filmed for television. The film entitled "Your Television Church," will see Miss Townsend giving Scriptural readings.

She has also been cast in "Great Discovery," a production being undertaken by Light of the World Films, a new company dedicated to making movies with religious backgrounds.—*Covenant Weekly*

THE AMERICAN INDIAN of Hollywood's western pictures, of cowboy fiction and even of the history books may be revolutionized as a result of the research of the National Film Committee of the Association on American Indian Affairs. This committee has found evidence to show that white men, not the Indian, started the practice of scalping. Our concept of the Indian as cruel and ferocious has affected our treatment of him as a citizen.—*Gospel Messenger*

BOOK NOTES . . . Continued from page 385

violence, rejecting all wars, including wars of self-defense and 'just' wars.

Another significant difference may be that Grebel's convictions on love and nonresistance were not even primarily the religion of the Sermon-on-the-Mount ethic of loving one's enemy but that of the "suffering church." It is very interesting to note that at the center of his thinking stood "the Word of God with its absolute authority, and the Spirit of God with its divine power to transform the life of the believer; and as a second thought, the holy body of believers, the church of Christ, made possible by the individual's experience, bound to the Word of God and commissioned to proclaim the Gospel in the world as a sufering church." *(Leidensgemeinde)*. p. 74 & 75. For Grebel the church is a suffering church and has no right to use the sword or to engage in war. True Christians are as "sheep among wolves, sheep for the slaughter, who must be baptized in anxiety and need, tribulation, persecution, suffering and death, who must be tested in the fire, and who must find the homeland of eternal rest not by the means of killing but by spiritual means. They use neither worldly sword nor war, for among them killing is done away with altogether." This positive conviction of refusing to take part in war and any killing, political and personal, as a definite part of the true Christian disciple in the "suffering church" is one of the unique contributions of evangelical Anabaptism. This outstanding movement for faith and life was begun by the Swiss Brethren with Conrad Grebel as their leader. Here is one place that we have been weak and many times at difference. Much of modern pacifism has secularized this high and noble conviction of the early Anabaptists such as Grebel and thus is closer to Erasmian humanism than it is to the Swiss Anabaptist belief of Biblical love as lived in the true spirit of the "suffering church." It is not expected that the masses will come into the church but that the true New Testament church must expect persecution. There must be a true fellowship of believers. Christians have a right to seek to elect a Christian council in order that the government may be influenced by divine righteousness. Conrad Grebel did not think that all that has been said was to be a future ideal but rather a present working out. The Messiah is at hand. For the Kingdom of God is to be built here and now in the fellowship of believers, in the loving community of disciples of Christ. This is the foundation stone of Conrad Grebel and the other Swiss Brethren. All this is declared by the outward ordinances of Believer's Baptism and the Lord's Supper. The Lord's Supper, the pledge of brotherly love and faithful sanctified Christian living, is to be observed frequently, not in the church-house, but in the home, so that no false devotion might be started.

This book speaks in a vital way to us in that Conrad Grebel sought to revive the "pure gospel" and "the true church." With him we have the beginning of the modern "free church" movement. He and the Swiss Brethren planted the seed thru the "suffering church" which has brought about our great democracy with its freedom of conscience, freedom of religion, voluntary church-membership, and separation of church and state. Indeed, as Mennonites, we have the great heritage of faith and life founded on Apostolic Christianity —radical to many, but definitely basic for such a day as this if we would be truly Christian.

This is a medium-sized book and will be interesting and challenging reading and study for any one who is sincerely seeking for "the true church." It should have a strengthening value for the basic Anabaptist-Mennonite principles as based on the Bible.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 65 — June 6, 1950 — Number 23

8311

Summertime May Cancel or Clinch Christian Experience

Send Your Child to Summer Bible School and Retreat

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The Mennonite

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Of Your Pen Acquaintance

WINIFRED WALTNER ("Infant Dedication"), North Newton, Kansas, mother of three children, is the wife of Erland Waltner, associate professor of Bible and Christian Education at Bethel College.

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MRS. L. W. JANTZEN ("Frontiers Unlimited"), Jagdeeshpur, India, serves as Conference Missionary.

ANNOUNCEMENT

General Conference Headquarters Office requests that anyone finding omissions of names or any errors in the Pre-Conference Directory issue of the MENNONITE, please notify the Headquarters Office, 722 Main Street, Newton, Kansas, so that the corrections may be made in the Yearbook to be published after the Conference Session.

MISSION BRIEF

The new church at Lame Deer, Montana, "The Petter Memorial Mennonite Church," named in honor of the late Dr. Rodolphe Petter, will be dedicated Sunday, June 11th, 1950. Brother P. A. Wedel, pastor of the Alexanderwohl Church and member of the Foreign Mission Board will represent the Board at this important service. An invitation is extended to visitors who may be able to come to this dedication service. The Missionaries and other friends will do all they can to find lodging and provide meals for guests. Please write Rev. Alfred Habegger, Lame Deer, Montana, if you plan to come.

Of Things to Come

JUNE

June 10-14, Northern District Conference, at the Gospel Church, Mountain Lake, Minnesota.

June 14-18, Pacific District Conference, Dallas, Oregon. Officers meeting, 14th; workers conference, 15th; conference proper, evening of 15th.

June 19-25, Middle-Central Districts Junior and Senior Retreats at Camp Mack, Milford, Ind.

June 22, Canadian Mennonite Bible College, Commencement, 10:00 A. M.

June 30 to July 6, Eastern District Young People's Retreat at Man-O-Lan.

JULY

July 1-5, tentative dates for the Canadian District Conference Sessions, the Rosenort Church at Rosthern, Saskatchewan.

July 1-8, Ontario Junior Retreat, United Mennonite Educational Institute, Leamington, Ontario.

July 1-11, Rosthern Children's Camp.

July 6-9, Rosthern Young People's Retreat, Rosthern, Saskatchewan.

July 8-15, Eastern District Junior Retreat at Men-O-Lan.

July 15-22, Eastern District Intermediate Retreat at Men-O-Lan

July 16-23, Swift Current Young People's Retreat, Swift Current, Saskatchewan.

July 22-28, Eastern District High School Retreat, Men-O-Lan.

July 23-30, Swift Current Children's Camp.

July 28-30, Eastern District Adult Retreat at Men-O-Len.

AUGUST

August 4-7, Central District Conference, Calvary Church, Washington, Illinois.

August 13-16, Manitoba Young People's Retreat, Assinaboine Mennonite Mission Camp, near Headingly, Manitoba.

August 14-18, Northern District Young People's Retreat at Byron Camp, north of Huron, South Dakota.

August 18-23, General Conference Young People's Workshop.

August 18-23, General Conference Minister's Retreat.

August 20, Ontario Young People's Retreat, Waterloo, Ontario.

August 23-30, 1950. General Conference Sessions, Freeman, South Dakota.

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

SUMMER AND SUNDAY

"Though my hands and my mind have been as full of secular business, both before and since I was a judge, as may be any man's in England, yet I never wanted time in my six days to ripen and fit myself for the business and employments I had to do, though I borrowed not one minute from the Lord's day to prepare for it, by study or otherwise."

The Sabbath can be kept in the summer months. No money or pleasure we derive through the weakening of the Sabbath will profit us. The law says "works of mercy or necessity:" can the Christian say less? This does not mean we will be denied that relaxing refreshment we need, but this will be in proper spheres. The observance of Sunday as God intended does not mean getting *less* out of the day, but much *more!* It will then provide refreshment, enriching our lives!

by Sir Matthew Hale, reprinted from *Church Messenger,* Stirling Avenue Church, Kitchener, Ontario.

WASHINGTON. The United States Court of Claims rejected claims of the Cherokee Indian Nation for $6,500,000 in unpaid principal and interest from the sale of Cherokee lands to the government more than a century ago.—*Christian Science Monitor*

Editorials

SUMMER TIME can be harvest time for the church too. The church must ever think of summer in terms of sowing and reaping rather than vacationing. This is not to say that the church necessarily carry its winter program right through the summer without a change of any kind. In summer the church needs to be concerned about those unique seasonal opportunities that can be used to the glory of God. Summertime offers free time for children. Often free time in the life of children provides opportunity for spiritual deterioration where children are left entirely on their own on the one hand, or it may mean the clinching of Christian experience where opportunities for Christian decision or growth are offered. Sometimes deterioration may take place when this freetime is exploited by parents who feel that if wintertime is for the school and the church, the summertime is all for work. They forget that even in winter with the public school taking the large block of time and the church having opportunity to serve youth at weekly intervals, there is little opportunity for sustained exposure of youth to the impact of the gospel as is permitted in the summer Bible school and the retreats. In all too many churches and homes these twin opportunities of the church—in summer time—Summer Bible school and retreats—are still considered as optional "extras." But consider well that at no other opportunity with the exception of the Christian home does the church have such sustained and lifewide contact with boys and girls. Here the church is truly being built where lives are being welded together into a Christian fellowship.

Early Christians, with their books of devotion, searched their own hearts; modern Christians, with their morning papers, turn the pricks of conscience into jabs of condemnation of the sins of others.—Ralph Sockman.

SOME MAY THINK it strange that a church paper say anything about safety precautions, but we have wondered whether the church has been entirely in the right by being silent on so non-spiritual a subject. If the first and greatest command is to love God with all the soul, spirit, mind, and body, then we must inevitably hasten to add, in the light of repeated tragedy in our midst, that a broken or, a dead body coming as a result of human carelessnes can not give much glory to God. Is it possible that as soon as we get behind the wheel of the car or the tractor we think that we enter upon an activity which is excused from the judgment of God. We may even be tempted to resign ourselves to a pagan determinism that says, "It must be God's will if I die in an accident as the result of my own or some one else's carelessness." Far too many temples of the Holy Spirit are being destroyed on the highways and in other types of accidents simply because we have developed a moral blindspot. Carelessness is a sin, and when we give our lives in complete consecration to Jesus Christ it also includes the foot on the accelerator.

ON JUNE 1, J. N. Smucker began his work as editor of THE MENNONITE. Previous to that time he was pastor of the large First Church at Bluffton, Ohio, in addition to his continuing responsibility as Conference president. This dual responsibility obviously left little opportunity for him to acquaint himself with the many sided task of editing our sixteen page weekly with a circulation of some 8,000. Such a task demands a substantial background of preparation. Part of such preparation is further personal acquaintance with the constituency of the paper. For this the Board of Publication has asked Brother Smucker to visit the various district conferences. Four of these occur in the next eight weeks with General Conference two weeks later. In view of this situation it is expected that there will be a transition period of eight or ten weeks in which Brother Smucker will enter increasingly into the responsibility for THE MENNONITE. It is expected that by August 1 he will have full responsibility for the publication. Meanwhile J. J. Enz, up to now the acting-editor will assist with the work in the process of the transition.

WILL IT BE YOUR LIQUOR?

The American Tract Society tells of a tragedy which occurred "one Saturday night when an automobile in which a young couple were driving suddenly crashed. The young man was killed and a popular high school girl, 17 years old, was seriously injured. They were taken to a hospital and the father and mother of the girl were called. The mother had been unable to sleep that night, for she thought she had seen a bottle in the young man's pocket as the couple left the home.

"On reaching the hospital, the parents learned that both young people had been intoxicated at the time of the accident, and that a bottle had been found in the car. The father went into a rage and exclaimed: 'If I can find the person who sold those children that whiskey, I'll kill him!' As they returned to their home the father felt he must have a drink to steady his shattered nerves. Going to the place where he usually kept his liquor, he found instead a note in the handwriting of his daughter: 'Dad, we hope you won't mind our taking your whiskey along with us tonight.' It was the father's own whiskey that had killed the young man and critically injured his daughter."—*Clipsheet*

My wife entered the room, dressed for church. A quick glance at the inventory papers before me told her my intentions of staying home.

"Did I tell you what happened at McCallum's garage yesterday?" she asked. "When I was ready to leave I said to Mr. McCallum, 'So long, see you in Church.' I had not seen him recently, so I asked him about it. He said, 'I send my wife and children. Isn't that enough?' When he said that, one of the other customers asked him, 'Do you let them eat for you too?' "

My mind couldn't compete with my wife and my conscience. I noticed that Mr. McCallum was in Church, too. — Salem Mennonite Church *Bulletin*, Freeman, S. D.

A Letter to a Son

MY dear son:

You are only a few days old, and yet I feel compelled, in the midst of these furious and confused times, to state for you a philosophy of life. Your life begins shortly after the end of a horrible war, and there is no surety of future peace. Millions of people are dying in Asia and Europe, and not enough of our countrymen seemed concerned. People are living in fear because already there are indications of more strife, the contemplation of which surpasses imagination. Selfishness and stupidity have too frequently characterized our political leadership. There is much evidence of a moral and spiritual breakdown. Physically and emotionally people are tired, and this leads to confusion and bewilderment. Men are asking, "What's the use of being honest?" "What's the use of being faithful in marriage?" "What's the use of anything?" Such people have lost their bearings, and that is why I must write this, for you were born out of faith and hope and love.

Here are some of the things your parents want you to know and experience. First, God is the Father and Creator of all things. Like your fellows, you came from Him; you belong to Him, and you are destined for Him. This is God's world! Perhaps when you are two or three years old, I will take you by the hand and through your eyes see all over again the mystery of creation. To see life again with the eyes of a child is a rare privilege which only mothers and fathers may know.

Here is a mystery in a blade of grass, in a calf, in a robin's egg, in a spreading tree, in a running stream. Here is a mystery in sun and stars, in night and day, in snow and rain. I hope you will always be sensitive to these things of creation. May you come to your manhood knowing them on skates and skiis, on mountain trails and down the rivers. Then, when you move with men and make decisions, you will know over and above the market price that lumber comes from trees, that mutton comes from sheep, that power comes from water, and that bread comes from the sunlit fields of waving wheat.

Thus you will know that these are God's gifts to men, not to be fought over, nor wasted, but rather to be used for the common good. Thus you will know that you are a debtor and a pensioner and that your life is dependent upon God's creation. Such knowledge will keep you humble, and you will understand that "earth might be fair."

My second hope is that you will know God's Son and be known of Him. God sent Him to save all of us from our selfishness. May you find your way to God through Him. What is called religion is the whole of life yielded to God and not just one segnmet of it. It is the whole character and direction of your life that we care about, not its individual accomplishments.

It is not of momentous concern if you do not make the athletic teams in your school and college. But to learn the fun of play is important. Play should not be used as an end in itself but for the strengthening of your body and the refreshment of your spirit. So play hard and as well as you can, losing yourself for the time in that form of recreation which does the best things for you.

Nor is it a matter of concern if you are not a scholar, provided that you lose yourself in study as well as in play. It will be better if you have to struggle for your academic grades rather than have them come too easily. It will be better if you excel in a few fields rather than achieve a gentleman's average in all.

I cannot say what your vocation should be, but I do not care if your income is to be large or small. Whatever your life's work, let it be something that needs doing; something that you do well, and something in which you find purpose. Thus you will be able to serve your fellows. Service can be rendered in any work which serves the common good—in the office or the operating room, in the law court or in the church.

Caring and loving are essential to the full life. I hope you love people, all kinds of people of many classes and of many different racial backgrounds. In loving people you will understand them, and you will have many friends. You will not use your friends except as friends. Never lose sight of the meaning of an individual.

I hope you will become an integral part of your community, sharing in its life. Towns and cities need responsible citizens who believe in good governments, good schools, and good hospitals. Generously offer yourself, your time, and your money. Don't hold back. Give. There is nothing to wait for. Spend and be spent in the service of your fellows.

One day I hope you will love a good woman with whom you may grow in the things that matter. Such things are your home, your children, your work, and the service of your fellows.

The good life as Jesus gives us to see it is hard thing to achieve. Most of us know what we ought to do, but we don't do it. However, help is available for men, and my third hope for you is that God's Spirit may be yours for Jesus' sake. To know His Spirit is to live with power and inspiration.

The Christian life is rarely apart from tension. A battle will be going on around you all the time. It is the ancient fight that has been waged from the beginning.

INFANT DEDICATION

by Winifred Waltner

O CHILD, on this your dedication day,
Your eager baby eyes reflect the light
Of windows in a church, like candles bright,
While over you the heads are bowed to pray.
You are a little wave upon the sea
Of human life, and have received a name
Distinguishing you from the rest, the same,
That outward ripple toward infinity.
May God, who sets in motion with his hand
Each wave, remember when this one is spent,
And graciously take back the life he lent,
Into his cup, to pour a life more grand.
Each wavelet, blue in shadow, gold in sun,
Is precious to him as the only one.

It is the struggle of the good against the evil. Wars are only symptoms of this eternal strife.

You will feel this conflict in your own heart. You will know real and deep temptation. You will stumble and make mistakes. Written large, that is the story of mankind. Be honest with yourself. Recognize your failures. Pray for forgiveness and begin again. Draw on the Spirit of God. You cannot go through by yourself.

I do not ask for you a life without fear. You will be afraid. I do not ask that you be spared suffering or even death. These things cannot hurt you. They do bring pain to those who love you. But we love you because you are as you are. If you should be on the losing side, go down hard and fighting. Go down with love and understanding. Go down with forgiveness. You will not be defeated. God is the Father; Jesus is the Son, and the Holy Spirit raises the step for eternal life both here and hereafter.

I am glad that you are here, and I wish I might begin life all over again with you. In a certain sense I will do just that as I continue to live for you and with you.

Your father, G. L. C.

—Reprint from *The Gospel Herald*

Material - Aid Needs in 1950

AKRON, PA. With the coming of harvest, many will want to share of their abundance with the needy abroad. The following information may be helpful in determining the form in which material gifts might be made available.

CLOTHING and related items will be in largest demand in the immediate future. Unfinished yard goods, woolen yarn and thread, as well as clothing and shoes for all members of the family, are very gratefully received. Last year approximately 250 tons of clothing were sent to the foreign field. It is hoped that gifts will be equally generous this year, so that at least 200 tons can be sent for distribution to refugees, orphans, old people and others unable to provide for their own necessities. Clothing contributions should be sent to the nearest center, as in the past.

FOOD will be needed but not in as large quantities as before. Contributions may include concentrated, foods such as flour, raisins dried beans and canned meat. It would be advisable to contact the Relief office at Akron before any food collection programs are undertaken. In all cases, it will be necesarry to ship in carload lots directly from the Mennonite communities to the seaport so as to avoid the high cost of processing and handling less than carload lots. It will also be necessary for the local community to assume freight charges to the nearest port. In some cases it may be possible for several communities to cooperate in contributing a carload lot of food. Sometimes it may be advantageous to sell commodities and contribute the cash. Large quantities of dried milk and eggs are available from U. S. Government surpluses at no cost, but considerable money is needed to move these from the point of storage.

As Christian stewards, it is necessary that every possibility be explored, so that the largest amount of material may be shipped at the lowest possible cost. Cash contributions make possible continued shipping, distribution and service "In the Name of Christ."

To Receive New Group of Children

On April 11 and 12 a new group of 50 children were to arrive at Bad Duerkheim children's home in Germany. The MCC workers had been visiting homes from which these children were to come, and found "deplorable conditions" in many cases.

Two previous groups of children have been cared for at this M.C.C. home during three-month periods. Here they receive physical nourishment and care, a new outfit of clothing, and daily teaching and training.

It is difficult to see many of these children return to their needy homes at the end of the three months; yet there are other children who also need a period of nourishment and care in the home.

Building Progress at Reedley

A report on April 18 indicates that good progress is being made in the construction of the M.C.C. mental hospital, "Kings View Homes" at Reedley, California. Arthur Jost, M. C. C. West Coast representative writes, "We have completed the septic tank, the rough plumbing, foundational work, radiant heating, floor slab including final color in the floor, some electrical work and the framing and pouring of some of the walls and partitions. In the next three months or thereabouts we will continue with the pouring of partitions and exterior walls and raising them into place. After the walls and partitions are up, we can proceed with carpentry work on the roof, painting, plastering, floor finishing and a number of other areas of construction and finishing simultaneously."

Summer Service Units to Open Soon

Final plans are being made for the M.C.C. Summer-Service Units which will open about mid-June. Approximately 250 young people have applied for a service opportunity for the coming summer months, in the United States and Canada. Leaders have been appointed for nearly all of the units; ministers and other resource leaders have been engaged to serve as counselors and advisors.

Religious Freedom and Naturalization

Through assistance of the M.C.C., U. S. citizenship was recently granted to Paul G. Brenneman of Trevos, Pa. His application had earlier been turned down, and was later approved largely on the ground that he is a conscientious objector to combatant and noncombatant military service.

Several measures have been introduced into the Senate which, although not passed, reflect some active opposition to the decision of the Supreme Court in the Cohnstaedt case. Plans have been made through the office of Senator Francis Myers of Pennsylvania, to interview the appropriate officials in the Justice Department, to restate the position of inability to perform military service for religious reasons, but willingness to render alternative constructive civilian service.

From the Mission Front

In India: Frontiers Unlimited

by Mrs. Lubin Jantzen

WE HAD not walked far, one morning during touring season, when we began to realize the advancing denseness of the jungle. It was strikingly diferent from the forest around Jagdeeshpur, for here there were still in abundance, tall, straight, choice trees for lumber. On either hand were bamboo trees, with their gracious sweeping leaves. These are valuable, hence are protected by the government, and only cut by permission. The Christian forest-ranger living at Deori, arranged a guide for us, who would take us to Achanakpur, a village situated right on the top of a mountain where probably no missionary had ever been.

Offering of Coconut and Coins

We were following a rocky mountain stream so steep that at times it was difficult to find secure footing as we hopped from rock to rock, or over fallen branches. Our party included four evangelists from the touring camp, a helper, Mr. Jantzen, the guide, and myself. At one place we came to a beautiful waterfall, and near it a heathen shrine hidden in a small cave on the rocky bank. In it was the rough idol, and before it some recent worshippers offering of coconut and a few coins. We were reminded of the words of the Psalmist, when he said: "The idols of the heathen are silver and gold, the work of men's hands. They have mouths, but speak not; eyes have they, but see not; they have ears, but hear not, neither is there any breath in their mouths. They that make them are like unto them, so is everyone that trusteth in them."

This Unusual Sound

By noon we finally reached Achanakpur. As we entered the village singing a Christian chorus, the women and children came running to their hut door to see the reason for this unusual sound—then quickly slipped back in again for fear. What a difference in these villages and villagers and those nearer civilization. These wore dirty or torn clothes, or none at all for the children. Their hair was unkept, matted and dirty. After some calling a few came out in their shy way and squatted on the floor to see what would happen next. While the evangelists and Mr. Jantzen sang and got ready to give them a simple message on sin and its only remedy in the blood of Christ, I walked up and down the village paths calling people to come and listen—I knew my white skin would attract them. And finally a group came.

Only One Could Read

Among them, in the whole village there was only one man who could read. After the message was given in Hindi, one of the evangelists put it right into their own dialect, so all could understand. They even said a verse of Scripture after him, pointing them to Christ. Some bought Gospels and song books which they would ask this one man to read aloud to them. We know they heard the Word, and also have it in written form. Thus, with God's Word in their midst, we ask you to pray with us that soon in the coming years some from Achanakpur will see the light and take Christ into their hearts.

As we left the village, singing in Hindi the chorus, "What can wash away my sin? Nothing but the blood of Jesus," we were conscious of a new spring in our step. The joy of proclaiming Christ to those in heathen darkness, flooded our hearts.

God's Laymen

by S. T. Moyer

THE modern Missionary Movement was pioneered by William Carey. He once described himself not as a shoemaker, but as a mere cobbler. God used him so mightily that before he ended His work, he had translated the Bible or portions of it into thirty different languages of India, wrote grammers of many of these, and compiled three massive dictionaries of Sanskrit, Bengali, and Marathi languages.

In India he was not welcomed by the East India Trading Company. This British institution in time assumed full governmental functions over vast areas of this sub-continent. It did not want missionaries to sail from England, and did not want them to enlighten their consciences on morals and ethics, not to do anything to disturb the natives. Carey was compelled to become an indigo planter. Almost alone he labored until there came the glad news that he was to be reinforced by four associates: Marshman, Ward, Grant, and Brundon.

The four recruits finally obtained ocean passage on an American sailboat, the "*Criterion*," which sailed from Plymouth England May 1799. The Shipmaster was Captain Wickes, who favored missionaries. He was an elder of a Presbyterian church in Philadelphia. In the Presbyterian system the term "elder" is not applied to ordained clergy but to certain laymen serving in the church. For twenty weeks they sailed around the Cape until they reached the mouth of the Hoogly. Then came orders that these misionaries could not land in Calcutta. What now?

Though the East India Company forbade these missionaries landing privileges, one of their directors, a Mr. Grant, the second layman in the story advised that they go on up the river to a Danish settlement, near the present Serampore. They finally landed at Serampore, then called Friedricknagore by the Danes. They were cordially welcomed by the Governor, Colonel Bie, who himself had imbibed the missionary spirit from a forerunner of Carey, C. F. Swartz, a missionary in South India.

Thus three laymen, an American sea captain, a British Corporation Director, and a Danish Governor, were used of God to enable the Protestant missionary movement to be launched, to enable Carey to do his translations, and his associates, Marshman and Ward to operate the printing press and publish this Word, not for the thousands, nor for the hundreds of thousands, nor for mere millions, but ultimately for hundreds of millions within India. Humanly speaking, these, God's Laymen, saved this initial effort from fading away, and from being smashed on the rocks, and enabled it to succeed.

(Continued on next page)

Program: 51st Pacific District Conference

Grace Church, Dallas, Oregon
June 14-18

Conference Theme: "Good Stewards of the Manifold Grace of God"

Conference Theme Song:
"Grace Greater Than Our Sins"

Wednesday, June 14: Committee Meetings

10:00 A.M. Separate Committee Meetings
1:30 P.M. Joint meeting of committees Rev. P. N. Roth, chairman
7:30 P.M. Worker's conference - - J. J. Regier chairman

Theme—Manifold Grace of God

A. Redemptive Grace - - Alfred Regier
B. Manifold Graces - - Alfred Schwartz

Thursday, June 15

9:00 A.M. Worker's conference - H. N. Harder chairman

Morning Topic: Good Stewards

A. Stewardship in Prayer - - Abe Unruh
B. Stewardship in the Home - W. H. King

10:30 A.M. Separate meetings of the conference auxiliaries
12:00 Separate luncheon for ministers and their wives W. A. Regier, chairman; D. E. Hess, speaker.
1:30 P.M. Separate meetings of auxiliaries

Beginning of Regular Conference Session, 7:00 P. M.

P. D. Unruh, vice president, presiding

Musical Program - - - - Dallas choir
Scripture and prayer - - - P. D. Unruh
Welcome - - - - - J. J. Regier
Response - - - - - Menno Kliewer
Conference offertory
Appointment of committees - P N. Roth, president
Conference song - Henry Dalke, chorister
Conference Sermon - - P. N. Roth, president

Friday, June 16: Conference business

9:00 A.M. Devotional Service
Scripture reading and prayer - Rudolph Schmidt
Musical number - - - - - - Colfax
Address: "Stewardship of Time" - J. N. Smucker, president General Conference
1:30 P.M. Devotionals
Scripture reading and prayer - - Myron Hilty
Unfinished business
Special music - - - - - - Pratum
Address: "Stewardship of Money" - J. N. Smucker
5:00 P.M. Young people's banquet

Program of Women's Missionary Association, 7:30 P.M.

Devotions - - - - Mrs. Willard Wiebe
Music - - - - - - - - Pratum
Missionary Address - Mrs. Alfred Habegger
Reading - - - - - - Dallas
Introduction of missionaries
Mission offering
Music - - - - - - - - Pratum

Saturday, June 17: Conference Business

9:00 A.M. Scripture reading and prayer John Bartel
Unfinished business
Special music - - - - - - Aberdeen
Address: "Stewardship of Talents" - J. N. Smucker
Unfinished business
Announcements
Noon luncheon
1:30 P.M. Scripture reading and prayer Clyde Dirks
Unfinished business
Special music - - - - - Reedley
Message - - Missionary Alfred Habegger, Lame Deer, Montana

Young People's Program, 7:30 P. M.
Theme: "First Things First," Matt. 6:33
Kermit Dirks, presiding

Song service
Scripture reading and prayer
Young people's choir directed by Grover Welty
Announcements and offering
Discussion: "First Things First in Conversion" Idaho
Discussion: "First Things First in Consecration" Washington
Special music - - - - - - California
Message: "First Things First in Christian Service" Alfred Habegger

Sunday, June 18

Morning worship services in charge of Grace Church, Dallas, - - - - J. J. Regier, pastor
2:00 P.M. Musical program in charge of Oregon Ministers
7:30 P.M. Closing session - P. N. Roth, presiding
Devotionals
Conference offertory
Installation of new officers
Message: Missionary Challenge - Alfred Habegger
Benediction - - - - - - P. N. Roth

Program Committee: Ben Rahn, chairman; P. C. Jantz, secretary; George Kopper, member

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GOD'S LAYMEN....... Continued from page 398

It was the laymen of Acts 8 who were scattered abroad, who went everywhere preaching, not the apostles. It was the laymen of Acts 6, who authenticated the Word of God's love (Jn. 3:16) with the ministry of love to needy believers (Acts 6:3). In the total scheme for leadership, the vital place of laymen needs be recognized. The need for the well-trained full-ordained men, who will give themselves to prayer and the ministry of the Word is imperative. But all through history it is the layman who has stood by, as Hur, (Exodus 17:11,12) who completed the team with Moses and Aaron, whereby came the victory for God.

This is our golden jubilee year! Praise God from Whom All Blessings Flow! And praise God for the laymen of America, scattered in so many different churches, who have so valiantly stood by this missionary effort in India, as well as the total Christian Enterprise.

Program: 57th Northern District Conference

Gospel Church, Mountain Lake, Minnesota June 10-14, 1950
THEME: THE SUPREMACY OF CHRIST

Saturday, June 10, 7:30 p. m.: Pastor's Conference

Song Leader - - - - - Ben Nickel
Chairman - - - - Arthur Ortman
Prayer Service
Message: "The Preparation for Christ's Coming Into the World" - - - - L. R. Amstutz

Sunday Morning Service, 9:30 a. m.

Mission Service to be arranged by the Host Church
John Thiessen, India, speaker
Offering for Foreign and Home Missions (N. Dist.)

Sunday Afternoon Service, 2:00 p. m.

Chairman - - - Conference Secretary
Singspiration - - - - Thomas Walker
Special Music - Gospel Church Men's Chorus
Welcome - John P. Suderman, Host Pastor
Conference Sermon - - - George Dick
Short Message - - J. N. Smucker, Editor, THE MENNONITE
Offering for the Northern District Conference
Appointment of temporary committees

Sunday Evening services, 7:30 p. m.

Chairman - - - Wolf Point Y. P. Society
Song Leader - - - First Menn. Mt. Lake
Devotions - Allan Linscheid, Salem, Freeman
Message - - - - - - Calvin Schrag
Special Music - Combined Choirs, Gospel Church
Missionary Message - - John Thiessen, India
Offering for Evangelization Work of Northern Dist.

Monday Morning, 8:30 a. m.

Prayer Service
Conference officially opened by Chairman George Dick
Conference Business (9:15 - 11:15)
Song Service and Devotions - To be appointed

1. Reading of minutes of the last session
2. Reading of Delegate Certificates.
3. Auditor's Report
4. Report of the Treasurer.
5. Report of the Solicitation by the Evangelization Committee.
6. Report of the Committee on Complimentary Votes.
7. Report of the Statistician
    a Report of Freeman College.
    b. Seminary
    c. Other Schools
9. Report of the Executive Committee.
10. Report of the Committee on the Revision of the Constitution.

Message: "The Supremacy of Christ: In Relation to Humanity." - - - L. H. Linscheid
Closing prayer

Monday Afternoon, 1:30 p m.

11. Report of the Peace Committee.
    Message: M.C.C. work in Europe - J. D. Unruh
12. Report of the Examining Committee.
14. Election of Executive Committee.

Message: "The Supremacy of Christ: In Relation to Salvation." - A member of Evangelization Committee.

Monday Evening, 7:30 p. m.

Chairman - Palmer Graber, Salem-Zion, Freeman
Song Leader - - Elmer Friesen, Henderson
Devotions - Vernon Ratzlaff, Bethel, Mountain Lake
Message - - - - - - O'Ray Graber
Special Music
Missionary Message - John Thiessen, India

Tuesday Morning, 8:30 a. m.

Prayer Service
Memorial Service - - - A. P. Waltner

15. Report of the Tellers Committee
16. Election of other officers
17. Continuation of Report of Evangelization Committee.
18. Report of the Resolutions Committee.
19. Invitation for the next conference.

Message: "The Supremacy of Christ: In Relation to the Future." - - - - E. J. Miller

Tuesday Afternoon, 2:00 p. m.

Women's Missionary Society Program

Tuesday Evening Service, 7:30 p. m.

Chairman - - - - - To be supplied
Song Leader - - - John M. Suderman
Devotions - Vernon Duerksen, Avon. South Dakota
Missionary Message - - - John Thiessen,
Illustrated message on Puerto Rico - Hildegard Peters

Wednesday, June 14, Young People's Day

THEME: The Supremacy of Christ in Young People's Lives.

Chairman - Dell Waltner, Salem-Zion, Freeman
Song Leader - - - - Marvin Dirks
Devotions - - Huttertal Church, Freeman
Special Music - Alice Kaufman, Salem-Zion, Freeman
Offertory - Betty Quiring, Frazer, Montana
Message - - Verney Unruh, Pulaski, Iowa
Special Music - Bethel Church, Mountain Lake
Communion Sermon - - - Willard Claassen
Communion Service - - - George Dick

Wednesday Afternoon

Song Leader - - - - Delft, Minnesota
Chairman - Leo Miller, Salem-Zion, Freeman
Music - - - - - - Butterfield
Discussion: "Christ as Supreme in the Church's Youth Activities." Chairman - - Leo Miller
"Christian Faith and Life" - - Munich
"Christian Fellowship" - Ervin Klippenstein, Henderson, Nebraska
"Christian Service" - Magdalene Friesen,
Business Meeting
Social Sponsored by the Young People of the Host Church.

Wednesday Evening 7:30 p. m.

Chairman - - - - - Grace Miller
Song leader - - - - Marvin Dirks
Devotions - - - - Warroad Church
Numbers by the Conference Chorus - In charge of Marvin Dirks
Message - - - - - Verney Unruh
Offertory - - - Marian Regier, Madrid

Our
Colleges
and
Seminary

FREEMAN STUDENT TO NATIONAL SPEECH INSTITUTE

IN A recent four-state contest conducted by the Flax Institute of the United States five of the Academy agriculture class entered essays on the subject: "How Modern Farming Methods Can Improve Flax Yields on My Father's Farm." One of the entrants received honorable mention in the State and received a prize. Benjamin Waltner is the Instructor of the Agriculture classes at Freeman and his earnest and untiring efforts in behalf of better rural living and Christianity in everyday experiences have made an invaluable contribution to the school and the community.

The two students from Freeman who are participating in the M.C.C. sponsored student-exchange program this summer are Phyllis Mueller and Ruby Tieszen. They plan to leave by plane June 16.

Marian Kleinsasser was admitted for five weeks' study in debate and public speaking to the National High School Institute of Speech at Northwestern University. Admission to this Institute is limited to 100 high school juniors from the entire nation.

Among voluntary service projects in which students will engage this summer are projects at Skillman, Topeka and Whitfield State Hospitals, Crippled Children's Camp, and the House of Mercy, Washington, D.C.

SEMINARY ALUMNI ELECT

THE Alumni Banquet had Grover T. Soldner, graduate of Witmarsum Seminary of the class of 1920, as the toastmaster. The opening address was by Mrs. Harold Ratzlaff who has been living here with her family this year prior to their return to India for a second term next fall. Mrs. Ratzlaff made a plea along practical lines for a missionary apartment completely furnished so that the Seminary may be attractive and workable as a center for conference missionaries who are on furlough. The major addresss of the evening was given by Ronald von Riesen, member of the senior class and Executive Secretary of the General Conference Board of Education. His topic was "The Place of the Seminary in the Total Work of the Conference."

Following the business meeting there was an election of officers. Officers for next year will be P. K. Regier, executive secretary of the General Conference, Newton, Kansas, as president; Maynard Shelly of the Allentown, Pennsylvania, Mennonite Church as vice president; Harold Thiessen of the Middlebury, Indiana, Mennonite Church, as secretary-treasurer; and President Edmund Miller of Freeman Junior College as Alumni representative on the Board of Trustees.

As usual the students and faculty were invited to the annual celebration of the traditional Brethren love feast and communion on Saturday evening.

BLUFFTON ANNIVERSARY BOOK OFF PRESS

THE new book, *Bluffton College—An Adventure in Faith,* came off the press Friday, June 2. It is a history of the college for the first fifty years and a record of the contribution of the school to the church and to education. It may be secured through the business office of the college.

President Ramseyer gave the commencement address at Chatham High School, in Medina County, Wednesday evening May 24. He spoke on the importance of convictions.

Summer school will begin immediately after the close of the regular school year. Short intensive courses will be given in which the student will take only one subject at a time for a three week period. There will be four such periods, making it possible to earn twelve semester-hours of credit during the summer.

Miss Edna Ramseyer and President Ramseyer will take part in the orientation program for students going to Europe this summer. The program will be held June 13, 14 at Messiah Bible College, Grantham, Pennsylvania. Four Bluffton students and one alumnus will take the trip. President C. N. Hostetter Jr., of Messiah Bible College will accompany the group as its leader. The trip is sponsored by the Council of Mennonite and Affiliated Colleges. Those from Bluffton going on the trip are Richard Hostetler, Smithville, Ohio; Joanne Miller, Cory, Pennsylvania; Leonard Smucker, Bluffton, Ohio; John Stutzman, Carlock, Illinois; and, Irma Ramseyer, Columbus, Ohio.

BETHEL CHOIR TOURS EAST

THE Itinerary of Bethel Choir is as follows: Beatrice, Nebarska, May 31; Ottumwa, Iowa, June 1; Meadows, Illinois, June 2; Chicago, Ill., June 3; Goshen, Indiana, June 6; Detroit, Michigan, June 7; Waterloo, Ontario, June 8; Niagara-On-the-Lake, June 9; Clinton, New York, June 10; New York City, June 11; Washington, D. C., June 14; Akron, Pennsylvania, June 17; Sugarcreek, Ohio, June 19; Bluffton, Ohio, June 20; Berne, Indiana, June 21; Bloomington, Indiana, June 22; Summerfield, Illinois, June 23; Fortuna, Missouri, June 24; North Newton, Kanas, June 25.

Man must not live only in the other world nor only in this world, but must make of the two one world, President Kaufman expressed in his sermon entitled, "Living in Two Worlds" at the baccalaureate service held in Bethel College Memorial Hall. One can concern oneself with the other world too much, neglecting the world in which one lives at present. However, man cannot really succeed in this life without living for the spiritual, the eternal. Only attending to the spiritual gives peace of soul to "the troubled hearts of our time."

The engagement and approaching marriage of Mrs. Anna Baumgartner and President Ed. G. Kaufman has been announced.

Jottings

WESTERN DISTRICT

—**The Nebraska All-Mennonite** Sunday School Convention with Walter H. Dyck as the main speaker was held in Henderson on May 21, 1950.

—**Zion Church, Elbing, Kansas:** The Bethel College Peace Club supplied ten of our Sunday school classes with teachers on April 23 and gave two programs stressing both Biblical non-resistance and positive Christian love in action as expressed through voluntary service. The following Sunday we had the Canadian Bible College Octate in our midst. Arnold Regier, president of C. M. B. C., is a native of our congregation. We are looking forward to evangelistic meetings from May 31 to June 7 conducted by Erland Waltner of Bethel College.—Louis A. Janzen, Corr.

CENTENNIAL CELEBRATION

On Sunday June 11 the East Swamp Church, Quakertown, Pa. begins a week's Centennial Celebration to commemorate 100 years of worship in the present building.

Howard G. Nyce, pastor at the First Church, Pretty Prairie, Kansas and Harold Burkholder of Grace Bible Institute, Omaha, Nebraska, both former pastors, will be the speakers. The Theme will be "Builders for Eternity—Ye are God's Building. Take Heed How Ye Build." (I Cor. 3:9,10)

—**West Zion Church, Moundridge, Kansas:** Five children were presented for dedication at the morning worship service on Mother's Day. John Graber, our pastor, spoke on "Divine Implications of Motherhood," using Isaiah 66:13 as his text. The Junior Endeavor group and the mixed choir furnished music. On Sunday evening the Men's Chorus will present a program at the Eden Church..—Mrs. L. L. Lehmberg, Corr.

—**Eden Church, Inola, Oklahoma:** Tuesday, May 9, P. P. Tschetter dropped in but due to heavy rain, there was no service. Twelve inches of water fell in about 36 hours. W. F. Unruh, field secretary of Western District Conference, served us here from Sunday through Friday recently. In the near future we will add some to our church building; at present there is still planning.—Jacob Froese, Corr.

—**Hopefield Church, Moundridge, Kansas:** The week following Easter, Waldo Flickenger inspired our hearts to a closer walk with the Lord. The Grace Bible Institute Chorale was with us on April 30. Their songs of praise and testimonies were brought to us in an afternoon concert in the Moundridge High School Auditorium. A project a month is the rule of our Ladies Mission Society. Some projects have been quilt blocks for Indian missions in Arizona and Montana; clothing for relief; food and supplies for Grace Children's Home; bandages and layettes sent to African mission fields; mattress covers for "Go Ye Mission."—Corr.

—**Deer Creek Church, Deer Creek,Oklahoma:** The Bethel College Mens' Quartet gave a program here Sunday night, April 30, with Leo Miller, speaker, and David Suderman, director. Child consecration services were held Sunday morning, May 14. The children consecrated were: Carol Annette, daughter of the Marvin Desters; Timothy Lee, son of Pastor and Mrs. Richard Ratzlaff; Keith Alan, son of the Elton Krehbiels; and John Richard, son of the Allen Moyers. —Mrs. Allen Moyer, Corr.

First Church, McPherson, Kansas: The vacation Bible school began May 22 with approximately thirty students enrolled. Martin Schrag showed slides and spoke at our May 21 Christian Endeavor services concerning relief work done in India and Java during the three years he spent there.—Mrs. Maurice Lawler, Corr.

—**First Church, Halstead, Kansas:** Vacation Bible school for the children of the city began May 29. It is being sponsored by the three churches—Methodist, Presbyterian, and Mennonite. On Mother's Day the pastor chose "The Godly Women" as his topic for the morning service. That evening the Christian Endeavor presented a program at the Hutchinson Mennonite church. Two recent weddings in our church were those of Pernie Becker of Kingman and Lester Matthies on April 23, and Mary Ellen Matthies and Willard Janzen of Newton on May 21. The baccalaureate services for the high school seniors of the community were held May 21. Members of our church in the graduating class were Della Mae Nightingale, Erma Jean Pjesky Kenneth Krehbiel, Donald Franz, Loren Toevs, and Robert Hilke.—Betty Franz, Corr.

NORTHERN DISTRICT

—**Bethesda Church, Marion, South Dakota:** A Hammond electric organ was installed in our church. Our Christian Endeavor Society has undertaken the poject of supporting a Bible woman, Sundri Bai, in India. Dedication service was held April 30 for the school supplies which had been collected. A Christian Endeavor social was held Sunday evening, April 30. After a short program games were played in the basement; then refreshments were served. The Canadian Mennonite Bible College Octet was in our midst during our morning worship service on May 7.—Amelia Becker, Corr.

—**Bethesda Church, Henderson, Nebraska:** The mission societies packed 611 pounds for relief. Besides used clothing, 60 sheets, 56 pairs of pillow cases, and 121 towels were included in the shipment. Child consecration services were observed on May 14 during the morning service. Forty-four children were consecrated.—Mrs. Maurice Janzen, Corr.

—**Salem Church, Freeman, South Dakota:** A. W. Friesen showed pictures of life among the South American Mennonites recently. The Goshen College Motet Singers and the Canadian Mennonite Bible College mixed octet sang in our church recently. The Men's Chorus presented its annual spring concert on May 21. May 28 was set as the date for the reception of new members into the church. Vacation Bible school will convene from May 29 to June.—Alice Kaufman. Corr.

—**Bethel Church, Marion, South Dakota:** Send all official correspondenoe for our church to Glen Epp. our new pastor.—John J. Jantzen.

PACIFIC DISTRICT

—**Second Church, Paso Robles, California:** Ernest W. Claassen, at the age of 30 years, son of Mr. and Mrs. A. G. Claassen, was instantly killed on May 18, 1950, when he and some neighbors were felling a tree. He leaves to mourn his early departure his wife Betty and four small sons. He was very active in church and spiritual activities and will be greatly missed.—Mrs. Frank Hamm, Corr.

EASTERN DISTRICT

—**Grace Church, Lansdale, Pennsylvania:** We were all greatly stirred by the messages given us by Miss Elizabeth Foth, Brooklyn, New York, and the Erwin Wedels, Piney Woods, Mississippi. Their messages brought a real challenge to our hearts. Mrs. Jacob R. Fretz, loved by everyone in our home church and well known in Conference activities, has been seriously ill. At present she is a bit improved. Her address is Derstine Avenue, Lansdale, Pennsylvania. The Youth

M. C. C. Serves in Winnipeg Disaster

by Arnold Regier

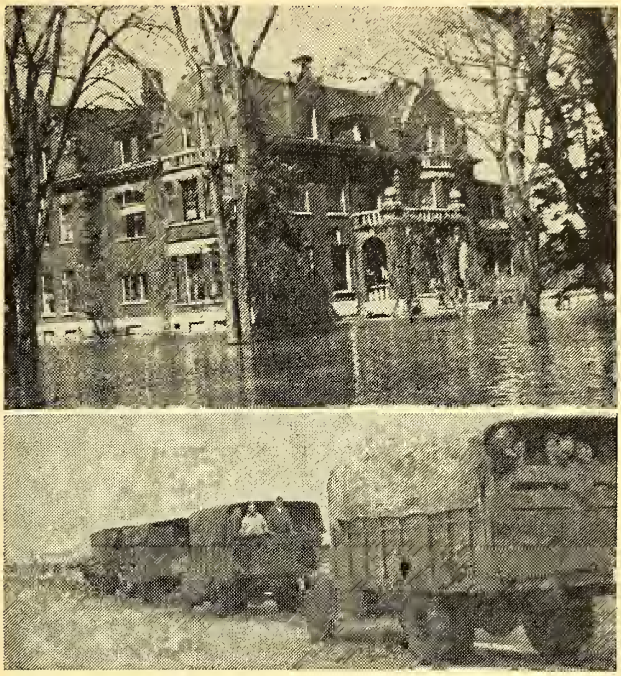
WINNIPEG, MANITOBA.—The Canadian Mennonite Bible College Octet upon returning from a tour through some of our churches in the midwestern States was greeted by the surging and destructive waters of the Red River. Houses were floating in the torrential stream, thousands of evacuees were wandering about the streets homeless, army trucks were speeding to danger zones, and thousands of volunteer workers were keeping vigilance over miles of dikes protecting large areas of the city.

The College building, situated on the Assiniboine River, also was surrounded by the back waters of the Red River, the water level reaching to within a few inches of the first floor. The College has found it necessary to vacate its building and continue work at Altona. The evacuation took place on May 12.

A Big Bag and a Pet Dog

It is estimated that over one hundred thousand people have been evacuated out of the city of Winnipeg and the surrounding Red River area. Neighboring cities and farm homes graciously made available their facilities and opened their doors to these stranded families. The evacuation, itself, was carried out in an orderly manner under the supervision of the Red Cross. It is a touching scene to see families being carted into the large evacuation centers on open trucks and buses to be further distributed to other communities. Many were able to save only that which they were able to take with them. Often one would see a little boy carrying a big bag in one hand and leading a pet dog in the other.

Many evacuees were extremely grateful to see an M.C.C. representative in the evacuation center who took a personal interest in their plight and helped direct them to some Mennonite community. Two Mennonite evacuation centers were set up in the city under the direction of David Schroeder and a ministerial committee of the city. With the aid of College students and volunteer workers approximately three hundred evacuee families were helped to find temporary homes. At the present time Mr. Schroeder is investigating possibilities of helping rural areas in the large rehabilitation program which is yet before them. It is in such crises that one may hope our Mennonite witness may again resound forth *"In the Name of Christ."*



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Canadian Bible College in Flood Waters. (Lower) School Evacuates to Altona.

Choir and leaders held their annual dinner at the church. Games were played after which the recording of the Easter cantata was played. Twenty-two of our group have enrolled in the Leadership Training School sponsored by the Conference. A group traveled to Denver to the annual Fellowship Dinner given by the Brotherhood.—Corr.

—**Hereford Church, Bally, Pennsylvania:** The Eastern District Conference was entertained at our church May 4 to 7. Our minister, Wilmer S. Shelly, was elected president of the Conference. The spring Communion Services were observed on Mother's Day when 12 young people were united with our church. Our pastor served communion to the guests at the old folks home in Fredrick, Sunday afternoon, May 21. Our Christian Endeavor Society gave a program at the Bowmansville Church on Sunday evening, May 28. Mrs. Wilmer Shelly spoke at the mother-daughter banquet of the Lansdale Church on Thursday evening, May 25. Our Women's Auxiliary held their Mother-daughter Program on Tuesday evening, May 16, in the Primary Department of our church.—Mae Latshaw, Corr.

MIDDLE DISTRICT

—**Salem Church, Dalton, Ohio:** Our cradle roll superintendent, Mrs. Caroline Lehman, who is now serving her twenty-seventh year in that capacity, has added another name to the list: Rodney Lee, son of Mr. and Mrs. Robert Arney, born May 3. Mr. and Mrs. Karl Fahrne and three children from Zurich, Switzerland, have now arrived in our community in the Menno Zuercher home. Taking the letters H-O-M-E as a basis for a Mother's Day sermon, our pastor Irvin Richert listed the main ingredients of a happy home as holiness, oneness, mercy, and education with Christ set at the head of the household as the Invisible Member through all and in all.—Mrs. Ivan Badertscher, Corr.

Into the Beyond

JOHN K. MOSS, Kitchener, Ontario, born October 18, 1870, a member of Stirling Avenue Church, Kitchener, died April 22 1950.

MRS. IDA SCHAUB, nee Overholt, El Monte, California, born June 21,1863, a member of First Church, Wadsworth, Ohio, taught a junior Sunday School class for about fifty years, died April 22, 1950.

CHRISTIAN R. KROPF, Kitchener, Ontario, born in 1881, a member of Stirling Avenue Church, Kitchener, died May 12, 1950.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Report on Retreats

THE following reports on Retreats are not quite complete, however, they give a general picture of what takes place along the line of retreats in our Conference. By now, every district and province of the Conference have their own retreats. It is only in the last ten years that this has become true. It is only in the last twenty-five years that retreats began to be a part of our church life. And, only in the last fifteen years has any district owned its own camp site.

From this, it can be seen how young, camping and retreats are in our Conference. The Eastern District was the first to own its own site. It was obtained and built up in the thirties. Saskatchewan was next to own its own camp. The Western District was third to own its own camp having bought the land about three years ago and having had a retreat there the first time last year. This year a kitchen-dining hall is being built and actual dedication and serious development of the site is underway. This spring the Middle and Central Districts have gone together to buy their own camp site. So, with each year new developments are underway in this new and young program in our church.

NORTHERN DISTRICT

The Young People's Retreat sponsored by the Northern District Conference Young People's Organization will this year be under the directorship of George G. Dick of Bloomfield, Montana.

As last year, the Byron Camp grounds north of Huron, South Dakota, will be the site of the retreat. The dates are set at August 14-18.

Those conducting class sessions and assisting in the camp leadership are as follows:

Bible Study—Erland Waltner
Mennonite Doctrines—Walter Gering
Youths' Problems of Christian Living—J. Winfield Fretz
Arts and Crafts—Miss Esther Bohn

It is only as we show our interest by prayer and attendance that the retreat will be of benefit to us, our communities and the Church.

CALIFORNIA

Our seven California churches have their Young People's Retreat each year at Camp Gaines, Lake Sequoia National Park, during the month of August. We have a retreat Committee that is directly responsible for the success of the retreat, although our C.E. and S. S. Convention backs up the Committee one hundred per cent.

In California, we also have a family retreat with its own Committee. This one is held on Labor Day week-end at Cambria Pines, Cambria, California, expressly for adults with smaller children who are not included in the Young People's retreat.

EASTERN DISTRICT

The Eastern District Conference is the sponsor and in charge of the Retreats. A committee is choosen from various churches of the District to act as the Retreat board. All problems are settled by the board. Another committee is appointed which arranges for the program of the retreats.

The date for our retreats are as follows:

June 30 to July 6, Young People
July 8 to July 15, Junior
July 15 to July 22, Intermediates
July 22 to July 28, High School
July 28 to July 30, Adults

All of our retreats are held at our own retreat grounds which belongs to the Eastern District Conference. It is called Men-O-Lan, which is about seven miles from Quakertown. It consists of seven cabins, one auditorium, one Mess Hall, one cook's cabin, and two leaders' cabins.

Among the leaders for this year are:

John P. Suderman, from the Northern District and wife
Randall Heinrichs
Grace Moyer, charge of the youngsters and also teacher on Bible study at the Retreats
Wilmer Denlinger, song leader

MIDDLE AND CENTRAL DISTRICT

The retreat will be in two parts—a junior camp for people who next fall will be in grades six, seven, or eight. It is sponsored jointly by the Middle and Central District conferences.

The dates of the retreat are June 19-25.

The retreat will be held at Camp Alexander Mack, Milford, Indiana.

Members of the faculty of the Junior camp will be:

Olin Krehbiel, dean
Viola Lehman
Joe Atherton
Irvin Richert
Raymond Yoder, camp pastor
Arlene Hartzler, music
Harold Thiessen
Lotus Troyer

Members of the faculty of the Senior camp will be:

Robert Hartzler, dean
Ernest Bohn
Virgil Gerig
William Stauffer
Raymond Hartzler
Marvin Dirks
H. E. Nunemaker, camp pastor
Leonard Metzker
Esko Loewen
Lotus Troyer
Evelyn Nunemaker Krehbiel

SASKATCHEWAN

The schedule for our retreats is as follows:

Canadian Conference to be held at Rosthern, Sask., July 1-5
Rosthern retreat (Sask.), July 6-9
Swift Current retreat (Sask.), July 16-23
S. C. Children's camp, July 23-30

The retreats are sponsored by the Provincial Youth Organizations.

Our faculty for Saskatchewan will include Andrew R. Shelly from Kitchener, Ontario; Walter Hohmann, North Newton; Miss Marie Regier, missionary to China, and J. C. Schmidt, Steinbach, Manitoba, who is the former President of the Sask. Youth Organization. There will also be some local speakers.

MANITOBA

The Manitoba Youth Retreat is sponsored by the Manitoba Mennonite Youth Organization. The plan followed last year was to appoint a committee of three who organized the program and also acted as leaders at the retreat. This year the committee is increased to 4. The members of this committee are: Henry Funk, Carman, Manitoba; David Schroeder, Winnipeg, Manitoba; P. R. Harder, Arnaud, Manitoba; and Gerhard Ens, Gretna, Manitoba. A retreat has been planned for the days of August 13-16 inclusive to be held at the Assinaboine Mennonite Mission Camp near Headingly, Manitoba. The workers at the retreat will probably be the following: J. M. Pauls, evangelism; P. J. Schaefer, Mennonite History and principles; J. D. Adrian, Bible; G. Ens, German Literature; Ed. Enns, Sports program. Efforts are being made at present to co-operate with other provinces to secure missionary workers for the various Canadian retreats.

ONTARIO

First:—Junior retreat ages, 12-15.
Sponsors—Sunday School Conference of the United Mennonites in Ontario.
Date—July 1-8.
Place—United Mennonite Educational Institute, Leamington, Ontario.
Faculty—Jacob Epp, Abram Rempel, J. P. Penner, Miss Dirks, and Miss Wiebe.

Second:—Young People's retreat
Sponsors—Youth Organization of the United Mennonites in Ontario.
Date—August 20.
Place—Waterloo, Ontario.

WESTERN DISTRICT

Four Retreats are planned for Camp "Mennoscah" at Murdock, Kansas. They are:

July 21 to 30: Young People
July 31 to August 5: Young People
August 7 to 10: Intermediates
August 10 to 13: Adults

Leaders engaged to date are: Ervin Goering, North Newton; Elmer Friesen, Beatrice, Nebraska; Roy Henry, Burrton, Kansas; Raymond Yoder, Congerville, Illinois; and Orlo Goering, Moundridge, Kansas.

From Military Service to Christian Nonresistance

By Pierre Widmer, Nommay, France

(concluded)

OH, HOW I should like to help them, to show them a little kindness! But what can I do? I am an officer, and I do not have the time to look after them. However, I feel myself made more for such work than for the work of a soldier. And it appears to me to be just as necessary to care for these people as to use up my strength to find suitable sites for my part of the mortars, which must constantly be changed for absolutely incomprehensible reasons. It seems to me much more desirable to devote my strength to the work of love and peace than to the preparation of positions for war which will perhaps never serve any purpose. (The conjecture will eventually prove to be correct.) There are enough others who reasoned to the call of violence. And I feel like a stranger among them . . .

During this entire period of the war, the winter of 1939-40 I suffer intensely as I discover the lack of constraint of so many soldiers, against which the high command struggles without much efficiency. The alcoholism of the army deeply distresses me. The indecision of the leaders worries me. I have the impression that an inevitable catastrophe is in the making; and when I unburden my heart to my captain, he threatens me, half-seriously, and half-jokingly, with a court-martial. However, I have the conviction that "all is not well." And the periods of instruction which I have occasion to carry on in various places confirms me in my impression. How I should like to work in a labor of peace!

But May 10, 1940, arrives, bringing the brutal serial attack of the Germans on Holland, Belgium, and France. Upon first hearing the news by radio (I am at this time at Valdahon and have come to spend the night at home), I am horrified and struck with consternation at the same time.

Several days afterwards I am in Alsace at the border of the Rhine in the Haardt forest. In the morning the planes pass again in successive waves high overhead. It is absolutely useless to fire upon them with our infantry weapons. But I am suddenly seized with an intense feeling of revolt: they are not attacking us, the soldiers, the people prepared to fight, but our wives, our children, our parents, our friends, our villages, our schools, our homes . . . . And I, too, want to do something to prevent them from doing it. I seize the machine gun in firing position on its picket; I take aim; I fire . . . I pull, but the charge does not go off: the weapon locks; it is impossible to fire with this machine gun! And there I am, my feeling of revolt in my heart, and my useless weapon in my hands. God is

(Continued to page 407)

A Questionnaire on Smoking

By C. Aubrey Hearn

1. How many people smoke tobacco today?

It is said that there are sixty million Americans who smoke tobacco. One study revealed that three out of four men and two out of five women above the age of sixteen smoke, and that ninety per cent of both prefer the cigarette.

2. How much do Americans spend for tobacco?

In a recent year the American tobacco bill was $3,880,000,000. This was more than was spent in that year for all education—elementary, high-school, and college.

3. Why do people smoke?

Various reasons are given by smokers. Among them are to break down social barriers, to aid digestion, to give a lift. Most of these reasons are based upon ignorance and cannot be scientifically defended.

4. How can the increasing popularity of the cigarette be explained?

While cigarettes in 1915 accounted for only ten per cent of the total tobacco used in production, in 1946 they accounted for seventy-seven per cent. In 1914 there were three billion cigarettes manufactured in the United States. By 1918 this figure had jumped to forty-six billion. It was the first World War that gave gigantic impetus to the smoking of cigarettes. By 1928 cigarette manufacture had jumped to 106 billion, and by 1939 to 172 billion. In the next decade the latter figure more than doubled. In 1948, 388 billion cigarettes were manufactured—over a billion a day. This was an average of nearly eight cigarettes a day for every person in the country.

5. Does smoking shorten the wind?

One of the first noticeable effects of smoking is upon the breathing. It is for this and other reasons that athletic coaches forbid smoking.

6. Does smoking waste time?

Smoking is one of the most common time wasters. Dr. Douglas Southall Freeman, famous biographer and newspaper man, quit smoking because he found that the buying, lighting, smoking, and crushing out of cigarettes wasted eight and one-half hours a week.

7. Does smoking harm the voice?

I sent this question to Dr. Chevalier Jackson, one of the world's most eminent throat specialists. He replied: "Untold thousands of singers have ruined the finest qualities of their voice and have fallen short of the highest attainments in their career by smoking tobacco. Relatively few succeed in spite of indulgence. The enormous increase in cigarette smoking has made laryingotrachetis (cigarette cough) an extremely common disease, deplorably so among women. It has ruined many beautiful voices among choir and concert singers. This effect is local in the larynx and trachea, and is due to empyreumatic oils produced by the destructive distillation of the tobacco leaf in burning."

8. Is tobacco habit forming?

I examined a dozen books on hygiene and health and all said that smoking soon becomes a habit. It is a habit that is hard to break. Relatively few smokers have the will power to quit.

9. Does tobacco cause cancer of the lung?

Dr. Alton Ochsner, professor of surgery at Tulane University School of Medicine, wrote to me: "Cancer of the lung is a common disease, particularly in men. It is increasing more than any other kind. The reason is smoking. This disease is also increasing in women because of smoking. It is my opinion that smoking is the main factor responsible for the increasing incidence of lung cancer."

10. Is it more harmful for women to smoke than for men?

Smoking has the same effect upon women that is has upon men. It has been found, however, that girls and women tend to smoke to greater excess because they have more leisure for smoking.

11. Does smoking shorten life?

Dr. Raymond Pearl published his famous study on "Tobacco Smoking and Longevity" in *Science* in March, 1938. His conclusion was: "The smoking of tobacco is statistically associated with an impairment of life duration, and the amount or degree of this impairment increased as the habitual amount of smoking increased."

12. Has tobacco advertising increased the number of smokers?

Millions of dollars spent to make smoking appear glamorous have undoubtedly played a big part in the increasing popularity of smoking. The general tendency of tobacco advertising is to promote a belief in the harmlessness of smoking. Tobacco advertisements are cleverly designed but shrewdly misleading.

13. Does smoking aid digestion?

Smoking reduces appetite and interferes with digestion. While occasional smoking may have little effect upon the appetite, the tendency of smoking is to make food become tasteless and to lessen the desire for food. Normal appetite induced by hunger is interfered with by tobacco.

14. Does smoking soothe the nerves?

Tobacco is used primarily for its effect upon the nervous system. The effect upon the brain is essentially narcotic, or depressing. Denicotinized tobacco has never been popular. When smoking becomes a habit, as it soon does, the nervous system tends to demand the drug effect which tobacco produces. If this demand is not satisfied, irritability and insomnia may follow. "Smoking nervouseness" manifests itself in some cases in shaky hands, nervous movements, and in indisposition in general.

15. How much does it cost to smoke?

The per capita expenditure for the smokers in 1948 was about $62. Many a smoker spends $150 a year for tobacco and accessories.

16. Is smoking the leading cause of fires?

Careless smoking causes about thirty per cent of fires and has been for many years the leading fire cause. In 1947 the property loss from fires caused by careless smokers was $51,500,000. Most of the nations' destructive fires are now caused by careless smokers.

17. Does careless smoking cause forest fires?

It is estimated that fires caused by smokers cause an average loss of 562,822 acres of forest a year. Figuring at the rate of $70 per acre, the loss amounts to $39,541,390 a year.

18. Are smokers inconsiderate of others?

Westbrook Pegler said that smokers are, as a class, the most inconsiderate of human beings. No-smoking rules are often not observed, and nonsmokers have no way to protect themselves from such clouds of offense. Dr. Samuel Johnson said: "To be sure, it is a shocking thing—blowing smoke out of our mouths into other people's mouths, eyes, and noses, and having the same thing done to us."

19. Is it possible to quit smoking?

Yes, but it requires the exercise of will power. The best way is to stop at once. The tapering-off method is not recommended.

20. What are the rewards of not smoking?

Among them are: more money, better sleep, keener sense of smell, and better appetite.

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Wanted—Reliable Information on Smoking

WHERE can one go to get information on smoking? If you would listen only to the radio and observe the movies and read the papers, you would get a picture of smoking which is completely good and appealing. The radio claims it is "free and easy on the draw" and "there is not a rough puff," they are "so mild, so round, so firmly packed." If you observe the movies, the good people relax with a cigarette, how genteel it is to sit back and converse about many subjects with beautiful women and handsome men amidst a cloud of fragrant smoke. The whole weight of emphasis is in the direction of being smart, of being socially proper, or being suave by smoking.

All of this evidence carries an underlying assumption that a prig doesn't smoke, a person who doesn't smoke is trying to be 'goody goody' and who wants to be called that? If you really want to be a man, you have to be able to take deep draughts of strong smoke. If you want to be a woman of affairs, you have likewise to be able to handle a cigarette with finesse.

These seem to be the attitudes underlying the push toward the use of tobacco. In addition, the nicotine has a pleasant drugging effect which high strung people in a high strung age desire.

But, very seldom does one find a scientific analysis of the use of tobacco. Seldom does one find authoritative information on what the use of tobacco does to one's health. Those things are covered up in the ads. Smokers cough, cancer of the lung, and loss of appetite go unmentioned. For this reason, the article in this issue of the Youth section requires special care in reading and discussion.—E. L.

FROM MILITARY SERVICE . . . cont. from page 405

speaking to me. It is not given to me to use these weapons of war to accomplish justice according to the opinion of men.

Six months later, during the last days of the French campaign, I am taken prisoner with the whole army. What a disaster! And for five years I shall experience being in captivity. Five years a prisoner! In 1935 I was afraid of going to prison; I shrank in the face of this prospect; I did not accept this dishonor entailed in loving Christ and remaining faithful to the Gospel. And now I do not have the choice: I am a prisoner, and am going to be one for a long time. I shall have all the time to meditate on my situation, my conduct, and the teachings of the Word of God.

For five years in the midst of distress, I am going to have the opportunity to proclaim Jesus Christ to my comrades in misfortune. Quickly our life is organized. In July we have our first religious service, during which I give testimony to my Saviour. This testimony is received by several who later also accept the Lord Jesus Christ as their Saviour. Throughout the entire period of captivity I have the joy, either alone or with various other pastors, of bringing several comrades into the knowledge of the Gospel. What a happiness to be able, even in the midst of adversity, to lead souls to Jesus Christ and to realize daily that He is living, faithful, and powerful. And in this work I feel perfectly in my place, in the place where God wants me. My conviction becomes firm and definite: I am, and want to be, nothing other than a disciple of Jesus Christ and His Gospel of peace.

Little by little I see clearly and I understand that my position as a Christian, as a child of God, makes it necessary for me to be only a stranger and a pilgrim on earth. I am no longer to take arms to defend by my power a terrestrial country to which I am however bound, but to which I have other duties. I am not to receive my orders from a general staff, but from my Lord and His Word. Properly speaking, I am not a citizen of the earth, but a citizen of heaven. And I am not to follow the profession of bearing arms, so unmistakably in contradiction with that Word, but rather to be a minister of love and consolation in the name of Christ. That must be my manner of being a good citizen.

At a time when one speaks about totalitarianism in other countries, I am astonished that no one notices how totalitarian we have been in France for a long time, since no exception is permitted and every male citizen must sacrifice to the god of war, even against his conscience. I am astonished that the churches, even mine, have heartily accepted that, and find it natural and good. Oh, Christian churches, what responsibility will be yours, and at what a loss you will be at the time when you will have to give an account!

Have you not accepted with a willing heart the rule of Mars over you instead of the rule of Christ and His Word? Have you not professed in word that you are disciples of Christ and in deed accepted all the human doctrines concerning the position of man on the earth? Do you not accept taking up arms to defend an earthly country simply because it is a human concept and because you do not have faith in God and do not believe Him capable of using other means to protect your earthly inheritance? Have you not till now pretended to believe every war a holy one in order to

(Continued to page 408)

Frieda Claassen C-7
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Please enclose this label when writing.

Beyond Our Own

NEW YORK, N. Y.—The Christian Church was called upon recently to wage an "all-out" battle against anti-Semitism as an effective means of insuring the Church's own survival.

The appeal was made in a special statement, described as a "Declaration of Principles" by the recently formed American Committee on the Christian Approach to the Jews.

The Committee, with headquarters at 297 Fourth Avenue, is composed of representatives of the following Protestant interdenominational agencies: the Federal Council of Churches, the Home Missions Council of North America, the Foreign Missions Conference of North America, and the Internationad Missionary Council.

Together these agencies have the support of over 27,000,000 Protestants of more than 50 denominations.

Describing anti-Semitism as "absolutely irreconcilable" with Christianity the statement warned that the existence of anti-Semitism, "no matter what its origin," constituted a "throat and menace" to the existence of Christianity. It added:

"Wherever anti-Semitism thrives, Christianity cannot long survive."

Conrad Hoffman, executive secretary, of the American Committee on the Christian Approach to the Jews, emphasized that the statement represented the "first time a widely representative group of Protestant leaders have agreed on a common strategy and plan of action dealing with Christian-Jewish relations."

Tolerance and Conversion

In setting forth what the right Christian attitude be toward the 12,400,000 Jews who remain of the prewar total of 16,500,000, the statement's recommendations boil down to the words "tolerance" and "conversion."

On the latter, the statement specifically rejects the view that Jews should be omitted from evangelistic efforts of the Church on the ground that they worship the same God as Christians.

Such a view, the statement claims, "is to maintain the Judaism, which is without Christ and in fact rejects and denies Jesus Christ, is adequate for the Jew."

"This means the Jew does not need Christ. If we accept that conclusion then no other people necessarily need Christ. To admit this would end all motivation for evangelism or Christian missionary effort at home and abroad."

Against "Special Ministry"

At the same time, the statement cautioned against a "special ministry" to the Jew, claiming that such a practice would result in "singling out" the Jews.

The proper way for the Church to convert Jews is to include them in the normal service and ministry of the local parish, the statement said.

In releasing the statement, Dr. Hoffmann said the Committee was planning a nation-wide series of "regional" meetings to discuss Christian-Jewish relations. Plans were under way, he said, for the establishment of a Christian Institute for Jewish studies, modeled along the lines of similar European institutes, where ministers and laymen will be prepared to work among Jews, while regular seminaries are to include special courses on Judaism in their curriculum.

Jewish Missions Neglected

In stressing the need for the Church to intensify its work among Jews, Hoffman pointed to the fact that Latin America now has over 600,000 Jews, with more arriving every month. Yet only two North American Protestant groups are at work among these people, he continued. These are the American board of Jewish Missions and the North American Hebrew Christian Alliance.

The Middle East, North and South Africa, were other places mentioned by Hoffman as in need of similar missionary work. Pointing out that anti-Jewish feeling was on the increase in Islamic countries, Hoffmann said the failure of American missionaries in these countries to include the Jews in their work, "Helps to set the Jews apart from the natives of these lands."

FROM MILITARY SERVICE.....Continued from page 407

justify your position, and given your blessing to all the conquerors of the earth? Oh, Christian churches, are you in reality Christian?

When I read the Word: "They are not of the world, even as I am not of the world" (John 17:16), or: "Christ also suffered or us, leaving us an example, that ye should follow his steps" (1 Pet. 2:21), or again: "Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world" (1 John 4:17), I am obliged, either to renounce being a Christian such as God desires, or to conform my conduct to these truths in order to be truly Christian. And I do not see how I could be like Christ in the world and follow His steps while carrying a weapon of war and killing anyone. But I remember His word: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23.)

And here I have come to the foolishness of the cross, incomprehensible to the world, unacceptable to so many people who call themselves Christians, but which is the power of God. It is understood that in choosing this foolishness, I am condemned in advance by the world. But I prefer to be on the side of God, not in order to be saved by my good works, but because He has saved me by grace, redeemed me at great price in order that I might belong to Him and be a child of peace in the world, a disciple of the Prince of Peace, and not a servant of Mars.

Prompted by loyalty, I tried to be a child of peace with weapons in my hand, not for attacking other people, but for defending my own. And I did not succeed. Now I want to count on God and leave to Him the care of defending us, my people and myself, as He has promised. Besides, He also says in His Word: "Be not righteous over much: neither make thyself over wise" (Eccl. 7:16), and that is why I am ready to accept for the service of my country any task to which my conscience can give consent, any task in which any man of good will can recognize that in it a disciple of Jesus Christ is in his place, any task for which I can be sure of the approval of God. (2 Tim. 2:15).

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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MENNONITE LIBRARY BIBLE ACADEMY

Reaching the Soul Through the Body's Woe

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The Mennonite

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Looking Toward Freeman

When we Canadians came to know that the General Conference of the Mennonite church of North America of 1938 was to be held in Canada, (the first time in its history) we were very eager to attend this Conference. We had not only heard, but personally seen and experienced the fruits of its labors. Such was the case in connection with the Relief Work and the Home Mission Board which helped the immigrants in a special way to organize as congregations and to build churches.

Then the Conference came. Practically during the entire time of the Conference at Saskatoon I was an observer, and at the same time the host, even though I had served several terms in the Peace Committee. The next time, however, I too, was invited to attend the Conference at Souderton, Pa. In the meantime war had broken out. In 1941 we spent 2-3 days at the border near Niagara Falls, but were not permitted to cross. Brother J. J. Thiessen of Saskatoon and I each had a brother in Russia. This circumstance prevented us from obtaining the permission to cross the border. Perhaps they feared, south of the border, that we would say something unpleasant about that ally. Now we have no difficulty in crossing the boundary.

Thus I am looking forward to Freeman. The General Conference has a vast field of possibilities for work. One has his own thoughts concerning many things. We would not agree with everything the way it is done in the Conference. However, the main point is that it is our Conference, our Work. In the same way one does not approve of everything in his own home, but we say, "Our home," and strive toward greater perfection.

The General Conference has been a great blessing. With God's help and our efforts it can be a greater blessing still.

John G. Rempel
Member Conference
Board of Publication
Pastor, Rosenort Church
Rosthern, Saskatchewan

Of Things to Come

JUNE

June 10-14, Northern District Conference, at the Gospel Church, Mountain Lake, Minnesota.

June 14-18, Pacific District Conference, Dallas, Oregon. Officers meeting, 14th; workers conference, 15th; conference proper, evening of 15th.

June 19-25, Middle-Central Districts Junior and Senior Retreats at Camp Mack, Milford, Ind.

June 22, Canadian Mennonite Bible College, Commencement, 10:00 A. M.

June 30 to July 6, Eastern District Young People's Retreat at Men-O-Lan.

JULY

July 1-5, tentative dates for the Canadian District Conference Sessions, the Rosenort Church at Rosthern, Saskatchewan.

July 1-8, Ontario Junior Retreat, United Mennonite Educational Institute, Leamington, Ontario.

July 1-11, Rosthern Children's Camp.

July 6-9, Rosthern Young People's Retreat, Rosthern, Saskatchewan.

July 8-15, Eastern District Junior Retreat at Men-O-Lan.

July 15-22, Eastern District Intermediate Retreat at Men-O-Lan

July 16-23, Swift Current Young People's Retreat, Swift Current, Saskatchewan.

July 21 to 30, Western District Young People's Retreat, Camp Mennoscah, Murdock, Kansas.

July 22-28, Eastern District High School Retreat, Men-O-Lan.

July 23-30, Swift Current Children's Camp.

July 28-30, Eastern District Adult Retreat at Men-O-Len.

July 31 to August 5, Western District Young People's Retreat, Camp Mennoscah, Murdock, Kansas.

AUGUST

August 4-7, Central District Conference, Calvary Church, Washington, Illinois.

August 7 to 10, Western District Intermediate Retreat, Camp Mennoscah, Murdoock, Kansas.

August 10 to 13, Western District Adult Retreat, Camp Mennoscah, Murdock, Kansas.

August 13-16, Manitoba Young People's Retreat, Assinaboine Mennonite Mission Camp near Headingly, Manitoba.

August 14-18, Northern District Young People's Retreat at Byron Camp, north of Huron, South Dakota.

August 18-23, General Conference Young People's Workshop.

August 18-23, General Conference Minister's Retreat.

August 19-20, Reunion of former Fort Collins C.P.S. men and their families, at North Newton, Kansas.

August 20, Ontario Young People's Retreat, Waterloo, Ontario.

August 23-30, 1950. General Conference Sessions, Freeman, South Dakota.

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Of Your Pen Acquaintance

DON SMUCKER ("The Christian and the State"), Chicago, Illinois, is a member of the peace section of the Mennonite Central Committee, member of the Conference Doctrine and Conduct Committee, and a member of the faculty of the Seminary.

HOWARD G. NYCE ("Mission Board Recommends Japan Field"), Pretty Prairie, Kansas, is executive secretary of the Foreign Mission Board and pastor of First Church.

WILLARD W. WIEBE ("Christian Marriage"), Lind, Washington, is editor of the Pacific District's *Workers Exchange* besides serving as pastor of the Menno Church and secretary of the Pacific District Peace Committee.

Editorials

HOW CAN WE AFFORD to consider expanding our present missionary work and even open a new field in Japan as the Foreign Mission Board suggests (and as Conference must decide in August) when we are having immense difficulties raising our present budgets not only in other phases of work but in mission work as well? This is a question that some will undoubtedly ask as they read the report of the semi-annual meeting of the Board of Foreign Missions. The answer to this query is not so much a question of our capacity or ability as it is a matter of our obedience and consecration. One way of approaching the problem is to say that a group with the size and resources of the General Conference can be counted on being able to contribute just so much to all Conference causes and no more. But we must be careful that we do not place our human limitations on God. The foreign mission task is one phase of the Conference response to the specific call of Jesus Christ to bring the whole gospel to the whole world now. It is not our business to question what we can do; it is rather our business to place our full confidence in the commands and promises of God and launch out into the deep. Such an act means that as such Conference enterprises are expanded there must be a parallel expansion of the consecration of Christian at home.

JAPAN ought to be entered by our Conference! But if it is at the cost of detracting funds from the seminary, relief work, Conference schools and education, and other needed ministries it will not be a gain for Christ. Therefore two alternatives lie before us. One is to maintain the status quo lest other areas suffer—and this would mean atrophy. The other is to search our hearts anew and determine that we haven't begun to sacrifice for the work of Christ. Every expansion of our work in any area must be matched by a dynamic program of stewardship education. Furthermore, we can and must open new potential for giving in the lives of those we are or ought to be winning to Christ and the Church for the first time. Surely this is one way that we can by the grace of God make the kingdoms of this world to become the kingdoms of our Lord and of His Christ. It is high time that the Conference churches make it unnecessary for Conference boards and institutions to scale down budgets in the eleventh hour of opportunity by challenging their members to pour out their lives in stewardship and evangelistic effort to underwrite the task before us.

BUT WHAT ABOUT CHINA NOW. The report has it that the doors are apparently closed. Which doors? Obviously, the political doors. But the church is never satisfied when political doors are slammed in its face. There may be iron curtains, bamboo curtains, and economic curtains that keep men out; but, they cannot keep the Spirit from penetrating. Where the Spirit of God penetrates and permeates, there the curtains must eventually come down. In the meantime, thank God, we have workers and a dynamic native witness in China. Becoming concerned with Japan ought not to let us drop our concern with China or cross that country off our prayer-lists. China has been noted to swallow her enemies again and again over the centuries. The gospel and the missionary, a friend in any country, she has not been able to swallow. Can it be that God may yet use Christians in China to convert the Communists? After all, Communists are part of the world for which the blood of Christ was shed. Is it possible that God may be preparing China as a bridge for the gospel into the heart of godless Russia? Whatever may be our answers to these questions, we may be sure of two things. First, God is not through with China. And second, that we better not go to sleep on other opportunities in India, South America, Japan, Africa, and other areas where the enemies of God often are working with a much greater sense of consecration than the friends.

Arthur E. Holt believed in training young ministers to comfort the afflicted and to afflict the comfortable.

THE FINNS HAVE DEVELOPED an unusual attack on the alcohol problems according to Finnish Information Service. The State Alcohol monopoly ". . . allocates roughly one-third of these profits for the construction and maintenance of schools and churches. Another third is spent directly by the Government on temperance promotion and the care of alcoholics. Long concerned over their drinking habits, the Finns tried prohibition from 1919 to 1932, and then repealed the law by referendum and established a State Alcohol Monopoly which is required to spend two-thirds of its profits for projects which tend to discourage drink. According to a recent survey by the *Daily Mail* (London), consumption of alcohol per inhabitant in Finland is now among the lowest in the world." Making the profits on alcohol pay for the damage it creates as well as discouraging people to be damaged by it makes sense. On that basis the state being in "the business" makes a little more sense too.

A. H. LEAMAN
1878-1950

A. H. LEAMAN, 4216 Greenview Avenue, pastor of First Church, (General Conference) Chicago for almost fifteen years, died on Sunday May 28, 1950 after a sickness of several months. He resigned as leader of First Church to take effect February 1, 1950, but because of illness he was unable to serve to that date. Leaman served as Superintendent of the (Old) Mennonite Home Mission in Chicago 1902-1920. He conducted many evangelistic campaigns during his many years in the ministry. Funeral Service was held Wednesday afternoon May 31, 1950. "Blessed are the dead which die in the Lord, and their works do follow them."—A. J. Neuenschwander, Secretary, Board of Home Missions.

Christian Foundation for Marriage

by Willard W. Wiebe

JUNE is the month of marriages. It is in this month that the familiar words are spoken most often, "We are gathered here in the sight of God and this company to unite this man and this woman in Holy Matrimony."

The Church has always been interested in the formation of the home. This is one of the Church's greatest responsibilities and highest privileges. To assist in the founding of the Christian home is indeed a crowning task of the Church. We shall never tire of the truth that marriage and the Christian home were "instituted of God, blessed by our Lord Jesus Christ, and commended by Saint Paul." The thirteenth chapter of I Corinthians will always be cherished as the melody of matrimony.

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Willard W. Wiebe

Pastor Menno Church

Lind, Washington

Editor, Pacific District's *Workers' Exchange*

The home may be made in a tent, a mansion, a cabin or a rented flat. "The home," as one has said, "is a fold that shelters the family from the wolves of lust, strife, unbelief—a harbor in which souls anchor and abide secure from the storms of doubt and carnal stress that are without—a fortress from whose citadel the armed forces of love, truth, chastity, go forth to bless the world—a sanctuary in which faith builds an altar, opens the door of prayer and yields life and life's destiny to God."

It is strange that Joshua, the man of force and war, has given to this haven of love and peace—the Christian home—one of the most frequently used mottos. In his old age (and that is not without significance) he gives the challenge to Israel, "Choose you this day whom ye will serve . . . AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD." Joshua 24:15.

There are homes and then there are homes. There are Christian homes and there are just homes. The Christian home is a place where God's children live, where God's Son reigns, where God's Word is cherished and where God's Church is given prominence. The CHRISTIAN HOME is our goal.

Joshua's motto suggests three foundation stones for Christian homes. "As for me and my house, we will serve the Lord.' There is DECISION.

The Christian home will not come about automatically. A church wedding, Christian grandparents or church membership will not guarantee your home to be Christian. The dangers of our modern day that threaten the Christian home demand much prayer, planning, work, ingenuity, sacrifice and many decisions. Young people are urged now to decide that their home will, by the grace of God, be Christian. After that commitment and decision is made, then anticipate a lifetime of decisions that will need to be made as new problems arise. In the Christian home there are decisions to be made in spiritual areas, recreational areas, educational areas, vocational areas, and many others. "As for me and my house, we will serve the Lord." Let that be the basis of an unending vigilance as new problems are faced and new decisions for Christ are made.

A second foundation stone for Christian homes that is suggested to us in our motto is DEDICATION. This is a step beyond decision.

One way in which dedication can be expressed and encouraged in the home is through the little worship services in the home. Grace at meals and a family altar are as natural to the Christian home as brushing teeth or reading the daily paper. "As for me and my house," implies parental authority in the home, including the worship services of that home. The modern parent will have no easy task to keep such services from becoming meaningless formalism or deadening monotony. We need to be on the alert for practical suggestions on new and simple ways to pray at the table or to conduct family worship. This takes effort, study, prayer, and dedication. "As for me and my house, we will serve the Lord." There is decision, and there is dedication. The third foundation stone is DEVOTION.

To couples who are looking forward to the establishing of their home we would offer this foundation stone also. "We will serve the Lord." Joshua's devotion is the active type. His devotion is spelled with the capital "S" of service. This is true devotion. This kind of devotion is yet a step further than dedication. I well recall the little boy's question in one home where I visited, "Mommy, will we have motions?" Devotion and motion not only sound alike but they are inseparable. We have devotion only when we are ready to serve. Service is the highest expression of devotion. Service is the fruit of Christian devotion. This too will help to make your home Christian.

June is the month of matrimony. But whether it is June or January, we wish to encourage you in your efforts to make your home Christian. May the words of Joshua be true of your home. "As for me and my house, we will serve the Lord." Young people, begin now to make your home Christian. You need not wait in this until after the minister has said, "I now pronounce you man and wife together." It is never too early for your decision for Christ, your dedication to Christ and your devotion to Christ to begin. In a real sense the first foundation stone of the Christian home is Christ, the second foundation stone is Christ and the third foundation stone is Christ! St. Paul writes in I Corinthians 3:11 "For other foundation can no man lay, than that which is laid, which is Jesus Christ."

(This message was given the first Sunday in June over "Morning Meditations" Sunday morning broadcast of the Menno Church, Lind, Washington. This program is given over a local station at Moses Lake, Washington, KSEM, 1450 kilocycles.)

Christmas Bundle Project Under Way

Extensive Meat Distribution in Frankfort

AKRON, PA.—In the past years the Goodwill Christmas Bundles have filled a very valuable place in the relief program. Many letters of thanks have given deep and moving expressions of appreciation. Relief workers have also repeatedly commented that the Bundles contain just the things most urgently needed by children in countries where the scars of war can yet be seen.

Since these Bundles are so valuable in relief, and needs for this year have been confirmed, an appeal is again being made for Bundles. Parents, Sunday School teachers, and other leaders are encouraged to help plan to make one of these gift Bundles. The date by which Bundles are to be sent in is August 18, 1950. Contents and general directions are similar to those of past years; however, it is important to follow the specific instructions as listed on a special folder, copies of which have been sent to each congregation. Additional copies may be secured from the Relief Section, MCC, Akron, Pa.

There Are Still Food Distributions

During the month of March, some 2,700 families of Frankfurt, Germany, were the recipients of 8,047 cans of meat. A combined relief organization from the city helped in providing lists of particularly needy people. Heads of these families then received cards entitling them to several cans of meat, depending on the size of the family. There were twelve distributions in various parts of the city. Many of the recipients were old people who are unable to work because of age or physical disability. Many had crippled limbs or failing eyesight. For many of these people, meat is a rare item because it is so expensive.

One of the workers observes, "I have found that material aid assistance has given a solidarity to our expanding spiritual ministry and gives forth a better balanced and more consistent testimony." Some of the distributions involve visits to families, giving opportunity to speak personally with them.

Dried Eggs Secured for Relief Use

A total of 33,600 pounds of dried whole eggs have been secured from U. S. Government surplus, for use in foreign relief. Of this amount, 6,104 pounds are being sent to Austria, and the balance to Germany. This supply of dried eggs is free of charge at point of storage, which is Fort Worth, Texas. Transportation to the port of Houston, Texas is at MCC expense.

European Summer Work Camps Announced

Plans have been made for six Summer Service projects in Europe sponsored by the M.C.C. These are to open about July 25, and will continue for nearly a month. The projects include refugee housing projects at Donaueschingen, Darmstadt, and Westhofen, all in Germany; an emergency church building at Kiel, Germany; a youth center, "Agape" of the Waldensian church in Italy; and building of a center at Belfort, France, to be used by the French Mennonites. In these projects, North American and European Mennonite young people participate.

Use of C.O. Wages Again Defeated

The bill giving to the C.A.R.E. Book Program the sum of $1,300,000 which was earned by C.P.S. assignees and paid into the government "frozen fund" during the war, was recently defeated in the House of Representatives by a vote of 265 to 102. It had been proposed that this money be used through CARE to make available technical books for libraries destroyed in the war. A number of attempts have been made to apply this money to a cause related to relief.

Milk Powder Available for Relief

Within recent weeks it has been possible to secure (free of charge at point of storage) from government surplus stocks, powdered milk for relief purposes. A total of 43½ tons is being shipped to Germany, at present and within several weeks 22½ tons additional will be sent to Germany, 10 T. to France, 4 T. to Belgium and 6 T. to Austria. The transportation expense for sending this milk abroad is also reimbursed by the government, since these shipments originate from warehouses located in Minnesota and Wisconsin, and are loaded on ocean-going vessels departing fom lake harbors.

There is need, however, for funds to make possible adequate distribution of such materials on the foreign field—particularly for maintenance of workers and for local handling of supplies. To dispose of the material is not difficult or expensive but to distribute it carefully to reach the greatest need "In the Name of Christ" requires, and is worth, the additional investment of workers to give the "plus" witness and service. Some of this powdered milk will be used in institutions such as refugee camps, old people's homes and children's homes.

Additional quantities of powdered milk are available from government sources and will be secured as needed in the program and as distribution can be properly accomplished. Powdered eggs have also been ordered for similar use in relief, but no notice of shipment has been received.

More Farm Trainees Arrive

On May 27, seven more Mennonite young men arrived to begin their year of agricultural training in the United States. Following are the names of these young men, the country from which they have come, and the Mennonite community in which they will work:

Simon de Vries from Holland, to Mio, Mich.; Tabe Lei from Holland, to Newton, Kansas; Christian Gyger from France, to Eastern Pa.; Daniel Roth from France, to Nebr.; Jacques Graber from Switzerland, to Berne, Ind.; Hans Nussbaumer from Switzerland, to Va.; and Willy Sammt of Switzerland, to Lancaster County, Pa.

In Europe, a number of Voluntary Service workers are helping on farms of Mennonites, as an experimental project with purpose similar to the U. S. Trainee program.

Christian Responsibility and the State

by Don Smucker

ERNST TROELTSCH once said that there are no solutions for the problem of church and state—only periodic reformulations of the problem. This is to say that the Christian relation to government is one of the great mysteries of the Gospel, a mystery created by the relations of a redemptive community to a fallen world. I think Troeltsch is essentially correct and that the present time calls for a reformulation of the problem, particularly for the Mennonite churches and affiliated groups.

The history of any real Christian church can be studied in terms of the interaction between Matthew 28:19-20 and II Cor. 6:17. The first is outgoing; the second is in-going. Go ye! Separate ye! Some Christians have abandoned witnessing in order to stay pure and clean. Others have abandoned separation in order to witness more effectively. Yet both remain deeply imbedded in Scripture and in the experience of genuine church life.

Non-Conformity, A Secondary Defense

In our day the Mennonite church has re-discovered the witness aspect of these two Biblical forces—and, of course, it is clear that witness is the primary aspect of the Gospel since non-conformity is a kind of secondary defense designed to keep us worthy for witness. At the beginning of our church we were a powerful witnessing Christian movement. Franklin Littell believes that our Anabaptist forefathers were the real missionary party of the Reformation, restoring something which had been slumbering for centuries. Martyrdom and persecution silenced this outgoing force in our church life. Then came American and Canadian freedom for two centuries. About fifty years ago missions and education arose to awaken American Mennonites from their slumbers. About thirty years ago the M.C.C. re-opened the channels for cooperative emergency relief. And relief, let us heavily underscore, is always an encounter with government. All this was climaxed by Civilian Public Service, the most far-reaching and comprehensive relationship to government in the history of the Mennonite church. All this was coupled with a worldwide campaign in relief and refugee work, bringing forth our deepest resources, spiritually, financially and professionally.

An Original Contribution

Now we are emerging from the C.P.S. era, if we may call it that. We are so close to it we still have not fully realized how C.P.S. climaxed 50 years of missions education and general spiritual development. We entered the war knowing we could successfully carry on our own church program of missions and schools—all this with government relationships involved but not in any primary sense. But we entered C.P.S. not knowing if we were really capable of dealing with government when we sought to make a Christian witness essentially in the context of the government rather than the church. There were mistakes and heartaches of course. But out of this has come an original contribution, one of the most striking contributions in the history of American church and political life. *It is the simple discovery that we can be active citizens and good patriots without killing and without training for killing.* Needless to say, the American government learned this also in regard to conscientious objectors. Behind it was the obvious, but often overlooked fact, that governments are administered by human personalities with whom mutual self-respect, tolerance, and fair play can operate. From another standpoint our experience in this war era can be interpreted as the introduction of the personal element into our relationship with government. Whereas government was seen as impersonal, legal, and coldly judicial now it is seen as Lewis B. Hershey, Franklin Roosevelt, Col. Kosch, Clarence Dykstra and Congressman Starnes as they interpret our constitution, our laws and our general political tradition. From their point of view Mennonites now are not only church buildings, colleges, books, plain clothes, and other symbols, but also Orie Miller, Henry Fast, P. C. Hiebert, Albert Gaeddert, Eli Bontrager and E. J. Swalm.

Accepting Christ Solves Problem

What are the implications of this?

Well, first of all, when one goes back to the Bible after this there is the obvious fact that the church and state are not rigidly and dualistically sealed off from one another. In the picture of early church life in Acts and the Epistles there is no confusing of the church with the state. But, on the other hand, there is a fairly free and natural encounter with government as long as it was not a persecuting government. The witness was made everywhere. The witness is not accompanied by a long analysis of the consequences of becoming Christians, what this might mean for the government or a heavily developed pattern of theory. No, it rather suggests a simple witness which assumed that accepting Christ could not really create problems; it could only solve them.

Second, it suggests that American Mennonites have very likely never fully reflected on the fact that the large Christian community in this country and Canada does make a difference among governmental leaders. When we witness to General Hershey there is an understanding present which one could not expect in the

We will concede that government is outside the perfection of Christ, that it is not set up for the Sermon on the Mount. Indeed, we reject all un-Biblical optimism which expects world peace as the gradual triumph of world government and economic justice. And yet, under the Lordship and Kingship of Christ under the sovereignty of God, we cannot refrain from saying to government or anyone: "If you do not yield yourself to Christ Jesus and the royal law of love, you will perish."

Roman Empire or in Switzerland of the 16th century. While there are completely secularized pagans in the American and Canadian governments yet there are men who do start with many basic Christian presuppositions. This *does* make a difference. Perhaps we will not agree on how *much* difference. But the leaven of Christianity in a fairly democratic culture creates a different situation than that of Europe 400 years ago and in Russia of today. Roland Bainton says that the Mennonites arose under the death penalty the Brethren under banishment, and the Quakers under ostracism and persecution. None of these three have prevailed in the U. S. and Canada. C.P.S. showed what could be done when conscientious objectors were given opportunities for a more positive witness.

Another Frontier to Cross

Third, it obviously suggests an extension of the precedent established by C.P.S. Our witness was modest enough, mainly concerning our particular needs in C.P.S., the rights and needs of the men, their hopes for larger service, the philosophy back of the camps and so on. Continuing interaction with the government continues at this level through voluntary service. But there is still another frontier to cross, namely, the witness to government in relation to issues which do not directly effect us in C.P.S. or relief or missions or naturalization. I refer to issues dealing with larger government policy at the end of which will be war or peace; freedom or tyranny; bitterness or happiness. At this very point there is not total agreement. One group seeks to maintain a rigid dualism between church and state. Yet this group would quickly admit that we should try to convert anyone and everyone in government to the full Christian Gospel. Thus it concedes the witness principle but only seeks to deny the use of witness principle along ethical lines.

Yet I sense an overwhelming majority of our people moving in a direction something like this: We will concede that government *is* outside the perfection of Christ, that it is not set up for the Sermon on the Mount. All this is true. Indeed, we reject all un-Biblical optimism which expects world peace as the gradual triumph of world government and economic justice. And yet, under the Lordship and Kingship of Christ, under the sovereignty of God, we cannot refrain from saying to government or anyone: "If you do not yield yourself to Christ Jesus and the royal law of love, you will perish."

This is the mystery of the Christian in an evil world. To state it this way creates problems to be sure. Yet the other position of dualism creates even more problems. One article I read along these lines in a church paper assured the readers that there is no need to worry about what would happen if all people took Christ seriously because revivals never touch many people and they never will; and again the writer admitted that when the state goes to war it does fight our battles for it has the right to fight. Obviously the next step is that of a person who wrote me to say it would be tragic for America to disarm. Then the next step would be to encourage armament and finally to *reductio ad absurdam,* "I am a conscientious objector living under the Holy Spirit but let us have the biggest army and navy in the world because God wants this in order to protect me and my people."

Yes, I believe that the alternative to the majority view creates more problems than it settles. It builds up the world of *what is* to the level *what ought to be* rather than confronting *what is* with *what ought to be.*

Our principle then is not that we stay out of government. Our principle is that we do not betray Jesus Christ. Wherever we can serve Christ and show forth his love we can and must witness. We will work in governments as far as that Christ-centered principle allows. Thus we can work in a mental institution but we cannot work in a bomber factory; we can train for service but not for killing; we can risk our lives but we cannot take life.

To accept this is not to live under the illusion that our witness will dispense with the need of Christ to come again in power. To accept this is not to make government a basic agent of Christianization or evangelization. To accept this is not to deny the limited and circumscribed relationship to any government anywhere, any place or any time. It is to accept a fresher freer more creative relationship between the two spheres of church and state, a relationship which will better permit both the word of mercy and judgment to be spoken.

Actually I should not leave the impression that this is a wholly new suggestion. For four centuries we have had relationships with government about the affairs of our own people; for four centuries we have made it clear that we will not cooperate with a government which raises an issue of conscience. It is clear in the light of this that we are simply extending an already established principle rather than creating a new one. May the Lord lead in this pilgrimage of faith, hope and love.

From the Home Mission Front

Circuit-Rider of Paraguay

by A. J. Neuenschwander

IN JULY 1948 J. W. Nickel, his wife, and their two daughters, Gwen and Lois, left for Paraguay, South America for a two-year period of service. Nickel has done a great piece of work in organizing and conducting Bible schools in Friesland and Volendam. Not only did Brother Nickel work in Bible Schools, but he was instrumental in starting the building in Tiefenbrunn that houses the day school, the Bible School, and serves as a place for worship for this and the neighboring villages.

Transportation from one village to the other or from one colony to the other is always a difficult problem. Nickel solved their problem by purchasing two good riding ponies and two saddles. In this manner the "Circuit Rider of Paraguay" enhanced his usefulness greatly.

Last fall, Rev. Nickel assisted in conducting a series of evangelistic services in all the preaching centers in Neuland.

Instead of returning home in July, the Nickels will remain in Asuncion, Paraguay to shepherd the newly organized Mennonite Church in that city for several months until further arrangements can be made. Such a great-hearted decision will be rewarded in spiritual enrichment.

A. J. Neuenschwander, Secretary
Home Mission Board

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REPORT OF SEMI-ANNUAL

by

CHICAGO, ILLINOIS, May 9 to 11.—A decision to recommend for approval of the General Conference in August the opening of a mission field in Japan and a revision of the standards of education for mission candidates were among the major results of the recent semi-annual meeting of the Conference Board of Foreign Missions at the Seminary in Chicago, Illinois.

All Board members were present: A. E. Kreider, Goshen, Indiana; D. J. Unruh, Newton, Kansas; P. A. Wedel, Goessel, Kansas; S. F. Pannabecker, Chicago, Illinois; J. J. Thiessen, Saskatoon, Saskatchewan; S. J. Goering, North Newton, Kansas; and H. G. Nyce, Pretty Prairie, Kansas. Mrs. A. M. Lohrentz and Mrs. W. C. Voth, represented the Women's Missionary Association.

The Board is organized under the following three committees: Executive Committee, A. E. Kreider, president; D. J. Unruh, recording secretary, S. J. Goering, treasurer; Personnel Committee, P. A. Wedel and S. F. Pannabecker; Promotion Committee, J. J. Thiessen and D. J. Unruh. Howard G. Nyce is Executive Secretary.

Japan Presents Favorable Situation

Now that the doors to China are apparently closed, the Board has been looking to Japan with the hope of opening work there. At the annual meeting held in Mountain Lake last November, it was decided that we request W. C. Voth, till recently in Hongkong, to visit Japan prior to his return to the United States. The Board appointed a committee of three of its members to study the possibility of opening work. This report was now unanimously accepted. Our opening of work there will depend on the authorization of the General Conference. The Board recognizes the favorable situation for entrance into Japan and agrees to attempt further steps in that direction. We hope the General Conference at the August session will authorize the Board to open work. The Board believes it should be active and aggressive in this situation.

The Board would think of sending two couples to open a work. One couple might be sent this fall and a second couple shortly thereafter. Since language work involves two years of study we are bound to have two years delay before getting into active work. W. C. Voth is now in Japan and plans to be home before the General Conference to give a personal report of his trip of investigation.

Revised Missionary Standards Adopted

The Personnel Committee of the Board presented their report in reference to standards of education of mission candidates. The report follows: "The Board is convinced that the very best preparation is none too good to bring to this task. Generally speaking, it is regarded as essential that the missionary have a good college education, including a thorough orientation in Mennonite history and conference relationships which could be best secured in one of our Mennonite colleges. Training should include at least some work in an acceptable theological seminary or Bible school. Bible school graduates who apply for appointment should present at least two years of college work in addition to Bible training. Practical experience in teaching or preaching is regarded as essential to good preparation. Applicants are advised to contact the Executive Secretary of the Board early in their preparation. Exceptions to the above requirements may be made as deemed advisable by the Board if consulted in advance.

"The Board regards ages 25 to 30 as the most suitable time to begin missionary work. Applicants past 30 years would not generally be accepted unless due to prolonged specialized preparation or because of experience valuable for certain special tasks on the field."

The Board passed the following motion regarding this report: "Resolved that we accept the report of the Personnel Committee in reference to standards of Education for Mission Candidates and that this take the place of the first paragraph under Section II, Qualifications of Missionaries in the *Manual for Missionaries* page 2, and be included in the minutes of this session."

The Board decided to revise the Manual for Missionaries and bring it up to date.

INDIA: Work Expanded

A recent letter from India regarding extending our work into Sarguja State to the north, was considered and the Board decided to encourage the India Mission to continue the effort of extending the work into this place.

Ratzlaffs to Return

The Board passed a motion that the Harold Ratzlaffs be returned to India this coming fall. It is expected that they will leave the latter part of September or the beginning of October.

The India Missionaries requested that Harold Ratzlaff bring another Jeep along to India but the Board decided that we would send the Chevrolet stationwagon it has on hand at the present time. The Board also discussed the request of having Brother Ratzlaff take along some special equipment as projectors, generators, etc. which resulted in the following motion that this request be granted, giving permission to take this material along. It was further decided that these funds be raised by special projects. The total needed for this equipment will be approximately $1,600.00.

The request of sending another nurse to India as soon as possible has been referred to the Personnel Committee of the Board.

Jubilee Book to be Published

Next we considered the India Jubilee book. Mrs. Harold Ratzlaff who assembled the material and worked with Bennie Bargen, Secretary of Publication Board, in editing the book, gave a report. It was decided to authorize the India Jubilee Book Committee, to proceed with the publication of the fiftieth anni-

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versary book *Fellowship in the Gospel, India—1900-1950,* and have 2,000 copies printed. We hope to have these printed in time for the General Conference the latter part of August.

The Board hopes to be able to send several of its members to the India Jubilee. Definite appointments have not been completed.

China Closed to Workers

Since the Board cannot send workers into China at this time, they are encouraging Miss Marie J. Regier to apply for employment under the M.C.C. Miss Aganetha Fast, having been returned from China, has been requested to visit her home community in Mountain Lake in time for the Northern District Conference and to visit the churches in that vicinity. Her furlough period will end with the close of the year 1950.

AMERICAN INDIAN WORK: Arizona

Regarding the Arizona field, the Board decided to ask the Albert L. Jantzen, another former China worker, to investigate the possibility of opening a school for the Hopi children and also to study the advisability of employing a nurse or a teacher or both.

Montana

The Board accepted the changes of the constitution of the Montana Mission. Hereafter there will be an executive committee instead of a superintendent of the field. Complying with the request of Alfred Habegger to have a member of the Board at the dedication services for the Petter Memorial Church, P. A. Wedel will represent the Board at the Lame Deer Church dedication, June 11, 1950.

Oklahoma

Several members of the Board, appointed to look after the work in Oklahoma, presented plans for the building of the Arapahoe Church at Canton resulting in the motion that the plans recommended, be accepted and the church be erected as soon as possible. There is a possibility of securing a certain church for material for building a church at Clinton. This was referred to the Oklahoma Committee encouraging them to plan for the building of the Clinton Church as soon as possible.

The Board then decided that the auto allowance for American Indian Missionaries be restudied.

COLUMBIA: Three Voluntary Service Workers

The Voluntary Service Committee reported that three young people—Ellen Harder, Erna Friesen and Reneta Dyck—were ready to go to Colombia, South America for several months this summer.

Kreider to European Missions Conference

A. E. Kreider presented the matter of having a European Mennonite Conference to consider M. C. C. interests and missions in Java. Orie Miller of M.C.C. had expressed a desire for General Conference representation and also the wish that the General Conference assume an interest in the spiritual work in Austria. The Board asked A. E. Kreider to represent it at the European Conference which will be held this summer but before the General Conference session.

The Board approved the revised draft of Certificate of Participation for Missionaries in the Pension Plan.

As a result of a motion that a Committee be appointed to look after all matters pertaining to the Mission Board interests at the General Conference. D. J. Unruh, Phil A. Wedel and Howard G. Nyce were appointed.

Organize Mission Records

For some time Harold Ratzlaff had been filing the Foreign Mission material at the Headquarters Building. The Board passed a motion that S. J. Goering be responsible for having this work continued and completed.

The Board granted a release to John Thiessen, missionary on furlough from India; so that he could accept the pastorate of the Henderson, Nebraska, church for nine months.

A number of requests have been coming in to the Publication Board as well as to the Board for recent pictures of all missionaries. Bennie Bargen has been working on this and suggested a plan to the Board. The Board favors that the Promotion Committee of the Board study and act on the suggestions as outlined by Brother Bargen's letters.

New Canadian Treasurer

The Board decided to follow the custom of other boards and have a Board member serve as treasurer of the Canadian funds for Foreign Missions.

The devotional periods during these Board meetings were assigned to the different members of the Board with the Chairman, A. E. Kreider in charge of the first.

We covet the prayers of the members of our Conference for the great work entrusted to the Board of Foreign Missions.

LEADERSHIP SCHOOL DRAWS 181

God answered our prayers in a way that one hundred eighty-one of our members from sixteen different church schools of the Eastern District Conference attended the classes of the leadership training school held recently and sponsored by the Sunday School Union of the Eastern District Conference. The classes for the school were held in the Souderton Church, Souderton, Pennsylvania, and people came from a radius of thirty miles for each session. The classes most in demand were "Understanding the Child" and "Working with Young People."

Before the school started and during the committee work, much praying had been done for the welfare of our Sunday schools and for the success of leadership school itself.

It is too early to say just what has been accomplished. But already they are asking for another school for next year. During the chapel period between classes, A. S. Rosenberger, dean of the school, had charge of the service and called upon various ministers to lead the service on different nights. John Thiessen of India was there on one evening showing pictures after the school.—Reported by George Scheifele, President of the Eastern District Sunday School Union

Jottings

NORTHERN DISTRICT

—**Gospel Church, Mountain Lake, Minnesota**: On May 28 baptismal services were held; four were baptized and two new members were received into the church by letter. In the afternoon dedication services were held for the recently remodeled church. Pastor John P. Suderman officiated. Flowers for the occasion were donated by the various business concerns. Lunch was served to all. H. D. Burkholder, Omaha, Nebraska, gave the dedicatory message, his thoughts based on Isaiah 28:16, on the topic, "Sure Foundation."—Corr.

—**Bethany Church, Freeman, South Dakota**: May 28 our church had baptismal services and reception of new members. For some time now our church has held the morning worship services before Sunday school. If it proves satisfactory, it will be kept that way. Summer Bible school is in progress at the present time.—Corr.

UNDER ORDERS

William Dahlenburg, now serving among the American Indians in Frazer, Montana, and Frank Ewert, graduate of Grace Bible Institute, will be ordained in services at the Friedensburg Church, Avon, South Dakota, in all day services Sunday, June 18, 1950. We covet your prayers.—Ed Duerksen, Pastor.

PACIFIC DICTRICT

—**Menno Church, Lind, Washington:** A ground breaking ceremony was held after the church services on May 14 at the site of our new church building. Construction is under way. The Men's Brotherhood did the excavation work. The pumice block church is designed in the shape of an L, one wing containing the main auditorium with a seating capacity of 400, and the other wing containing educational rooms. The site of our new church is about 2,000 feet south of the present 41-year-old wooden frame building. Leon Gering donated a three acre tract for the site where underground wire already has been laid and a 256 foot well has been drilled. The three Eastern Washington churches completed the pulpit-exchange. The first of these was on April 30 with P. D. Unruh at our church, W. Wiebe at Newport, and R. Schmidt at Colfax. May 21 Schmidt was at our church, Unruh at Newport, and Wiebe at Colfax.—Mrs. C. C. Claassen, Corr.

EASTERN DISTRICT

—**Bethel Church, Lancaster, Pennsylvania**: The Abe Wiebes our pastor and wife have a new son, Lloyd Philip, who arrived on Thursday, April 27.

Hereford Church, Bally Pennsylvania: James Knoel, Akron, and Miss Elsie Weber, Akron, Pennsylvania, were married in our church on Friday evening, May 26. Our minister W. S. Shelly officiated.—Mae Latshaw, Cor.

—**West Swamp Church, Quakertown, Pennsylvania** A new slide and film projector has been purchased for the church by the Live-Wire class of young men and the Never-Idle class of young women. The mother-daughter program and social evening was held May 13. Mrs. J. Herbert Fretz spoke on the subject, "The Mother I Plan To Be," which was followed by a candle-light service. A library for children was started by the Sunday school. The summar Bible school will again use the General Conference material. Mrs. William Sell will serve as superintendent. The marriage of Clara Ann Bauman and Stanley Stauffer took place June 11.—Corr.

MIDDLE DISTRICT

—**First Church, Wadsworth, Ohio:** A large group enjoyed the mother-daughter banquet, the speaker being Mrs. Ralph Krabill of Creston, who spoke on her work with the migrants. The services on Pentecost Sunday were well attended. The class of nine young people was baptized and joined in church membership; four adults were also taken in, making a total of twenty-three added, including the ten on Good Friday. Wayne Brubaker and Delores Duckworth were married Sunday, May 21.—Geo. McBride, Corr.

—**Salem Church, Dalton, Ohio:** Gerhard Schmidt (staying at the George Gerber farm) and Hans Schneider (staying at the Milton Falb farm) are two agriculture trainees from Germany in this community directed by the M. C. C. program of bringing European youths to get training on Mennonite farms. Our minister, Irvin Richert, spoke to thirty-nine graduates at the local baccalaureate services, Sunday evening, May 21. Kathleen Lehman and Wallace Gerber from our church are among this year's high school graduates. The mother-daughter all-day social held at the church May 24 with a bountiful picnic dinner attracted a large number. Quilting was in progress part of the day. The program centered around the great importance of God-fearing, praying mothers and daughters as presented in devotions, recitations, reading, and pantomine. A baby son, Robert Michael, was born to Mr. and Mrs. Wilmer Baer May 18. Judy Elaine, now almost a year old, was adopted by the Roy Kirchhofers. Sharon Mae, thirteen-year-old daughter of Mr. and Mrs. Lester Badertscher, former members of our church, was laid to rest in our cemetery May 20.—Mrs. Ivan Badertscher, Corr.

WESTERN DISTRICT CHURCHES NOTE!

Contributions for the Home Mission work of the Western District Conference have been insufficient to meet the need. In view of the fact that allowances for workers are not too large to begin with, such amounts should be sent to them promptly at the end of the month, but it is impossible to do so at the present. Undoubtedly, churches want to know of such a situation. Let us pray about this matter and give as God directs.—P. T. Neufeld, Treas., Home Mission Committee.

Into the Beyond

MRS. EMELINE (FRETZ) DETWILER, Souderton, Pennsylvania, aged 92 years, 5 months, and 7 days, the oldest member of Zion Mennonite Church, Souderton, and a teacher in the Primary Department of the Sunday School for 46 years, passed away a few hours after being hit by a car while going to Sunday school, May 21. She was the step-mother of Harry Detweiler, chairman of the Mutual Aid Board.

MRS. J. J. SCHULTZ, Mountain Lake, Minnesota, a member of the Gospel Church, Mountain Lake, passed away suddenly May 26, 1950.

JOHN A. ALBRECHT, Marion, South Dakota, born September 3, 1869, a member of the Salem-Zion Church, Marion, died May 14, 1950.

CALVIN LUGINBUHL, Bluffton, Ohio, born March 12, 1884, a member of the Ebenezer Church, Bluffton, died May 16, 1950.

ERNEST W. CLAASSEN, Paso Robles, California, born September 16, 1919, a member of Second Church, Paso Robles, died May 20, 1950.

MRS. JOHN K. REGIER, nee Anna Unruh Buhler, Kansas, housewife, born January 15, 1855, in the village Nikolaidorf in South Russia, a member of the Buhler Church, died May 22, 1950, at the age of 95 years. She was the mother of P. K. Regier, executive secretary of General Conference.

MAY S. WOLLMANN HOFER, Freeman, South Dakota, born March 13, 1906, a member of Bethany Church, Freeman, died May 25, 1950.

Our Colleges and Seminary

SEMINARY GRADUATES INTO SERVICE

PRESIDENT Conrad Bergendoff of Augustana Theological Seminary, Rock Island, Illinois, delivered a strong message at the concluding events of our school year here Sunday night. A member of the Augustana Lutheran Synod, Bergendoff stressed the fact that we cannot attempt to meet the many challenging problems of our time if we have not first established a personal relationship with Jesus Christ as Lord and Saviour. He urged the members of the class to start their work at the point of personal religious experience, and then go on from there to make the gospel a living, meaningful message and way of life for our day.

Students have now gone to various parts of the country, some to return next fall and our graduates to start their work in various assignments. Of the senior class, Henry Grimm is pastor of the First Church, Summerfield, Illinois; Orlin Frey has been elected pastor of the Goessel Church, Goessel, Kansas; Ronald von Riesen will continue his work as executive secretary of the Board of Education, but will move his office to Newton, July 1; Marvin Dirks continues as a faculty member of the Seminary; Erna Friesen leaves soon by air for the General Conference Voluntary Service Unit in Colombia, South America; Marie Kroeker will work with the General Conference Board of Education this summer and next fall will start her work as teacher in the Mennonite Bible Academy of Beatrice, Nebraska; Sara Mae Wiens has not yet announced her placement for next year; Erwin Goering continues his services at Bethel College; and Missionary Harold Ratzlaff will remain in this country for the General Conference and then return for a second term of service in India.

FREEMAN APPOINTS NEW FACULTY MEMBERS

NEW faculty members appointed to the staff of Freeman Junior College are: Marvin Dyck, graduate of Bethel College and receiving a master's degree from Kansas University this spring, will teach biology and chemistry; Gertrude Hohmann Dyck, wife of Marvin Dyck, also graduate of Bethel and expecting a master's degree from Northwestern University this summer, will assist in the voice department; Walter Jost, graduate of Bethel College and holding a master's degree from Wichita University, will teach private voice, piano, and instruments, and direct academy music activities and a school orchestra; Martha Fast, Bethel graduate with eight years teaching in Kansas public schools, will teach home economics, academy girls' physical education, and act as resident counselor in the college girls' dormitory; Harold Hartman, graduate of Bluffton College, will teach college and academy mathematics, junior business, and manage the college farm; and, David Wollmann, graduate of Augustana College, will teach physical education and be the coach.

—**Zion Church, Donnellson, Iowa:** On Pentecost Sunday, May 28, we were happy to have John Boehr and family, who were on their way to Bluffton College to attend the commencement exercises, stop at Donnellson and attend the morning worship and communion services with us. He served us with an inspiring message. June 1 to 4 the Young People's Retreat of the Iowa Mennonite Churches was held at Camp Arrowhead near Ottumwa, Iowa. On Sunday, June 4, our annual get-together picnic was held at the same place.—A. D. Krehbill, Corr.

WESTERN DISTRICT

—**Tabor Church, Newton, Kansas:** On Ascension Day the boys and girls of the community again presented a public program following three weeks of daily vacation Bible school. These classes were held in the church basement with fifty-four pupils enrolled, Mrs. Marie Funk, Mrs. Vic Funk, and Ray Frey were the teachers. Our pastor H. B. Schmidt and Mrs. Schmidt had the privilege of celebrating their twenty-fifth wedding anniversary on May 21.—Mrs. Raymond S. Schmidt, Corr.

—**Bergtal Church, Pawnee Rock, Kansas:** The Freeman Junior College choir presented a fine program the evening of May 4. The tornado that swept through this territory destroyed our old stone church near Dundee which was about 76 years old. It had been repaired and redecorated a few days before in preparation for our anniversary celebration on May 21. Funeral services for Lt. Victor Unruh who was killed in action over Germany in 1944, were held May 5 with Pastor John E. Kaufman officiating. Nine children were consecrated on Mother's Day. Peter Dyck, a physician of South America, was in our midst May 15 on his way back to South America from Canada where he saw his mother before her passing away and attended her funeral. On May 21 our church celebrated the 76th anniversary of the organization and beginning of the church. Henry Hege brought the anniversary sermon and J. W. Fretz the address, "The Hidden Treasure." Six charter members were present. Oldest item on display was a 351 year old handbound Bible from which the first sermon in this community was preached.—Mrs. John K. Friesen, Corr.

—**First Church, Burns, Kansas:** On Pentecost five individuals were baptized and taken into the church. We observed Holy Communion on June 4. Our midweek Bible study and men's chorus have closed for the summer months. On Mother's Day we had children's consecration. There were eight families participating in the service. Summer Bible school is in progress jointly with our local Methodist Church.—Mrs. Dave Stucky, Corr.

—**Deer Creek Church, Deer Creek, Oklahoma:** The men's chorus from Pretty Prairie, Kansas, gave a musical program here recently. Summer Bible school was held from May 22 to 27. The children were divided into five classes ranging from three years to the eighth grade. The teachers were Pastor Richard Ratzlaff, Mrs. Harold Bechtel, Mrs. Waldo Krehbiel, Miss Gladys Dester, and Miss Florine Hohman.—Mrs. Allen Moyer, Corr.

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Bethel Hospital Issue

Bethel Life . . .

by **Elaine Stewart**

BRR-RING-G-G! Fire alarm? No, it is just a score or more alarm clocks up and down the halls of Sarepta Nurses' Home, announcing the arrival of a new day. Several pairs of heads raise sleepily from their pillows, wondering what the day will bring forth—some muttering vaguely about the injustice of the man who invented alarms to go off so early in the morning.

It is not long until a line of girls, still in a daze of sleep, moves mechanically to the dining hall. But wait—is that food I smell? Strangely a little life begins to appear in the group until finally they are chattering like magpies as they enjoy the food placed before them. Then, their voices lift together in a song of thanksgiving and a prayer to God for strength and knowledge to face the tasks ahead. Yes, this is the beginning of a day at Bethel.

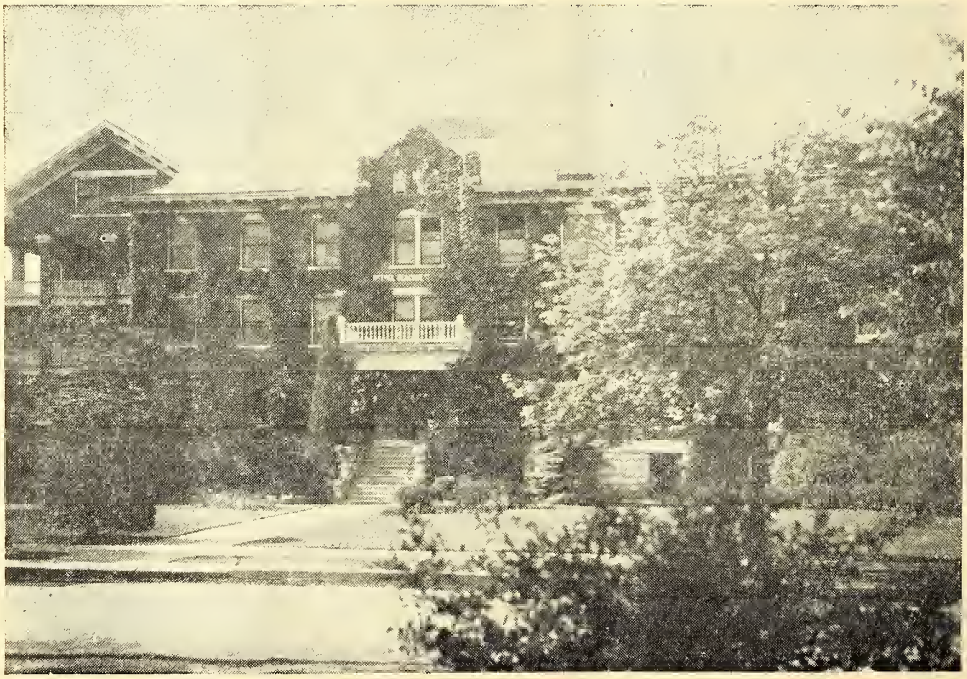
What happens next? you ask. Oh, that is really very simple—or rather, we often wish it were simpler! The large group soon separates, each person going to her own special place of duty. There are baths to give, doctors to assist, meals to cook, and myriads problems to face and solve, each more difficult than the other.

The rustle of starched uniforms and hushed voices announces the arrival of the "day force" to the patients. Window shades are raised and the sunlight plays about the rooms as the various good mornings are said. Then, wash pans and soap are whisked out—and the work has begun.

After a good scrubbing, and all the other care is completed, the patients are ready for the daily visit of the doctor. This is one of the high lights of the day, and the student nurse is often in suspense, wondering if she will be asked to perform some difficult task in his presence.

It is not long until a faint aroma of food suggests that dinner time has arrived. This means more rushing than ever, until each patient is happily situated with a tantalizing tray of food before him. Then, what could be more fitting than a long nap? Doors are quietly closed and while the nurse goes to eat her dinner and relax, the patients catch their "forty winks" of sleep.

Bethel is full of traditions, outstanding little things that set it apart from other institutions in the world. Things such as *zwieback* on Saturday night, and singing on the floors on Sunday morning. Not the least of these customs is the quiet time for devotions each day. This is the time when the patient-and-nurse relationship ceases and they stand as one,



Bethel Deaconess Hospital, Newton, Kansas opened its doors in 1908. Pictured above is the main entrance and the original building. It now has a clinic, a nurses home, a deaconess home, a home for the aged. This summer construction is beginning on the Sister Frieda Memorial Chapel and an addition to the home for the aged.

united together in their worship of God. It may be only a bit of comforting Scripture and a prayer the nurse offers, or again, she may choose some poetry that gives strength and encouragement to the weary soul. Whatever it is, there are shy "thank yous" and often a few tears as the prayer closes. Yes, in this time more than any other, the nurse learns to understand and appreciate her patient.

Just as all things end, so the days at Bethel come to a close. It was a good day, and as our thoughts wander back over its events, our hearts again lift in Prayer to our Father. It was done for Thee, Lord. Forgive where I have failed—and Father, watch over my patients, and bless them every one.

. . . Through the Eyes of a Probie

by Ella Voth

WHEN do we get our caps?" "OOh, it scares me." "Do we have to practice on our roommates?" "Isn't this Nursing History enough to keep one hopping?" These and many other questions were typical "probie" questions. Impressions of the new probies upon arrival in the quarters of the nursing school were deep and varied. First of all, they had to find themselves in the maze of business and superior upper classmen. Then to learn the "do's and don'ts—"Don't visit in others' rooms during study hours," and on and on. And those studious probies! Nursing History, Nursing Arts, Pharmacology—no end to books and classes, seemingly. Standing in awe of those wonderful people, upper classmen, the probies listened with big ears and shy questions. Tours through the dormitories and hospital helped to acquaint them with a wonderful, mysterious place. And so many names and faces to learn! One's own name was repeated over and over, too. And a "pilly" initiation didn't help to initiate them into the real thing, but by the performance of a "major operation" and the wearing of green probie caps, the now "humble probies satisfied the whims of upper classmen.

A Nurse's Prayer

ECAUSE the day that stretches out fore me
Is full of busy hours, I come to Thee
To ask Thee, Lord, that Thou wilt see me through
The many things that I may have to do.
Help me to make my beds the smoothest way.
Help me to make more tempting every tray.
Help me to sense when pain must have relief.
Help me to deal with those borne down by grief.
Help me to take to every patient's room
The Light of Life to brighten up the gloom.
Help me to bring to every soul in fear
The sure and steadfast thought that Thou art near.
And if today, or if tonight, maybe,
Some patients in my care set out to sea
To face the great adventure we call death,
Sustain them, Father, in their parting breath.
Help me to give throughout this livelong day
As one who loved Thee well, Dear Lord, I pray.
And when the day is done, and evening stars
Shine through the dark above the sunset bars,
When weary, quiet, I turn to seek my rest,
Lord, may I truly know I've done my best.

—Anonymous

As all probies, however, these also managed to struggle through bed-making class, history exam, needle injection class and emerge triumphant. The first day on floor duty was a great day, even though mistakes were made. The thrill of meeting people and serving them is one impression that will long remain with the probies as the seriousness of being a nurse was impressed upon the new students.

Other impressions and experiences were the lot of the probies. Knitting, crocheting, mending, pleasant talk and music—these became quickly associated with the Wednesday night social hour. Programs are also presented during this hour, and then there is gay laughter echoing from the North Room. Soon the probies became conscious of class distinction and class lines. Those of one's own class are one's buddies, those with whom one feels most at home. So class meetings were begun, and parties planned. A social function the probies have found enjoyable are the mealtimes—times when gaiety, small talk, and family letters hold sway. And of course, the fun of our own dorm kitchen makes numerous opportunities for fellowship to function at its best. And going to the outside for plays, concerts, church, and special programs is an experience seldom to be missed.

Capping becomes foremost in the probies' minds for then —after this most important ceremony—they will be full-fledged student nurses.

Another lasting impression is the musical atmosphere found at this training school. Devotions at the table morning and evening with its music is a bright spot in the day. Saturday night Bible class helps one to prepare the S. S. lesson more fully, as well as providing for group Bible study. In any work with people, Christians endeavor to bring them into contact with the Saviour, and in this phase of nursing, the probies too have found rewarding experiences as they have daily devotions with those they care for—for "to be a nurse is to walk with God."[1] What more could be desired?

. . . Through the Eyes of a Junior Nurse

by Ruby Unruh

ALMOST immediately after we received our caps and at last did not consider ourselves "little probies" any more, we found ourselves in a round of special services. What are the special services? They are the diet kitchen, operating room, laboratory, obstetrics with first tastes of night duty, and emergency call. The kitchen affords opportunities to learn to plan menus, calculate diets, and cook the special diets. One gets so used to weighing foods and servings that finally you catch yourself automatically calculating the weight of your own meals in grams and mentally dividing them into proteins, carbohydrates, and fats.

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[1] From the poem, "To a Nurse," by Ruth H. Hoover.

In the operating room there is an array of gleaming instruments with which to get acquainted, techniques to learn, methods and habits to acquire, and gloves to sterilize. There are night emergencies when one must rush over to the operating room and, in a minimum of time, the doctor is doing a lifesaving operation and he needs your assistance. Shall I give him the scalpel or will he want a clamp? Let's see whatever is the name of the odd-looking retractor. Will he want wire or silk for sewing next? Then all too soon eight weeks of surgery are up and we find ourselves in the laboratory. For two weeks we are surrounded by a variety of tests and procedures and we somehow pick up a fundamental knowledge of human bodies and their intricate workings and the various methods by which these functions are tested. During this period we are also responsible for the emergency room and are often called on duty to help with any emergency that might arise.

We cannot forget to mention our class work. Surely something that requires so much of our time cannot be of minor importance. Diet Therapy, Medical Diseases, Surgical Nursing, Nursing Arts, Drugs and Solutions, Operating Room Technique, Charting, Massage, Bandaging, and Bible are only some of the classes we have had. However, we realize, when we hear older students talk, that there is still quite a lot more book learning to be done.

We also have our entertainment. Wednesday evening social hour and Saturday evening Bible Class, special programs, hiking, playing, picnics, parties, and singing all play a part in claiming our leisure time. Sometimes we wish we could do without sleep for it seems such a waste of time. Altogether it is a busy and active life—and how we love it!

A thrill for the new nurse comes on the day of the capping exercise. It is the first milestone in the nurse's training.

. . . As an Intermediate Sees It

by A. Boehr

ALTHOUGH there seems to be no definite time or date a student nurse considers herself as passing from a Junior to an Intermediate, yet you are conscious of a unique change of type in your work and responsibilities. By this time you have witnessed the entrance and orientation of two new classes and have lived over again with them your first few exciting days in the nurses' home. You are a source of information; for by this time you know your way about the hospital, the garden, the laundry, the dormitory and its rules; and the town (if you have taken time to do so). You have a bit more confidence than when you first crossed the threshold of your new abode or were initially crowned with the cap of the school. The events that take place about the hospital don't appear as exciting and new as before. This is the middle of your period of training and perhaps time goes more slowly. If you had not been able to find just the suitable time for a class meeting or party before, you would be very skillful at maneuvering if you could gather half the class together during this period. Each one seems to work a different shift and roommates see each other only at class time. When class is over, some return to bed, others begin work on the floor, some gather spontaneously for fellowship, while still more must practice for a program or snatch "40 winks" of beauty sleep out of a full schedule.

This is the time your "big sisters" leave you for affiliation and at first you feel "shoved out on your own," with a heavy weight of responsibilities you feel too inadequate to bear. It is then you begin to realize there are more personalities with which to become better acquainted and your world of friends widens out into a beautifully patterned circle. It seems that during this time you feel more challenged to do your very best than ever before. More and more you are gaining new knowledge and experience and more and more you feel inadequate and, at times, frightened as you realize all the complicated "exactities" involved in the nursing profession.

Perhaps the highlight of this year is the four months you spend on the obstetrical floor. A separate unit of its own in the hospital, it is here you are happy for the gains of both new and veteran parents and deeply saddened at their losses. Domestic training is at its peak—diapering and feeding babies, and other routine hospital tasks as bathing, arranging flowers, keeping rooms in order, etc. Your ability as a teacher is put into play as you attempt to instruct the new mother in the care of her own body as well as that of her baby's. Then as the day of departure arrives and you escort the little family to the car, you wish you could go along to watch what the father does when he is first entrusted with the care of his new offspring, how the mother carries out her routine of care, and how the baby grows and develops in his new world.

All this, along with the rest of what goes into training is a challenge to keep healthy in mind, spirit, and body for those you serve. This is the joy of nursing. This is the busy happy life.

. . . Viewed by the Affiliates

St. Louis: Psychiatric Nursing

by Martha Thimm

INASMUCH as ye have done it unto one of the least of these my brethren, ye have done it unto me." With these words giving us strength and courage, we entered our three months of psychiatric work at the Bliss Mental Hospital in the southern part of St. Louis. Since then each day has been filled with new, varied, and interesting experiences, causing us to realize that mental illness is really a disease—something that can happen to any of us. As we listen to our class lectures, we daily see where each of us has normal tendencies toward these diseases, and how grateful we should be for having been brought up in the quiet and peaceful country farm or in a small town under the influence of Christian parents. For mental illness does not result alone from sin, but environment seems to play a large part as well as the conflicts that many individuals have been unable to meet and adjust to.

Contrary to public opinion, there is every opportunity for Christian service here. Although we are not permitted to have daily devotions with our patients as we do at home ,there is one way in which we can serve and that is by giving kind and thoughtful care to our patients. Also, we may take part in the nurses' choir which sings at the Sunday morning Protestant Chapel Services for patients. For our own spiritual enrichment, the Hospital Chaplain sponsors weekly vesper services in thee nurses home.

Often our thoughts go back to Bethel. For instance, when we open the linen closet at Bliss we see half empty shelves and are reminded of the ample supply of bright, neatly folded and clean smelling Bethel linen. It also makes us realize the value of training in a small hospital, for in such a situation we feed that we are better equipped to give our patients more individual care. On the other hand, there is a tendency toward living a sheltered life at Bethel while living in a large city brings us face to face with temptation and challenges us to make decisions upon the basis of our own convictions.

The greatest joy of anyone who works with these people is to see them released and again able to take their stand in the social world. As we go back to our home schools, we hope to be better equipped to see the mental needs of our patients as well as the physical and thus be prepared to serve humanity better.

Kansas City: Pediatric Nursing

by Virginia Schowalter

SEVEN weeks ago we six Bethelites arrived safely in Kansas City. The baggage we carried was of two kinds—suitcases and stories. The suitcases contained everything from fountains pens to uniforms, and the stories were the "tall Tales" everyone at Bethel had told us about affiliation. By the time we actually got here we did not know whether to laugh or cry. The Union Station seemed cold and unfriendly as did the nurses' home until Tinka, the dog, quit barking at us.

We have learned to like the work here and almost hate to think of leaving. Mercy Hospital admits only children under sixteen years of age and is entirely a charitable institution. It was founded "for sick and crippled children to be forever non-sectarian, non-local and for those who cannot pay." Come to Mercy Hospital with me and meet a few of our little friends. This is Wilbur—a darkeyed little six year old who neither speaks nor hears. His face beams with enthusiasm and delight when he is playing with his dolls; however, when he becomes frightened or unable to understand what he is to do, he literally winds himself about the rails of his bed. In the nursery we find little Baby Boy Covey. As yet we have not heard his first name for he came to us as a tiny premature baby. Every three hours he is fed and made comfortable in his little incubator. The rest of the time he just sleeps and sleeps. These are but two of the one hundred fifty patients we serve daily.

. . . Through the Eyes of a Senior

by Mary Richert

THREE years ago we began training, June 1950, and graduation seemed ages away, but now we find ourselves wondering where the time has gone. The old saying, "Time goes fast when one is busy" certainly proves true.

After two months of intensive preliminary studying we were gradually introduced to nursing procedures. We well know how our patients feel because we learned the nursing procedures by practicing them on each other. Sometimes these practice procedures were humorous and made quite an impression on us. There was the time we were learning how to feed patients who were unable to feed themselves. In the process one girl dropped apple sauce all over her roommate's chin. Also, there is the time we learned to give hypos. Again roommates had to suffer for each other's ignorance. Most of the girls had to stick each other three or four times before they got the sterile water given. Then part of the girls went to their rooms and cried as though their hearts would break. One of the girls recently stated, "I was nearer quitting training then than at any other time." Strangely enough it was much easier giving hypos to our patients because we knew they needed them.

During my training days I have learned to love and understand people as never before. As a rule patients are very appreciative, and we have found in them lovely friends.

We have experienced rich blessings while having devotions with our patients. We have seen suffering draw many families closer to each other and closer to the "Great Physician." We have grieved with those who have lost loved ones, and we have rejoiced with those who have welcomed the arrival of little ones into their homes.

Yes, as we review our three years of training, we feel they have been well spent. Three years packed with hard work, new experiences, enriching lessons in understanding and love, and fun.

Beyond Our Own

BOSTON, MASSACHUSETTS. The Mid-Century convention of the Northern Baptist Convention was held May 22-26, 1950, in Boston. The Stewardship Address on Tuesday evening was presented by Harold Stassen. The Convention at Worship was in charge of Theodore F. Adams. Congressman Walter H. Judd also addressed the conference.

THE FIVE ASHRAMS will be conducted this year by the Department of Evangelism under the supervision of Dr. H. H. McConnell. Built around a specific Christian concept—"the Word became flesh"—the Ashrams, since they were introduced in 1940, have grown steadily in numbers and influence.

The places and dates of the Ashrams are as follows: Bridgewater College, Bridgewater, Va., July 10-20; Northern Baptist Assembly Grounds, Green Lake, Wisc., July 22-29; Keuka College, Keuka Park, N. Y., July 31-August 7; Mount Wesley Encampment, Kerrville, Texas. August 9-16; Camp Sierra, Calif., August 18-28.

Please enclose this label when writing.

CHICAGO—For what may be the first time in history, a stirring revival is sweeping a city of Catholic-dominated Portugal. In one week, 332 people— all Catholics—came forward for salvation in the Marinha Grande Baptist Church, Portugal.

Each night since January 1 when the service began, more than 700 people have jammed the church, with hundreds of others turned away for lack of room. No invitation was given during the first three weeks. On the 22nd day of the meetings, a simple invitation was given, and 182 people came to the front to accept Christ.—*Protestant Voice*

SCOTTDALE, Pa.—Total sales of the Mennonite Publishing House during the past year amounted to $810,027, it was reported to the Mennonite Publication Board here. The sum represented an increase of 39 per cent over the previous year.—*Protestant Voice.*

BERLIN — Increasing activities against the Jehovah's Witnesses sect are reported from throughout the Soviet Zone of Germany.

In Potsdam the homes of Jehovah's Witnesses preachers were recently searched by Eastern Zone "people's police." Theological books, religious publications and hymnbooks were confiscated on the ground that they were not licensed in the Soviet Zone. —*Protestant Voice*

NEW YORK—J. M. O'Neil, head of the Department of Speech at Brooklyn College, predicts that the U.S. Supreme Court decision barring religious teaching in public schools will be reversed. If the Court itself does not reverse its opinion, he said, Congress will be forced to intervene. "There is no basis for the decision except the private opinion of the jurists. It has been criticized by practically every authority on constitutional law. I don't see how it can stand."—*Gospel Herald*

Book Notes . . . . ENJOY THE POETRY OF THE BIBLE

POETRY OF THE OLD TESTAMENT, by Sanford Calvin Yoder, Scottdale, Pennsylvania: Mennonite Publishing House, 1948. 426 pp. $4.50.

THE expressed objective of this volume is ". . . that a better understanding of the poetical books and selections of the Bible in its most lyrical translations, the King James Version, will result from this small effort to point out and bring before the reader this material in its proper form." To implement this purpose Yoder has searched out all the poetic sections of the Old Testament outside of the Prophets—the poetic portions of the Pentateuch and the historical books as well as Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, and Lamentations. He has removed them from their context, eliminating the versification and verse numbers of the usual versions, and has set up the material in poetic form. Thus almost four-fifths of the book is the reprinting of the text of the poetical portions of the Old Testament in a form that makes it possible for the student to make a completely fresh approach to this portion of the Scripture. To the average student of the Bible, it will be a new experience to read these portions in a form like any other poetry without the usually interrupting chapter headings, verse and marginal comments, or even the two-column-to-the-page style of the usual Bible.

The rest of the book, something over 70 of the 426 pages, is devoted to a general introduction dealing with the people and the land that produced the poetry, the language in which it is produced, the structure and unique characteristic of Hebrew poetry, and brief introductions to each group of poems or books of poetry.

One is impressed with the spirit of this portion as the writer moves among difficult problems of interpretation and authorship and deals with questions that have been vigorously argued in the past. He sets forth quite dispassionately what to him seems most feasible. Those who want an unquestioned "thus saith the Lord" on matters of interpretation and authorship will probably not find this to their liking. However, Yoder is not inclined to accept the findings of recent criticism and in that he is not out of line when one considers the changes that are taking place in the field of Old Testament in the direction of the re-affirmation of many of the older positions.

Being the able work of a careful teacher who is reporting and interpreting the work of the scholars, this book will have its major value as a guide for students who are being being introduced to this field of biblical literature. For the layman who has been diligent enough in his study of the whole Bible so as not to overlook these poetical books, this volume will surely open a new vista.—J.J.E.

RECEDING HORIZONS

As the seventy-fifth anniversary year draws to a close, so also the supply of the memorial booklet, *From The Steppes To The Prairies,* is being sold out. The number remaining is becoming smaller and smaller and very shortly, those who may still wish to buy a copy will find it difficult to secure them.

So here is a suggestion: While there is yet time, place your order and forward it immediately to one of your Conference book stores—Rosthern, Newton, or Berne, Indiana.

BIBLIC SEMINARY

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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8269

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COVER

Church of the Transfiguration in the Teton Mountain Range, Wyoming.

The Mennonite

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Of Your Pen Acquaintance

CHARLES C. ELLIS ("A Call for Searching of Heart"), has been moderator of the Church of the Brethren the past year.

JANET SOLDNER ("Baal vs. Jehovah in Colombia"), Cachipay, Cund., Colombia, South America, is a Conference Missionary, specifically working as a nurse in South America.

AARON and BETTY EPP ("Concerning the Parsonage"), 4614 Woodlawn, Chicago, Illinois, are serving the First Church of Chicago, Illinois.

NORMA JOST ("Our Only Hope Is America"), Basel, Switzerland, serves under Mennonite Central Committee in interpretation work.

OFFICIAL REMINDER

All members of General Conference Boards and Committees are herewith reminded that the next COUNCIL OF BOARDS Meeting will be a one-day session and will be held, God willing, on Thursday, August 31 (the day immediately following the close of the 32nd Conference session) at Freeman, South Dakota. This will give opportunity for the organization of boards and committees, planning for the coming year, as well as the presentation and approval of the 1951 budget.

Walter H. Dyck
Conference Secretary

OFFICIAL REQUEST

In order to avoid unnecessary conflicts, all organizations or groups desiring to arrange for special reunions or luncheons during the days of the Conference session at Freeman, South Dakota, (August 23-30) are asked to clear any such plans as soon as possible with Rev. Walter Gering, Mountain Lake, Minnesota, Secretary of the Business Committee.

Walter H. Dyck
Conference Secretary

Beyond Our Own

SHARE THE HARVEST. — 100 volunteer workers will drive their trucks into Kansas harvest fields to gather gifts of wheat for the 1950 CROP Friendship Food Train, according to Dean L. C. Williams, Kansas State College extension director and state president of CROP, who is standing beside the first truck.

The food is gathered by CROP—the Christian Rural Overseas Program for church distribution to the neediest persons overseas. CROP is sponsored by 22 Protestant denomi-

(Continued to page 440)

Of Things to Come

JUNE

June 19-25, Middle-Central Districts Junior and Senior Retreats at Camp Mack, Milford, Ind.

June 22, Canadian Mennonite Bible College, Commencement, 10:00 A. M.

June 30 to July 6, Eastern District Young People's Retreat at Men-O-Lan.

JULY

July 1-5, the Canadian District Conference Sessions, the Rosenort Church at Rosthern, Saskatchewan.

July 1-8, Ontario Junior Retreat, United Mennonite Educational Institute, Leamington, Ontario.

July 1-11, Rosthern Children's Camp.

July 6-9, Rosthern Young People's Retreat, Rosthern, Saskatchewan.

July 8-15, Eastern District Junior Retreat at Men-O-Lan.

July 15-22, Eastern District Intermediate Retreat at Men-O-Lan

July 16-23, Swift Current Young People's Retreat, Swift Current, Saskatchewan.

July 21 to 30, Western District Young People's Retreat, Camp Mennoscah, Murdock, Kansas.

July 22-28, Eastern District High School Retreat, Men-O-Lan.

July 23-30, Swift Current Children's Camp.

July 28-30, Eastern District Adult Retreat at Men-O-Lan.

July 31 to August 5, Western District Young People's Retreat, Camp Mennoscah, Murdock, Kansas.

AUGUST

August 4-7, Central District Conference, Calvary Church, Washington, Illinois.

August 7 to 10, Western District Intermediate Retreat, Camp Mennoscah, Murdock, Kansas.

August 10 to 13, Western District Adult Retreat, Camp Mennoscah, Murdock, Kansas.

August 13-16, Manitoba Young People's Retreat, Assinaboine Mennonite Mission Camp near Headingly, Manitoba.

August 14-18, Northern District Young People's Retreat at Byron Camp, north of Huron, South Dakota.

August 18-23, General Conference Young people's Workshop, Camp Byron, Huron, South Dakota.

August 18-23, Ministers' Retreat on the campus of Gustavus Adolphus College, St. Peters, Minnesota.

August 19-20, Reunion of former Fort Collins C.P.S. men and their families, at North Newton, Kansas.

August 20, Ontario Young People's Retreat, Waterloo, Ontario.

August 23-30, 1950. General Conference Sessions, Freeman, South Dakota.

August 31, Annual Council of Boards meeting at Freeman, South Dakota.

SEPTEMBER

September 5-10, Opening days at Bethel College, North Newton, Kansas; freshman assembly, September 5; junior-senior registration, September 6; freshman registration, Septembed 7; sophomore registration and beginning of classes, September 8; formal opening, September 10.

September 8-14, Opening days at Bluffton College, Bluffton, Ohio; Friday to Monday, September 8-11, freshman days; sophomore, junior, and senior registration, September 12; freshman registration, September 13; classes begin, September 14.

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Editorials

IN THE QUESTION and answer department of a widely circulated Christian magazine a question was raised, "Why are there no tracts on the Ten Commandments?" After elaborating to some extent on the point that there is nothing "gospel" about the law, that the law "kills," and that there would be no point in putting out such material that would have no appeal to people, the writer finally came around, in his last sentence, to the observation that the only conceivable value he could see in tracts on the law would be in helping people to see their need of a Saviour! One is veritably amazed at the way Bible-believing Christians can treat the law so lightly. Let it be clearly stated that we are making no case for salvation through the keeping of the law. It is our conviction that man is saved by grace through faith in the Lord Jesus Christ. But the word "saved" has no meaning without the knowledge of the law. If the gospel is to shine forth in all its saving fulness in our day, there must be presented the whole will of God for people and for the world. Otherwise people will either turn away from a so-called gospel which does not come to grips with right and wrong or they will embrace this half-gospel and continue in their sins making the church odious in the sight of the world.

The church must avoid two pitfalls. One is preaching salvation without repentance; the other is preaching repentance without salvation. Sinai and Calvary belong together. The law is the schoolmaster unto Christ. The law is the holiness of God revealing itself to show us that we are sinners and under the judgment of God. We have alienated ourselves from fellowship with God by our evil and our sins. Calvary exposes the love of God that makes available the reconciliation of sinful man through the grace and mercy of God. Yet there is something artificial about dividing the two in the above fashion. For the love and grace of God is too inescapable at Sinai where God despite man's rebellion continues to woo man by showing him his need. And there is a kind of judgment at Calvary quite unequaled at Sinai that is terrifying to those who having tasted the goodness of God yet, turning away, crucify the son of God afresh—the terror of having deliberately turned their back on the extended saving hand of God. Judgment and mercy are of the essence of both Sinai and Calvary. Therefore our gospel must present the love of God in such a way that it will lead to an open and permanent break with all sin and present the law of God in such a way that it will lead to an enduring, saving experience with Jesus Christ.

ORDINARILY WE THINK of the tragedy of divorce very largely in terms of a precious relationship broken between husband and wife and between children and their God-ordained home. Life has few tragedies greater than this. There is, however, another tragedy connected with divorce. In any marriage there is not only a welding together of two lives. There is also a welding together of two whole family relationships by the power of love. If the bond of marriage is broken, then the bond between two whole groups in society are broken. Now the very essence of the Kingdom of God is the relating of lives filled with the love of God to one another in order that together they may glorify God. Divorce, then, is not only the breaking up of a family; it is the battering down of God's own building.

WE HAVE JUST finished reading the story of a church whose fellowship has been ruined. For two generations, it had gone along in happy Christian fellowship. Then came a young pastor filled with zeal for his partisan opinions. The church ultimately was divided into two fragments. Its former unity under the Lordship of Christ was ruined. We need to understand that zeal can be both good and bad. Zeal is a quality or passion of the human mind whose real character must be determined by the objects on which it is employed and the principles by which it is directed. There is a true and a false zeal—differing as widely from each other as a heavenly flame from the infernal fire. The one is fervent, disinterested affection, expanding the heart; it delights to unite with the whole empire of God in the pursuit of his glory, which all may enjoy without envious rivalry. The other is a self-interested principle, contracting the heart and ready to sacrifice the good of mankind, and even the glory of God, to its own individual advantage. It crumbles the moral system into discordant atoms. It detaches members from their proper center, turning former friends into recriminating opponents. "This wisdom descendeth not from above, but is earthly, sensual, devilish." (James 3:15). How much of that misguided heat that spends itself upon religious partisanship or would "call fire down from heaven" exposes its blind devotees to our Master's tender rebuke, "Ye know not what manner of spirit ye are of!" Let every true defender of the faith do his utmost to get rid of this mistaken and frequently corrupting zeal. "By their fruits ye shall know them." Pure spiritual zeal is holiness in action. It stems from the fact that the Christian's life and disposition is wholly controlled by the Lord Jesus. When this is so, the fruit of God's Spirit will enrich all.—*Watchman-Examiner.*

THIS IS THE ELEVENTH HOUR to contact your congressmen concerning your view on the extension of Selective Service. The present act expires June 24. The most recent proposal was a bill that, of all things, included a racial segregation amendment.

Alas, I know
the world is but the mirror of my heart.
God made it one
but I divide it daily, bid the sun
shine upon those I choose, bid evil rain
on those I dare not love.

—Peggy Pond Church

From the Mission Front

Baal vs. Jehovah in Colombia

by Janet Soldner

EVERYTHING was set for a quiet, uneventful Sunday evening when LaVerne Rutschman, one of our missionaries brought a young father to my clinic. Ordinarily he would not have found me at home at seven o'clock on a Sunday evening since that is the time when we are on our way to our Anoclaima station for the evening service. However on this particular Sunday evening Irene Tanaka went to Anolaima instead of myself. The Lord who knows all things always directs in every way.

My Case and a Flashlight

The father told me about the serious condition of his thirteen-months-old baby. After listening to what he had to say my heart sank, since I was sure there was nothing more I could do. Then too, I hesitated a bit as he had already consulted three doctors. Nevertheless the man was very insistent that I go to see the child. He was still hopeful that something might be done to save the little life. Because of his look of confidence and entreating words I was unable to refuse. After hurriedly putting a few medicines into my case and with flashlight in hand I was ready for the half-hour walk on the cobble stone road to Cachipay.

Upon arriving at the home I found an anxious and nervous mother watching over her dear little one. Friends and neighbors were also greatly concerned for the child, so they too were there to help and give advice.

We found a very sick child and it was indeed difficult to give the parents much hope. The anxious parents were constantly asking, "Do you think he will live, is there still hope?" Naturally I could not make any promise except that the Lord can heal. It was a comfort to be able to turn them to the Great Physician who can heal all diseases.

Gladly we offered to get Dr. G—in whom the missionaries have placed a lot of confidence. But in order to get Dr. G—it was necessary to make a long distance telephone call to Anolaima and get in touch with Arthur Keiser who was in charge of the evening service there and tell him to go past the clinic with the truck to bring the doctor to Cachipay. Fortunately we had no trouble in telephoning and the doctor was willing to come. How different in comparison to the doctor which the father had asked in the morning to see the child and who had answered, "I'm not interested." How different from what our Lord did when he was asked to heal the sick. When Dr. G—arrived he immediately diagnosed the case. But since the child had aleady been sick for two weeks and had not been given the proper medications, he could make no promises.

The Priest Reprimanded

On the same Sunday afternoon the priest had been called in to perform the last unction. The priest reprimanded the family for having rented us a room in which to hold services. It was for that reason that the child was sick and God was punishing them for mingling with the Protestants.

We felt that this was a contest between Baal and Jehovah. Would the family believe that the priest was correct in saying that God was punishing them for renting a room to us? Would the town believe the same? We knew that the Lord could work a miracle if it was His will to do so. We prayed that the Lord would show the family who was the true God who answers prayer. God did answer our prayer. The child did get well. We praise Him for the healing of this little one. Also we are glad for the increased interest which the father of the child is showing in the gospel. The mother is hesitant but we trust that she too will come through.

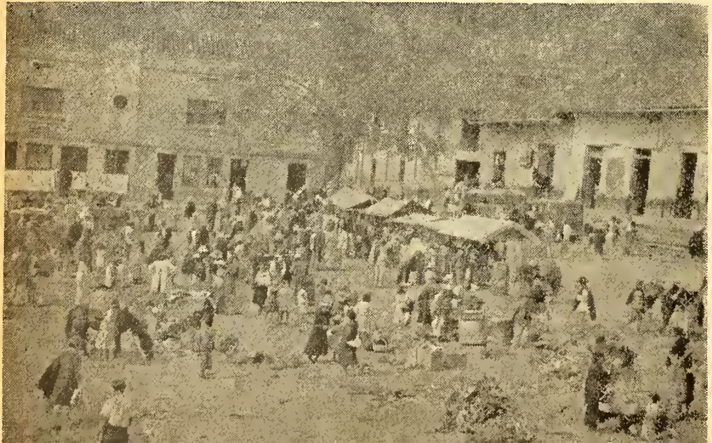
MISSION VISUAL AID

"HAPPY Children of Cachipay" is a filmstrip produced by the American Leprosy Mission visualizing the work among the children of lepers at our mission station in Colombia. The filmstrip has sixty-six pictures from the mission station. The pictures are of good quality and the accompanying script is well-written and edited.

The filmstrip is unique in that it is an evaluation of that work from a non-Mennonite source. Besides this it makes clearer the fact that our work in Cachipay is supported in part by the American Leprosy Mission. It is available through the regional field secretaries of American Leprosy Mission and through the Branch offices. The main office is at 156 Fifth Avenue, Suite 1134, New York 10, New York.

A typical market-place in Anolaima, Colombia.

Courtesy *Mennonite Life*



Colombian family in yard of their primitive home.

Courtesy *Mennonite Life*

A Call for Searching of Heart

by Charles C. Ellis

(The following is a pre-conference message by the moderator of the Church of the Brethren reprinted from the April 29 issue of the GOSPEL MESSENGER. The Church of the Brethren has their annual conference in early June.—Editor.)

THE amazing, appalling and unexpected situation in which we find our world just now, certainly calls for a sincere searching of heart on the part of every Christian.

The long-time delusion of inevitable progress through the marvelous discoveries of science and the ridicule of the Biblical prophecy of a catastrophic ending of our boasted civilization have given place to something very different. It is not necessary here to repeat the alarming statements of the very scientists who have been responsible for casting the dark shadow which hangs today over our world. In view of such frank statements, however, the wishful thinking of a few radio commentators is much like the whistling of the small boy to keep up his courage. Serious-minded men can no longer evade facing the facts, though they shatter opinions which they have long held.

Whatever the obligations of men in political life and however we react to their decisions, it is very clear that there is one supreme obligation resting upon all Christians, namely, to put themselves in such relation to God that they may be heard of him, and to learn what to ask for in this tragic hour.

Assuming that we know that if we regard iniquity in our hearts the Lord will not hear us and that unless we are concerned only for the will of God it is useless to pray, we may then inquire what form our petition may take.

Perhaps our first concern should be to ascertain the will of God. How many of our prayers miss the mark because we assume that we know the will of God, when a careful study of the Scriptures would reveal how far we are from knowing his will? It is so easy "to be wise above that which is written," that we would do well first to pause and obey the command to search the Scriptures. The wisest of men have long since conceded that in the Scriptures we have the only dependable revelation of the will of God. This we do well to remember, no matter what our attainment of human learning.

If Christians are to heed the often repeated admonition. "Fear not," while living in the midst of a world that is overwhelmed with "a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries," they must assuredly set their trust in the unfailing Word of the Lord, whose word endureth forever. They must know the promises of that Word and plead them in prayer. Can we come humbly enough to admit that we do not know what we should pray for as we ought? Can we come with the God-given wisdom that is willing to concede that since holy men of old spoke as they were moved by the Holy Spirit it is not a thing incredible that this same Spirit moves the minds of godly men to utter the words of divine revelation when they lift their hearts to God?

How then may we venture to pray in this crisis time of the human race? Would it be amiss to hold before the Lord the statement of his own Word that "the earth is the Lord's and the fulness thereof, the world and they that dwell therein," and plead his mercy upon his own creation, and his power (greater than any other in heaven or in earth) to stay, in his own way, the construction of all these weapons of destruction?

If the silver and the gold are his, and the cattle upon a thousand hills, should we not confess our sin of holding them in ownership instead of stewardship, and promise him greater faithfulness, not in the future, but at once? Must our missionaries feel impelled to give two tenths while we use God's money not for the necessities of life, but for worse than useless luxuries and pleasures?

Can we not join Abraham in the assurance that the judge of all the earth will do right, and implore him who came to destroy the works of the devil, to hold back from our world these demon-inspired destructions?

Very humbly, my brethren, do I submit these suggestions, in the assurance that as you search the Scriptures you will find the mind of Christ and the Father for this very hour. Lift your eyes from Washington and from Moscow and from the United Nations to the city of God, to him who is at the right hand of God interceding for us now. Let us cease from man whose breath is in his nostrils and humble ourselves under the mighty hand of God. This is an hour not for more conventions or for more uninspired talk. It is an hour to wait upon God and to pray without ceasing. It is an hour to correct our own lives and to believe and prove the Word that says: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Perhaps the hour is here when we should pray more earnestly for the coming of our Lord.

Brazil Pastor Coming for Conference

PETER Klassen, Witmarsum, Cor. Pres, Getulio, Est. Sta. Catarina, Brazil, school teacher, Bible school leader and evangelist, will come to North America under the sponsorship of the Board of Home Missions, to attend the General Conference, Freeman, South Dakota, August 23-30.

For many years Klassen has served the two communities in Witmarsum and Curitaba, Brazil.

He has served in Paraguay as evangelist and Bible-school teacher on two occasions. The first trip was made in 1947 and the second in 1949. From Volendam, reports come that the Bible-school conducted by J. W. Nickel and Klassen was very successful. The school was conducted in two sections—the day and the night section. This arrangement was made to enable many young men who were busy during the day, to attend the night classes.

In the period following the close of school Klassen and J. W. Nickel conducted evangelistic meetings in the different villages of the Colony Neuland. Elder Hans Rempel reported that nearly fifty converts were bap-

(Continued to page 435)

Concerning the Parsonage

by Aaron and Betty Epp

AS A partial fulfillment of the requirements of two of our courses in Seminary, we chose to make a study of the parsonage situation as it exists in our General Conference. Questionaires were sent to 240 churches of which 167 responded. Of these, 96 churches had parsonages and 71 churches did not. However, some of these questionnaires were returned too late, hence we were able to use only 152 reports from which we made our study. Each questionnaire offered opportunity for the pastor to make suggestions. We want to use these facts and suggestions as a basis of this summary.

In making this summary of the complete study we want to think in terms of churches already having parsonages, those considering the securing of a parsonage, and those who have bought a home to serve as their parsonage, having remodeling in mind.

The Size of the Parsonage

When building a parsonage the church should have in mind a long range view and not try to economize with the size of the building. Quite a few of the ministers expressed their desire for an extra room.

Out of 137 families, the average number of children was 2.8. The small average number of children per family may be due to the large turn-over of ministers in recent years, most of which have been young men coming out of school.

The average number of rooms in a parsonage, according to 89 reports was 7.5. The average number of bed rooms preferred by the ministers was 3.5. This latter figure might suggest that there be 4 bedrooms, one of which would serve as guest bedroom.

The pastor likes to entertain different groups or organizations of the church in his home. In order to do this in a gracious manner it is necessary that there be a large living room.

Pastors like to invite young people over for an evening of recreation, hence it would be helpful if the basement would be finished with this in mind. One church has its parsonage basement so arranged that small church meetings can be held there when roads are bad, since the church is located in the country.

The Minister's Study

Every church ought to consider seriously the minister's study room. It should have adequate facilities for his daily work, as well as for his mental and spiritual growth, thus making it possible for him to "wait upon the Lord." A number of ministers suggested that there be a separate entrance into the study or that the study be located so that visitors need not go through the whole house to see the pastor.

Very often the minister's wife must meet more obligations than the average woman in the community. Careful planning of the kitchen can do much to economize her time, thus giving her an opportunity to give more time to her church work.

A satisfactory heating system is essential, because of the minister's frequent absences from home. A suggestion given was that thermostat-controlled heating be installed wherever possible. It was surprising to note how many parsonages did not have satisfactory heating systems.

Of the 89 churches having parsonages, 4 are completely furnished, 28 partially (mostly heavy furniture —refrigerator, stove, piano, etc.), and 57 parsonages are entirely unfurnished. A number suggested that the parsonage be furnished with the heavier pieces of furniture.

Many Buy a Parsonage

The reports showed that many churches are not able to build new parsonages. Thus homes have been bought with the intention of remodeling them later on to suit the needs of the pastor. A danger revealed in this situation was that the remodeling might never take place. Several reported that their parsonage was too poor to remodel and recommended the building of a new one.

When homes are bought they are frequently quite incomplete. The following are some of the things to which a well chosen parsonage committee could look after: storage space, improved wiring, insulation, storm windows, new walks, paint, etc.

The Parsonage Committee

The parsonage committee seems to be one that, as yet, is not used in many churches. One reason may be that the value of a committee of this kind is not known. It should be the duty of this committee to make regular check-ups of the parsonage to see that it is kept up in all respects and that it will not appear "run down" within several years. It was suggested that the church make regular investigations rather than making them only between change of pastors. Forty-three ministers went on record as preferring a parsonage committee.

The survey reveals that there are parsonages in our conference which are in a poor condition, and that there are parsonages which are ideal. The house of the minister in many ways is a concern of the entire community. The people own it and often visit it. The house need not be a model, but it should be one upon which the people of the community can look with a certain amount of satisfaction.

We would recommend that any church interested in building or remodeling a parsonage write to the Seminary library for a loan copy of this study, and profit from experiences of many of our own churches. We would also recommend the securing of a copy of *The Home of the Rural Pastor* by Ralph A. Felton of Drew Theological Seminary, Madison, New Jersey. The latter made a thorough study of 1171 parsonages found in the rural churches of various denominations in America.

PASTOR DRAWS FULL PAGE HEADLINES

A. J. Neuenschwander, pastor of First Church, Wadsworth, gave the main address at Memorial Day ceremonies in Wadsworth, Ohio, recently, which address drew a full page headline, "Christian Principles Needed For World Peace," in the *Wadsworth News-Banner*

Canadian District Conference Program

JULY 1—5, 1950, ROSTHERN, SASK.

THEME: "OUR HERITAGE." REV. 3:11

Ministers Conference, July

Welcome by John G. Rempel, Rosthern.
Election of secretary and chairman, led by John G. Rempel
Reading of minutes of last year's conference.
Order of the Day.
First address: "Our Teachings." II Tim. 2:14. David Boese, Tofield, Alberta.
Second address: "Shortcomings of Our Congregational Life." Song of Solomon 2:15. A. A. Teichroeb, Altona, Manitoba.
Books of help for ministers. John J. Wichert, Vineland, Ontario.
Discussion of program for Prayer Week.
Report on Alternative Service by John G. Rempel

Evening: Business meeting of Youth Organization of Canada.

Mission Sunday, July 2

Forenoon: Home Mission; afternoon: Foreign Missions; evening: a Christian Endeavor program rendered by the young people of the various local congregations.

Conference Business Meeting, Monday, July,

9:00 A. M.

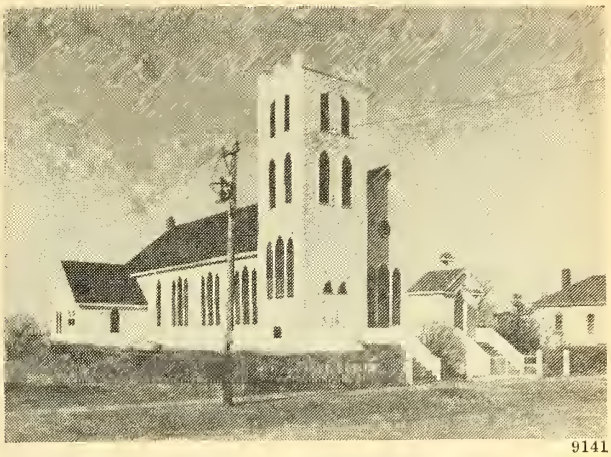
1. Opening of conference by Vice-President, J. Gerbrandt, Saskatoon.
2. Adoption of minutes.
3. Division of time: forenoon: 9—12; afternoon: 2—5; evening: 7 o'clock.
4. Application of churches for conference membership.
5. Appointing of temporary committee: Nominations, Resolutions, Revisions, Reception, and Tellers Committee.
6. Conference sermon: by Chairman, J. J. Thiessen, Saskatchewan.
7. Roll call of delegates by secretary.
8. Period of prayer led by Nic. Friesen, Black Creek, British Columbia.
9. Memorial Service by D. D. Klassen, Homewood, Manitoba.
10. First address: "The Meaning of the Conference for the Congregation." G. G. Epp, Rosthern, Saskatchewan.
11. Report of Home Mission Committee and election by G. G. Epp and J. D. Nickel.
12. Report of Foreign Mission Committee and election by David Schultz.
13. Report of Charity Committee and election.

Evening, Holy Communion, 7 P. M.

Communion sermon by G. G. Neufeld
Whitewater, Manitoba

Tuesday, July 4, 9:00 A. M.

14. Address: "Our Conduct." (Romans 12:2) by D. P. Neufeld, Rosemary, Alberta
15. Report of Publications by J. G. Rempel, Rosthern
16. Report of Sunday School and Christian Endeavor Committee by P. A. Rempel, Altona, Manitoba
17. General report of the Bible schools by H. T. Klassen, Rosthern.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Rosenort Church, Rosthern, Saskatchewan, where Canadian Conference will be held.

18. General report of the Academies by G. Ens, Gretna.
19. Recommendations of Board of Education by Paul Schaefer.
20. Report of the Bible College in Winnipeg and election by J. J. Thiessen and J. Gerbrandt.

Program of the Mission Society, 7:00 P. M.

(The business meetings take place in the afternoon.)

Wednesday, July 5, 9:00 A. M.

21. Address: "Our Unity." (Eph. 4:3) Heinr. M. Epp, Mt. Lehmann, British Columbia.
22. Election of Conference officers.
23. Report of Canadian Mennonite Board of Colonization by J. J. Thiessen, Saskatoon, Saskatchewan.
24. Report of Doctrine and Conduct Committee, and statistics of the Conference, Benj. Ewert, Winnipeg, Manitoba.
25. Report of the secretary-treasurer of the Conference. H. T. Klaassen, Laird.
26. Election of one member of the Program Committee.
27. Place of the next Conference.
28. Report of the Relief Committee by J. J. Thiessen.
29. Report of the Resolutions Committee.
30. Fourth address: "Our Heritage in Heaven." by J. J. Nickel, Langham.
31. Close of the Conference by J. J. Thiessen.

The Program Committee: G. G. Neufeld, J. A. Dyck, and P. Schroeder.

BOOK NOTES (Continued from page 434)

in American Protestantism, and that the denominations have been referred to as the "warring sects." But the situation is not as hopeless as it would appear on the surface. He contends that "Protestantism, worldwide, has reached essential unity on all the basic doctrines of the Christian faith. We are 'one in hope and doctrine' as we sing in a well known hymn."

The book is inspirational reading for the minister, full of fresh insights for the layman, and an answer to life's most perplexing problems for youth.—P. K. Regier

WHY ARE THEY STILL THERE?

"Our Only Hope Is America" Say D.P.'s

by **Norma Jost**

IT'S LIKE A fairytale . . . almost mythical . . . but soon you find yourself believing it with all your might. It's a land where the human driftwood of this last war may find a haven . . . where a man can earn his own bread after getting it through a bread line . . . where a man can buy clothing for his family after receiving it through bundle distribution . . . where later on he might even have a roof to call his own after living bunched and huddled with hundreds of others who share his same fate . . . a land where he can breathe clean, free air . . . the United States.

A great sadness comes over one as he walks through a DP camp . . . looking . . . thinking. Here is a little island of persons driven from their homes by fear. An island whose roots stretch back into Yugoslavia, Czechoslovakia, Poland, the Ukraine . . . and perhaps into Siberia where there may be others of their own who may be living or dead.

Through Barbed Wire

And here, behind walls or fence live thousands scattered throughout Western Germany. Here little children peer at you through barbed wire. Yonder sit a group of white-haired men basking in the warm spring sun and talking of the old days when they had their own oxen, plow or harrow. A group of women scrub clothes with a brush on a cement slab. An old lady hangs out amazingly white wash on a common line.

Skipping down a small walk, making a morning *spaziergang*, are the children from the kindergarten. Sixty bubbling with laughter, untainted yet by the cares of the others around them.

From Weeks Ago—the Smell of Cooked Cabbage

And than the big colorless buildings with some of the windows boarded shut. Outside some of the windows bits of wash hang to dry—a child's undershirt, an old pair of socks, a faded pair of khakis . . . the color of the building and the washing blending into one. In the next window sits a bottle of milk, some food. But the inside . . . the utter drabness, the miserable muck in which these millions live, the utter uselessness of it all seems to press over you like a cloud of heavy smoke. The hall is cluttered with empty boxes, old trunks bearing the names of Brokovitsch, Drominski . . . A kitchen with huge vats in which boils and bubbles the noon meal . . . bushels of potatoes . . . gallons of gravy stew and a vegetable soup with only cabbage. The smell of cooked cabbage hangs everywhere . . . not from today, or yesterday, but from weeks ago.

Behind one of the doors which bear the numbers 168, 169 and on down the many halls are the DP's . . . the women, the children, the old men . . . those whose hearts still lie in their homeland, but to which they will never again return. By the window in 168 sits a tiny withered grandmother, perhaps 80 years old. She wears a white scarf tied under her chin. She sits in the stream of sunlight with a little pasty-colored girl. The thin-legged girl beside her on the window still reads a letter which has come.

Scrubbing Her Area of the Floor

One's eyes quickly scan the room . . . beds . . . about twelve or fifteen of them. In front of some hangs a blanket or old bed spread hung on a wire to bring a little privacy at night. A few small bare wooden tables . . . in the middle a small and very delapidated coal stove which surely cannot spread warmth very far on cold, clammy days . . . suit cases in the corners . . . a few kettles . . . a mother scrubbing her area of the floor. The only bit of cheer in the midst of these deplorable surroundings is the sun streaming in the window . . . and you think of the many days here in Germany when there is no sun.

> *"But won't the people say, 'Why don't they go somewhere else . . . We don't want those Yugoslavs here . . . Why don't they go to Australia or South America?' "*

Their story can be multiplied by four digits or six. "We fled. The family separated. Some were taken away. Now our only hope is America. We didn't pass the Australian test. We cannot go to Canada. No, there has been no work for a long time. We get one piece of clothing a month from IRO. A coat must last four years. A pair of shoes . . . two . . . and then what, when the soles wear out in six months? Food . . . yes. There is quantity . . . plenty of potatoes, plenty of soup. But after months, years, the potatoes begin to taste like the cabbage soup and the soup like the potatoes."

We've heard stories about America. Is it true? Do they only work with machines there? In our homeland the women had to help with the farm work. Milking cows was a woman's job. The hands of the mother are gnarled and worn, but once they were beautiful hands . . . Is it true that in America if a man comes home from work on a night shift, perhaps, he dare not waken his wife and must sit on the doorstep until she wakens? We laugh . . . Oh my no! The man continues . . . My friend wrote me from Australia that it is so hot there in summer that he must go and run water over his head every hour! It's not so hot in America, is it? . . . But many places it's very warm. Do farmers get good pay? Are food and clothing expensive? And the mother again . . . But won't the people say . . . why didn't they go somewhere else . . . we don't want those Yugoslavs here . . . why didn't they go to Australia or South America . . . No, I don't think all the people will think that . . . not if they try to understand . . . not if they have love.

The land of beginning again . . . Sadly, though. the way is narrow, and the gate is small . . . and those that will enter it will be only a few of the many left. The visas are few . . . the regulation laws too strict . . . the physical demands too high for too many . . . and it will remain only a dream in the hearts of thousands and millions."

☚ **A D.P. mother somewhere in Europe**
Courtesy Citizens Committee on Displaced Persons.

Our
Colleges and Seminary

BETHEL COLLEGE

THE Junior Choir School of the Bethel College Church directed by Mrs. Jacob J. Enz, held its closing program for the year on Sunday, June 18. Besides the choir, two guest artists appeared on the program. Mrs. Henry D. Dyck, contralto, sang among other selections, an aria from the St. Matthew Passion by Bach. She was accompanied in this selection by Mrs. Enz on the piano and Rupert Hohmann on the violin. Rupert Hohmann, the second guest artist, presented a group of violin selections.

The Junior Choir School of Bethel College Church is a unique institution. It is built on a pattern considerably different from that of the usual junior church choir. With the objective of superior church musicianship for each member, the boys and girls, representing two races and different denominations, are required to attend two rehearsals a week in which music fundamentals, history, sight singing, and ear training are stressed in addition to practice on the selections to be performed publicly. In addition to group training, members of the choir are given monthly private lessons in voice to insure proper individual development as a foundation of effective group work.

Among other numbers the choir sang James Bixel's "Little Lamb, Who Made Thee?". Professor Bixel of Bethel College wrote the anthem specially for this choir.

MENNONITE BIBLICAL SEMINARY

MRS. Elizabeth Warkentin, wife of our late president and founder, A. Warkentin, left for Atlanta, Georgia, on Friday, where she will take up residence with her son, John Warkentin. a Psychiatrist and teacher in the Emery University School of Medicine. The Seminary community has appreciated the fellowship with Mrs. Warkentin during these difficult days since her husband's passing. She has contributed in many ways to the life of the school and we wish her God's richest blessing in her new place of residence. Perhaps it was particularly fitting that Professor Don. E. Smucker was able to represent the Seminary at the dedication of the Warkentin Memorial room in the new addition of the First Church of Newton, Kansas. This dedication took place Sunday, June 4. In his address there Smucker quoted II Peter 2:11 in which we read about strangers and pilgrims on this earth. He likened the life of Warkentin to a pilgrim who moved through four distinct phases of life: his life in Russia, life in Germany, life in Newton, Kansas, at the church and Bethel College, and his life as founder and first president of Mennonite Biblical Seminary. In his further remarks he then went on to point some unique combinations of virtues in Warkentin. Noting that this great leader was both a very pious religious man and a very scholarly man, that he was a quiet man but a forceful leader, that he was both teacher and preacher, that he was a Mennonite scholar whose main interests were in Old Testament studies, that he was a man of peace in a world of war to suffer for his non-resistant position, and finally, that Warkentin in his latter years here at the Seminary lived solely by the Grace of God because of the terrible agony and suffering imposed by the disease of cancer. Thus, as a unique pilgrim he completed his life in Chicago where he left a lasting impression on the Seminary.

Ellen Harder and Erna Friesen have received their pass-ports for entrance into Colombia and are scheduled to leave this Saturday for the General Conference Voluntary Service Project in that South American country.

Book Notes . . . . WHAT ARE YOU LIVING FOR?

WHAT ARE YOU LIVING FOR? By John Sutherland Bonnell. Abingdon-Cokesbury, New York: 1950. 188 pp. $2.00.

The author of this book is well known throughout the nation because of the fact that he is the speaker of the "National Vespers' conducted by the ABC network and pastor of the Fifth Avenue Presbyterian Church of New York.

The book consists of a series of sermons, which the author has divided into four larger divisions as follows: "Invitation to Adventure," "From Doubt to Faith," "Courage to Overcome," and "The Challenge of Responsibility." Repeatedly he brings the reader face to face with the question, "What are you living for?" Out of the life of a Jacob of old he points out that material success may yet be the greatest failure and Jacob has his prototypes today. "We worship success. We have made a god of it, and before its shrines tens of thousands bow in homage . . . This nation is full of men and women who are hurling themselves into life with such reckless abandon that they are wringing themselves physically and spiritually dry."

In a chapter stressing the importance of faith he says that "our capacity to believe will determine very largely the effectiveness of our lives." Of how many of us can it be said, "He does not believe enough to be great"! No one can have a satisfying answer to the theme-question of the book until he can say, "For me to live is Christ."

In the last chapter of the book the author discusses the fact that there are more than two hundred divisions

(Continued to page 431)

Jottings

MOUNTAIN LAKE COMMUNITY TO OBSERVE DIAMOND JUBILEE

June 25-27

The Mountain Lake community plans to observe its diamond jubilee on June 25, 26, and 27—a joint enterprise of the churches that were transplanted from Russia to Minnesota in the early 1870's. Speakers from the outside will be H. H. Janzen of Winnipeg, Peter Dyck, Goshen, Indiana, and Erland Waltner, North Newton, Kansas.

PACIFIC DISTRICT

—**Glendale Church, Lynden, Washington:** Our congregation observed the dedication of children on Mother's Day. Five children were dedicated. On May 16, Paul Smith, speaker, and John Henderson, song leader, brought us an outstanding Youth for Christ service. The church had an enjoyable picnic dinner and time of recreation at the Berthuson Park on Memorial Day. In connection with this we had a short farewell service for Mr. and Mrs. Webb Bamford and family who are leaving on an extended vacation trip and also for Verna Jantz who is leaving to work in the "Go Ye" Missions. Elizabeth Ann Jantz has already left for similar work. The Ladies' Mission Circle held their regular meeting on June 1.—Mrs. Clarence C. Schmidt, Corr.

—**Grace Church, Dallas, Oregon:** Preparations are being made for the coming Pacific District Conference which is to convene in our church June 14 to 18. Mrs. Ferguson led week-day Bible school during the school term which just came to a close. The enrollment was 520. Child evangelism classes also came to a close. Daily vacation Bible school will be held from June 19 to June 30.—Mrs. Frank J. Schmidt, Corr.

WESTERN DISTRICT

—**Bethel Church, Hydro, Oklahoma:** A Children's Day program was given Sunday morning, before a setting of cut flowers. A large number of visitors, those who had moved away, returned to enjoy the day with us. The picnic was held at Kiawna Park, near Hinton. We have been having plenty of rain. Harvest is at hand and some have already begun.—Corr.

—**First Church, Geary, Oklahoma:** On May 28, Alfred Germer was accepted into the church by the right hand of fellowship and on June 4 two members were received by baptism, Robert Leck and Norman Zweiacher. From May 1 to 12 Abe Peters, our pastor, and wife, with the help of several lay-members conducted a pre-school age vacation Bible school with an enrollment of twenty-one children. From May 22 to June 2 such a school was conducted for school-age pupils with an enrollment of 45.—Corr.

—**Lorraine Avenue Church, Wichita, Kansas:** The Friendship Circle mother-daughter supper was enjoyed by a large group at the May meeting. Two films about the Christian family were shown. The Young People's Sunday school class recently sponsored a Chinese supper, complete with chopsticks and Chinese food. Miss Grace Liu of Bethel College was the speaker. A family night program was given by members of various families the evening of Mother's Day. The play "United Family," directed by our pastor, George Stoneback, was presented by a group of young people. Three new members were received into our fellowship, May 28. Our vacation Bible school will be held for two weeks beginning June 19 through 30.—Mrs. Waldo W. Leisy, Corr.

—**First Church, Beatrice, Nebraska:** On Pentecost five young people were baptized and became members of our church. On May 14, consecration services were held for ten infants. A group of young people represented our church at the Sunday school convention held recently at Henderson, Nebraska. D. V. B. S. started May 29 in our church basement with four teachers and forty-two pupils participating. All C. E. meetings will be discontinued for the summer months and we will take part in the summer union services held every Sunday evening at the Chautauqua Park.—Mrs. Abraham Jantzen, Corr.

—**First Church, Halstead, Kansas:** During the absence of the pastor on Sunday morning, May 28, Reverend Koeneke gave the morning message. The annual Sunday school picnic was held at the Harvey County Park all day Sunday, June 4. The children presented a Children's Day program in place of the regular church services. Union services were held in the evening of June 11 in Methodist Church with the other two churches, Presbyterian and Methodist Churches. The children participating in the summer Bible school had charge of the program. The film, "God of Creation," was shown in keeping with the theme of the Bible school. A display of the handwork was observed after the meeting. At noon, June 11, the Mary-Martha Mission Circle observed its annual family picnic dinner and business session.—Betty Franz, Corr.

—**First Church, Pretty Prairie, Kansas:** D. C. Wedel of Bethel College and W. F. Unruh, field secretary of the Western District, gave the Sunday morning messages, June 11 and 18, during the absence of our pastor, Howard G. Nyce and family, who are visiting relatives and friends in Pennsylvania. He will also deliver a series of missionary messages in his first pastorate in Quakertown.—Corr.

—**Harleigh M. Rosenberger,** Bluffton graduate in 1941, who has been pastor of the First Baptist Church of Lockport, New York, for the past five years, has accepted a new position. Beginning May 1st he will serve as co-minister with Roy A. Burkhart at the First Community Church in Columbus, Ohio. Harleigh writes that "sharing in the preaching and pastoral ministry in this church of some 4,000 members is a real challenge."—**Bluffton College Bulletin.**

Into the Beyond

MRS. ANNA WIENS, Beatrice, Nebraska. born July 9, 1860, the oldest member of First Church, Beatrice, died June 4, 1950.

MRS. AGATHE REIMER, Beatrice, Nebraska, born April 24, 1874, a member of First Church, Beatrice, died June 5 1950.

S. A. PASTOR TO CONF. (Continued from page 429)

tized and received into the General Conference Churches as a result of this effort. During his stay in North America, Klassen is planning on attending the Canadian Conference, Rosthern, Saskatchewan. July 6-23, Brother Klassen is to visit the churches in Ontario with time to visit his brothers and participate at the silver wedding anniversary of his brother D. J. and Mrs. Klassen. It is expected that he visit churches in the Western District until General Conference. After that he is to visit churches in Western Canada. Klassen has many relatives and friends whom he has not seen since they were separated when he went to South America and they to Canada.

He and Rev. Ernst Harder are to represent the churches in South America that belong to General Conference. We welcome our brother to our churches in North America.

A. J. Neuenschwander, Secretary
Board of Home Missions

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Work Camp in Germany

By Dorothy Hurley, Carlock, Illinois

TO FORTY young people from Mennonite and affiliated Colleges the words WORK CAMP will always hold a special meaning for it was our privilege to be a part of such units during the latter part of the summer of 1949. After an exciting tour of most of the countries of middle Europe where we had the opportunity to view the most famous historic spots as well as glimpse at the home life of our Mennonite brethren there, we made our way by devious routes to Germany, the location of our work camps. It was with mixed feelings that we crossed the border into Germany, the country which we had heard so much about in the past few years. It was only then that some of us began to realize what a great part propaganda had played in this formation of our much distorted mental picture of this land.

Our American student tour group was divided into three parts and the members equally distributed to three international youth camps. One camp was situated in the northern city of Hannover where the members helped to construct a home for delinquent refugee boys. The second camp was in Frankfort, in central Germany. Here the young people lived in tents and cooked in an old sheepstable on the banks of the Main river. The project consisted of building cottages for refugee girls.

The third work camp, situated in Stuttgart, of which I was privileged to be a member was a small construction unit whose project was that of building a recreation hall for a children's summer holiday camp. The following paragraphs, then, will deal with Stuttgart in particular and in most respects all work camps in general.

In each unit there were approximately fifteen Americans and about an equal number of young people from other countries. Denmark, Switzerland, Italy, France, Holland, and Germany all were represented in these international groups headed by M.C.C. personnel.

Our camp was situated on the outskirts of Bad Connstatt, a suburb of Stuttgart. The camp site was in the very heart of the beautiful orchard-clothed hills of this little community.

It was in the late afternoon that our group tumbled out of the cramped quarters of our bus and caught the first glimpse of camp. Our eyes quickly took in the the "L" shaped former Army barracks, the two wash tents and the piles of rough brick and stone which were to be used as building material. In one wing of the barracks were two airy bedrooms filled with regulation army cots. A small portion of space was given to our pantry which was well supplied with dry milk, powdered eggs, and other M.C.C. canned goods. Our kitchen was simply equipped with a large, smoky stove and a cold water sink. The remaining part of the "L" was the dining hall and assembly room. A few feet from the barracks were the wash tents complete with water bucket and numerous tin basins.

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A young German student, active in YMCA and the Evangelical Church. He acted as Assistant Work Coordinator in the Camp. He stands inside the partially completed structure.

On the other side of the barracks was a small area marked off for the new Recreation Hall. Before actual construction could begin we had to clear it of shrubs, stones and trees. On the first day of work we hewed down an old gnarled apple tree and from its green fruit we were furnished with abundant American-styled apple-dishes for the remainder of the time in camp.

A typical work day began at 6:00 when we were awakened by the musical ringing of Swiss cow bells (a souvenir donated for this purpose). Breakfast was served at 6:30 but there was generally a few minutes lee way allotted to us unfortunate ones who could never quite forsake our warm cots until the last possible minute for the chill ritual of splashing our faces in the icy-filled basins. After seating ourselves on the rough wooden benches around the laden tables we paused for a short period of devotions. Then came a hearty breakfast of fruit, tomato juice, hot chocolate, soy-flakes, bread, jelly, and rye-coffee. All of this food was not served at one particular meal but it was from this variety that the cooks selected the menus. As soon as breakfast was finished we settled back while our camp director briefed us on various topics of information and gave us the schedule for the day. From then on until 8:30 we had sufficient time or letter writing, making our beds and finishing other menial tasks. There was only one exception to this rule and that was when ever it came your turn to do dishes then your time was spent bending over the little steaming tin dishpan.

At 8:30, equipped with picks and shovels, we started the actual work for the day. There was a variety of jobs for each of us. We dug trenches for the foundation, mixed cement and concrete by hand, rolled stone blocks and cleaned bricks. Each of us volunteered for at least three days of kitchen duty which consisted of all of the regular tasks that any smoothly run household has.

By 11:30 our backs were beginning to ache and our hands unaccustomed to such toil began to blister. It was always a welcoming sound to hear the bells announcing quitting time for dinner. This gave us a half-hour to rest and wash before sitting down to our main meal.

The time flew on golden wings and the 1:00 work bell came soon. During the whole afternoon until 4:00 we kept working although at times we lagged a little under the hot sun and the burden of labor. To a bystander, the tasks of shoveling loose soil, mixing concrete and carrying it by bucket and wheelbarrow might have seemed more like play than actual work but any work camper would know by his calloused hands and aching back that it was much more than that. However, it was not unpleasant work because there were always willing hands to share each task and no one ever refused the opportunity for friendly conversation and discussion.

The 4:30 coffee hour was always one of the highlights of the day. This was our time for relaxation and recreation. It was at this hour that we often entertained speakers who came to us to lecture on the current problems of Germany, its churches and young people. These speakers stimulated much discussion and thought which did not stop at the end of the coffee hour. Sometimes this period was spent in visiting the refugee camps of Stuttgart, or other work units, or by just relaxing, writing letters, and talking.

After supper was over and the dishes cleared away we might attend some entertainment in Stuttgart, play games, or listen to lectures and once in awhile just walk among the trees or gather in groups for a good talk-fest.

The week ends were never spent idly for come rain or sunshine we always found ourselves rumbling along in the big M.C.C. stock truck over the German countryside where we visited famous historic spots, Mennonite communities, and other points of interest. One day we had the very special pleasure of cruising down the Rhine in the former Hitler Yacht now owned by the U. S. Army.

No matter what activities the day held it was closed by a devotional period. Whether we came to worship by the wavering candlelight or whether we gathered under the apple trees washed in the last rays of the setting sun, we never failed to experience that strong bond of love that surmounted language barriers, cultural differences and other obstacles.

Camp life was an adventurous experience for all of us . . The novelty of meeting new faces, hearing strange languages, and living in rugged fashion was surely enjoyable, but the experience went far deeper than the sheer joy of it. The main aim of this international camp was not that of just working or having a good time but of developing a deeper understanding between individuals of different nations and of furthering good will among Christians of the various nationalities. Education was surely a part of this experience and

This is a picture of the completed Stuttgart project, a recreation Hall. It is constructed of used bricks taken from the debris of bombed buildings.

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the voluntary physical labor an expression of love for the less fortunate of our fellow men.

Life in a small compact group always presents problems and our camp was no exception in this respect. There was generally a difference of opinion on most topics whether it was the values of capitalism or the most effective means to mix concrete. However, with love as the hub of our Christian community and with the mutual interest of all members as the wheel on which our relationship revolved it was relatively simple to solve what might have been extremely knotty problems. We soon learned to share and to give and receive with good will. There were counsellors and committees which handled our group problems in very democratic fashion.

It was soon evident that our chief source of education was to be through direct contact with the members of the unit and the people of the surrounding community. The *Evangelische* Church and the Y.M.C.A. provided various opportunities for us to visit in German homes, and to meet other young people. Such excellent cooperation proved the presence of love and interest on the part of these people.

Some of the most memorable and best loved moments of camp life, I believe, were spent around the tables in the dining-hall. It was here, that we gathered in knots of two's and three's around a candle to write journals or letters home. Frequently, before the ink was dry on the first line our writing materials were pushed aside in favor of a friendly chat or a spirited discussion. Many times, however, when we were tempted to put letter-writing first we soon discovered what an opportunity we had in talking with these young people, hearing of their war experiences and sharing with them the problems that face youth everywhere over the world.

Work camp taught us many lessons as we partook of worship, work and social contact. As a group we learned to share and to bear responsibilities together. It was necessary sometimes to sacrifice individual desires for the benefit of the group. Here too, it took a great deal of Christian love and tolerance. I think the parting words of a young German student best express the sentiment all of us hold for this camp experience, when he said on closing day "Often when you come to the close of such a program as this you say it was successful but your inner-most belief is opposite. However, this camp was different; here love really worked. Here we found genuine happiness based on Christ as our cornerstone. In this respect it was successful." Perhaps our nations too could profit by such a belief.

A Child-Like Faith

By Banchha Nog, Sirko, C. P., India

(Banchha Nag, author of this article, is a young man who is working in Sewa Bhawan Hospital preparatory to entering a science college. His ultimate aim is to serve his people as a doctor. Banchha is a graduate of Jansen Memorial High School. His home is in Sirko, C.P., India.—Ed.)

CLAD in rags, feeling her way with a stick, there came not many days ago a woman named Shubba Bai of the village Jhilmilla to Sewa Bhawan Hospital. She suffered from cataracts. Joy of life had taken flight from her face and despondency and hopelessness had taken its place. Why shouldn't she be despondent? Why shouldn't she be hopeless? She a widow, blind and poor with only a seven year old grandchild to help earn a living, lived in utmost poverty with only a few possessions.

But God's grace which passeth all human understanding has endowed men and women with wonderful powers. H. E. Dester, our chief medical officer, decided to remove her cataracts. She was led to the operating theatre. Dester and Banwar were the surgeons. Before the operation she seemed to be very hesitant, but her attitude was completely changed when she saw light after the scales had fallen from her eyes. As soon as the operation was finished, joy returned to her and she very unwillingly allowed us to bandage her eyes. It was the same joy that the blind man, cured by our Jesus Christ, must have experienced. She is an alert, aged Christian and knows her Bible somewhat.

In the morning, whenever we saw her, we found her with the bandage open. When we asked, "Why so?" she would gladly reply, "Oh, I can see!" To show her inner excessive and intense joy she was sometimes inspired to speak in poetical terms. We were very fond of listening to all her words. She would admire the beauty of nature and thank God the giver of eye sight.

My readers will be interested to read that she was so confident of the restoration of her eye sight and so happy that she left the hospital before she was supposed to—with the stitches still in her eyes. She revealed a wonderful faith in God and the hospital workers were amazed to witness her abundant joy. We have faith to believe that she is so completely cured and is giving her neighbors and friends in her village an example of real faith.

Y.P.U. Workshop at Camp Byron

On August 18-23, there will be a youth Workshop at Camp Byron, South Dakota for the young people of the General Conference. Vital questions on local youth organization and work will be dealt at the five day workshop. Here are some of them:

1. What sort of materials can we use to make our local society programs vital to youth?
2. How can we organize to serve all of youth's needs—worship, study, service, and recreation?
3. How can we have a vital and meaningful worship service indoors or out of doors?
4. What sort of crafts can we introduce in our local church?

These and a host of other tasks will be dealt with at the workshop. Plan to attend. Camp costs are $1.50 per day per person.

Our Peace Witness in Europe

by Paul Peachey

—From a talk given by Paul Peachey at a conference of Historic Peace Churches, held at Heerewegen, Holland, on August 4.

As I think of our peace witness, it seems that our strength is also our weakness. As a historic peace group, we have not yet succeeded in contemporizing our witness. Even though there has been a rebirth of a consciousness of our mission, our efforts are still to largely vindicative. Sometimes I wish we could begin with the creative freshness of New Testament times without thinking of our past. But having said this, we have on the other hand a unique opportunity, first, to take up where we left off about 1530 or thereafter, when the creative movement in the movement declined, and second, the perspective of a tried pattern can be of tremendous value.

There are three general areas of peace witness open to us that have to do with our strategy rather than with our tactics or technique:

FIRST, we can serve as something of a beacon to the churches of the Reformation confessional tradition, avoiding of course every trace of a holier-than-thou attitude. Perhaps for the first time since the Reformation confessions themselves are being questioned. For instance, Otto Witt, the German Lutheran pastor who wrote "Christ und Kriegsdienst," stated recently that the weakness in the Lutheran churches regarding war and similar questions has always been that no one dared to challenge the original confessions.

It is interesting to note how when Christian participation in war is rejected, other questions are also raised. The above-named pastor who has accepted New Testament nonresistance out and out, also has not baptized his eighteen-month-old daughter. Both questions are live issues in the German church today. The two major questions on the agenda of the national synod of the Reformed Church in France this year were baptism and international relations, especially pacifism. Since time did not permit both to be handled, only the latter was taken up. The major study question for the Arbeitsgemeinschaft of German pastors and theologians from the Bekennende Kirche this year is baptism.

One must not suppose, however, that there will be an immediate, perhaps not even eventual, acceptance of another position on these questions. Another German pastor told me recently the problem for him is not whether the Anabaptist position was or is the correct one, but how these principles can be effected in the Evangelical churches. It is not so simple as just trying to convince other people of the correctness of the Anabaptist position, either past or present.

SECOND, in our peace testimony we need to concentrate on primary rather than secondary, direct rather than indirect, peacemaking. By primary or direct, I mean the peace which comes about by the conversion of the individual, by which genuine peace is achieved in all his relationships. By secondary or indirect, I refer to the influence which radiates even among non-Christians from such individuals and groups. The primary is theologically rooted, dealing with the basic root of human depravity, including war. The secondary represents the work of specialized peace movements which may promote better international or intergroup understanding, but which can never reach the root of the problem. It would be a mistake for us to become such a movement, for our own peace witness is inseparably bound up with our total Gospel message and mission, that of total Christian living.

On the other hand, there are indirect values. Any community benefits indirectly from peacemakers living in it. And we should not be indifferent even about our indirect influence for peace. In fact, we probably have more responsiblity in this area than we usually recognize.

THIRD, We need to articulate or make assimilable the motivation behind our relief program. Somehow we must spell out the personal spiritual equivalent of the loaf of bread given "In the Name of Christ."

A number of methods or techniques might be suggested, which, however, do not represent official M.C.C. thinking, but come rather as suggestions that I might offer as a worker on the field.

1. We should continue our relief and refugee services as an important method of promoting peace.
2. There are things we can do to strengthen and awaken peace convictions and groups among our 65,000 European Mennonite brethren.
3. We should define our position and purposes to other church groups. Contacts for such purposes can be cultivated, by good-will expressions to synods, etc. We cannot of course fully identify ourselves with other groups, whether for inconsistency or for other reasons.
4. We should seek out the interested or searching individual, congregation or group, who are studying this question, to give what aid and help we can.
5. We should give opportunity for fellowship in an atmosphere conducive to Christian growth, in conferences, work camps, peace institutes, travel, etc.
6. Many Protestant churches would now welcome "Gospel teams" or "peace caravans" from M.C.C., to fellowship, work, and relate of our whole pattern of Christian life and thought.
7. We could with profit establish with non-church youth or other age groups, such as labor union youth, who will never be reached through the churches.
8. Finally, something which I would say guardedly because it can be misinterpreted, The Mennonite *Voice* should become as well known as the Mennonite *Broetchen*. "Mennonite" here is not to be understood as competitive to "Christian" but rather a testimony which speaks on issues on which other voices have been dim or confused. There is the press and the radio. Perhaps there is a place for a publication discussing peace and other major isues. Some of this thinking may be dreamy-eyed, but we must keep moving forward.

A big man is not one who makes no mistakes, but one who is bigger than any mistakes he makes.

Beyond Our Own

(Continued from page 426)

nations through Church World Service, as well as by Lutheran World Relief and Catholic Rural Life.

"When you give to CROP, indicate which church you choose to distribute your gift," is the suggestion of the Rev. Milton R. Vogel of Topeka, secretary of the Kansas Council of Churches, who is state CROP vice-chairman for Church World Service.

CROP, Rev. Vogel pointed out, merely gathers the food for the churches and turns it over to the churches for distribution abroad. All the effort by CROP will be to gather actual food, rather than money, to meet its state goal of 82½ carloads for the 1950 Kansas Friendship Food Train, he said.

Fifty wheat-growing counties will be canvassed during their harvest time under the direction of county CROP committees. Corn and other grains will be collected in the same way this autumn in the remaining counties.

Please enclose this label when writing.

Christian Giving
Is Building Christian Peace

NEW YORK. Evanston, Ill., has been chosen as the location for the next assembly of the World Council of Churches, in 1953.—*Ch. Sc. Monitor*

OMAHA, NEBRASKA. — Delegates and officers of two smaller Mennonite bodies met on the campus of Grace Bible Institute, Omaha, May 31-June 1, comparing and studying their faith and practice and seeking ways of uniting their bodies for future work and practice.

They are the Evangelical Mennonite Church, made up of congregations located in Ohio, Illinois, Indiana, Michigan, and Kansas, and the Evangelical Mennonite Brethren, having churches in the western states and Canada.

INDONESIA.—One hundred fifty thousand new members have been added to the Batak church in Indonesia since 1940, when the Rhenish missionaries were interned. This increase has come largely through the effective witness of laymen, for there are only 90 ordained ministers in a church of 550,000 persons.—*Gospel Messenger*

INDIANAPOLIS, INDIANA. The church is being taken to the people of Indianapolis, Ind., by a mobile unit equipped with loud-speaker, moving pictures, record player and television. The unit owned by the Indianapolis District of the Methodist Church, is driven through new residential areas, notifying people, by means of the loudspeaker, of locations of churches of all denominations. Plans are being made to take the unit to the homes of shut-ins who want brief devotions.—*Gospel Messenger*

DALLAS. Because he believes too much emphasis is placed on wearing new clothes each Easter, the J. Daniel Barron, pastor, conducted Easter services at Grace Methodist church here while wearing old clothes.

He wore a nine-year-old suit and a pair of shoes purchased three years ago. The shirt was two years old and his tie six.—*Protestant Voice*

CONFERENCE STEWARDSHIP THERMOMETER

"ONE MONTH BEHIND"

The total budget receipts for each board and committee to the end of May is as follows:

Board	Budget	January-May Receipts	Per cent Received to Date
Foreign Missions	$255,000	$100,647*	39
Emergency Relief	178,250	39,964	22
Home Missions	59,800	28,224**	47
Mennonite Biblical Seminary	56,000	17,915	32
Board of Education	17,000	3,202	19
Mutual Aid Board	11,850***	4,252	36
Peace Committee	10,500	3,288	31
Board of Publication	10,000	2,706	28
Women's Missionary Association	9,500	2,547	27
Ministers' Aid	6,000	679	11
General Treasury	5,115	2,092	41
Young People's Union	3,800	365	10
Doctrine and Conduct Committee	400	323	81
	$623,215	$206,204	33

*Includes one large gift of $18,000 from an estate.

**Includes one large gift of $6,000 from an estate.

***Includes $10,000 needed for loan capital.

Contributions continue to come in rather slowly. Approximately 42 per cent of the year is now past; 33 per cent of the total budget needs have been met. This indicates that we are just one month behind. There are still several boards and committees whose recipts are considerably below average. We are happy to note the increase in gifts for the Seminary during May.

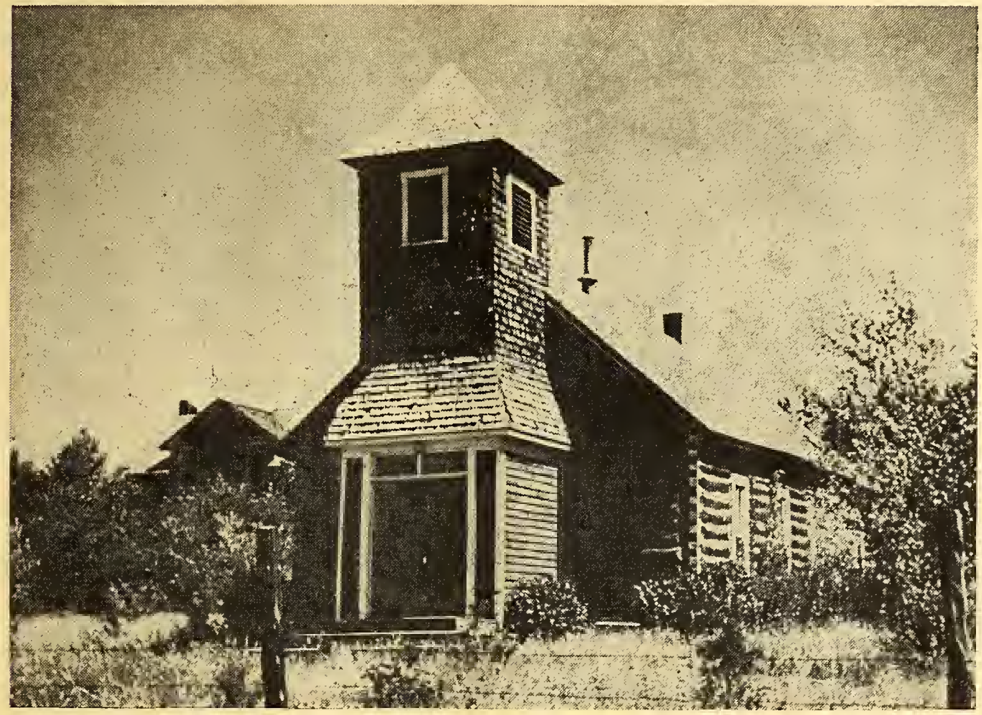
In behalf of the boards and committees we sincerely thank each donor who has contributed toward the work of our Conference. Both your gifts and your prayers are needed to carry on this your work.

Edna Ruth Mueller, Office Secretary
General Conference Headquarters

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 65 —— June 27, 1950 —— Number 26



Monument to Missionary Persistence

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by Malcolm Wenger

Eyes for Spiritual Realities

by E. J. Bohn

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A Pictorial Roll-Call

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COVER

THIS building "of structural and historic distinction" for many years has served both for preaching and for translating the Scriptures into the Cheyenne as done by the late Rudolphe Petter. It was lately supplanted by the Petter Memorial Church (see p. 448).

The Mennonite

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Looking Toward Freeman

DELEGATE CERTIFICATE NO. 1

The first General Conference Delegate Certificate has just been returned to Headquarters Office. It was mailed June 20, only three days after the blanks were mailed from Newton. "Delegate Certificate No. 1" comes from the First Mennonite Church, Hillsboro, Kansas, H. T. Unruh, pastor. The congregation has 350 members, hence 12 votes. (One for every 30 members or fraction) This church has selected eleven delegates for the session at Freeman, South Dakota. The Conference secretary will be anxiously awaiting word from each of the congregations concerning their representation.

Walter H. Dyck, Secretary

OFFICIAL REMINDER

All members of General Conference Boards and Committees are herewith reminded that the next COUNCIL OF BOARDS Meeting will be a one-day session and will be held, God willing, on Thursday, August 31 (the day immediately following the close of the 32nd Conference session) at Freeman, South Dakota.

This will give opportunity for the organization of boards and committees, planning for the coming year, as well as the presentation and approval of the 1951 budget.

Walter H. Dyck
Conference Secretary

Of Your Pen Acquaintance

MALCOLM WENGER ("How Long Are You Staying?"), Busby Montana, is one of our younger missionaries on the Montana mission field among the Cheyenne Indians.

LEONARD WIEBE ("Bible School in Oraibi"), Oraibi, Arizona, is also among the younger missionary recruits serving among the Hopi Indians.

ALFRED HABEGGER ("Petter Memorial Church"), Lame Deer, Montana, is our senior missionary on the Montana field working among the Cheyennes.

DONALD ISAAC ("Indian Mission Retreat"), working under General Conference Voluntary Service among the Arapaho Indians in Oklahoma, is the son of the late Ferd Isaac, missionary to India.

As is customary during the week of the Fourth of July there will be no MENNONITE next week.

Of Things to Come

JUNE

June 30 to July 6, Eastern District Young People's Retreat at Men-O-Lan.

JULY

July 1-5, the Canadian District Conference Sessions, the Rosenort Church at Rosthern, Saskatchewan.

July 1-8, Ontario Junior Retreat, United Mennonite Educational Institute, Leamington, Ontario.

July 1-11, Rosthern Children's Camp.

July 6-9, Rosthern Young People's Retreat, Rosthern, Saskatchewan.

July 8-15, Eastern District Junior Retreat at Men-O-Lan.

July 15-22, Eastern District Intermediate Retreat at Men-O-Lan

July 16-23, Swift Current Young People's Retreat, Swift Current, Saskatchewan.

July 21 to 30, Western District Young People's Retreat, Camp Mennoscah, Murdock, Kansas.

July 22-28, Eastern District High School Retreat, Men-O-Lan.

July 23-30, Swift Current Children's Camp.

July 28-30, Eastern District Adult Retreat at Men-O-Lan.

July 31 to August 5, Western District Young People's Retreat, Camp Mennoscah, Murdock, Kansas.

AUGUST

August 4-7, Central District Conference, Calvary Church, Washington, Illinois.

August 7 to 10, Western District Intermediate Retreat, Camp Mennoscah, Murdock, Kansas.

August 10 to 13, Western District Adult Retreat, Camp Mennoscah, Murdock, Kansas.

August 13-16, Manitoba Young People's Retreat, Assinaboine Mennonite Mission Camp near Headingly, Manitoba.

August 14-18, Northern District Young People's Retreat at Byron Camp, north of Huron, South Dakota.

August 18-23, General Conference Young people's Workshop, Camp Byron, Huron, South Dakota.

August 18-23, Ministers' Retreat on the campus of Gustavus Adolphus College, St. Peters, Minnesota.

August 19-20, Reunion of former Fort Collins C.P.S. men and their families, at North Newton, Kansas.

August 20, Ontario Young People's Retreat, Waterloo, Ontario.

August 20, a reunion of ex-Norristown State Hospital C.P.S men and families on Norristown State Hospital grounds.

August 23-30, 1950. General Conference Sessions, Freeman. South Dakota

August 31, Annual Council of Boards meeting at Freeman, South Dakota.

SEPTEMBER

September 5-10, Opening days at Bethel College, North Newton, Kansas; freshman assembly, September 5; junior-senior registration, September 6; freshman registration, Septembed 7; sophomore registration and beginning of classes, September 8; formal opening, September 10.

September 8-14, Opening days at Bluffton College, Bluffton, Ohio; Friday to Monday, September 8-11, freshman days; sophomore, junior, and senior registration, September 12; freshman registration, September 13; classes begin, September 14.

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Editorials

THERE IS A SUBJECT about which pulpits are strangely silent these days. That subject is voluntary poverty. Economically Jesus was a poor man; furthermore he seems to have drawn men away from their jobs as fishermen—jobs which insured them considerable security. From all we are able to gather Paul, too, did little more than was necessary to take care of his most immediate needs. To the rich young ruler, Jesus said, "Go . . . sell . . . give . . . come . . . follow me." Note the imperative mood! And how we love to rationalize the situation by saying that it wasn't so much the riches as it was the love for riches that Jesus was concerned about. O yes, we say we owe it to our family to provide a comfortable standard of living. But, most often, in the attempt to do this there is a denial of time for the family and love for the family that makes family life die. A family with a heap of living even though lacking a heap of this world's goods is infinitely the richer. We venture to add that this may be related to the Sabbath problem. Jesus went about doing good on the Sabbath. Even for many Christians the Sabbath is a kind of weekly hang-over when they recuperate from the mad rush after the almighty dollar during the week. We have ourselves quite well convinced the high standard of living is the supreme good even at the cost of spiritual values. Dare we honestly to face the fact that we are worshipping a standard of living? And, what should condemn our hearts even more, is the fact that we have been and are maintaining this standard of living at the price of the blood of our fellow human beings. We want our comforts and even luxuries whether our fellow man has clothes and food or not. Will we dare to lower our standard of living so that others may have the privilege of living itself. In this area is a frontier with few pioneers. Will we be ready to accept a lower standard of living so that we may devote more time to the spread of the gospel and the turning of men to Christ?

THE ARTICLE in this issue by Malcolm Wenger may be misread by some as a slur on the indifference of the Cheyenne Indians when he says that the dearth of native leadership is deeply felt. We thank God with all our hearts for the progress along these lines that has been made as evidenced in the ordination of the first Cheyenne elder, Milton Whiteman. But let us remember that this is not primarily the problem of the Indian; it is the problem of the white man! Perhaps this is the judgment that our nation is reaping after it pushed the Indian off his own land and even fought and killed him when he resisted. Our conscience would burn us the more, it would seem, if after such a background of affairs we should pull up stakes just because there are no outward results. Wenger is right; we must stay on till the seed is well planted and native leadership for the church to spread the word in its own orbit is available. Furthermore, we would like to raise the question whether the glamour of a far-distant mission field in Africa or the Orient has held our attention and our prayers in a way that caused us to ignore this intense need on our immediate doorstep. One might go on to add that members of our churches who are on vacation trips ought to make it a point to visit these mission stations if they are passing through Oklahoma, Montana, or Arizona. The missionaries need constantly to be kept aware of the fact that they are not laboring alone and that our prayers and our interests are with them in this most difficult field of labor.

COMPARATIVELY FEW REACTIONS have come in concerning the rather far-reaching and significant changes called for in the proposed Revised Constitution for General Conference which was printed in the May 9th issue of THE MENNONITE. Conference delegates ought, by all means, to read this revision of the Constitution before coming to Conference. Time will be precious as at all conferences. For that reason it would be a matter of regret if much time is taken to clarify points that would clarify themselves if time had been taken beforehand by individuals to read the revision. The Revision Committee has worked long and hard on this task. Every major step in the progress of its work has been authorized by Conference or by the Council of Boards. They have encouraged questions, comments, and constructive criticisms *now* so that all the major problems may be carefully considered before Conference convenes. To revise a church constitution is to a very large extent a matter of determining anew the will of God for our Conference in our time. This is a corporate act that demands a corporate mind. But if there is to be a corporate mind, there must be careful individual study. Send any questions, comments, or criticisms to H. A. Fast, chairman of the Revision Committee at North Newton, Kansas.

Scientists report that during the 600 years between the first use of gunpowder and TNT, explosive power was only doubled; with the splitting of the atom, it was jumped 17 million times.

According to their own figures the liquor industry pays about two billion dollars in revenue to all of our governments. The lowest estimate cost of crime in our country is fifteen billion dollars or about one hundred twenty dollars for every man, woman and child; gambling costs us ten billion dollars, vice, traffic accidents, relief, etc., costs several billions more. These evils are caused and greatly increased by drink, and the huge sums of money spent on them should go for necessities and comforts to help stimulate industries. If this were done our tax burden in peace time would be greatly diminished.—*The Spotlight.*

As long as I still hold the world apart
in my own breast for any fear or gain
how can I hope that others will lay down
their enmities?

—Peggy Pond Church

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AMONG THE YOUTH—Sewing the Seed
A Youth Group at Busby

9154

AMONG THE ADULTS—Reaping the Fruit
Milton Whiteman (left) the first Cheyenne elder

"How Long Are You Staying?"

by Malcolm Wenger

MR. WENGER, how long are you going to stay here?"

It was one of those sudden questions which a child at times asks an adult without warning. As I looked at the face of the young Cheyenne boy who had asked the question I began to wonder: how long would we be serving as missionaries here at Busby among the Northern Cheyenne Indians?

"I don't know," I told him, "I suppose as long as we are useful here."

Then the thought came, "How long will we be useful to our Lord here?" How long should we as a Mennonite Church expect to continue the work of the mission here at Busby? It is now over forty-five years since this work was begun. Must we think of it as continuing into an indefinite future or is it possible that we can look for a time in the not too distant future when we can say that our work as a mission is complete and we can turn our energies to another corner of the white harvest field of the world into which our Master has sent us?

Always Looking Beyond

As we wonder about the answer to that question let us consider the example of that great missionary, the Apostle Paul. We remember with amazement how he stayed at most places no longer than a few months or perhaps a few years and then moved on. He never seemed to consider any place permanent. He was always looking beyond. He not only looked ahead but prepared to go on—on to Rome, on to Spain. He said to the Romans, "Since I no longer have any room for work in these regions . . . I hope to see you in passing as I go to Spain." We cannot assume that Paul meant that he had personally witnessed to all who lived in the vast territory from Jerusalem as far as Illyricum, or that any large percentage of the population had become Christians. And yet, Paul considered his work in those parts completed! What he must have meant is that he had planted living churches throughout that territory and that having established them his work was done. It was now the church's responsibility to continue to spread the gospel in their own Jerusalem.

Why is it that we here at Busby are still far from that place where we feel that we can press on and leave the unfinished task to the Cheyenne church. The answer is not clear or easy. But let us compare our work here with that of Paul and see if we can see the points of weakness for which we must ask God's guidance and help.

The Need of Leadership

Of Paul the Scriptures say, "And when they had ordained them elders in every church and had prayed with fasting, they commended them to the Lord on whom they believed." Acts 14:23. How we feel the need of such leadership in the church here at Busby. We rejoice that Milton Whiteman was recently ordained as the elder of the church at Lame Deer, but we have no comparable leader here at Busby. God has graciously answered prayer in the salvation of three older men. May he also make clear His choice of men to be leaders here.

Paul wrote to Timothy, "The things that thou hast heard of me among many witnesses the same commit thou to faithful men who shall be able to teach others also." (II Tim. 2:2). We feel the need of Cheyenne Christians who will share the burden of teaching. At present we do not even have a Cheyenne Sunday School teacher at Busby. Will you help by prayer that this part of the work of the church here may be strengthened?

To the Corinthians Paul wrote, "I have written unto you not to keep company, if any man that is called a brother be a fornicator or covetous, or an idolator, or a railer, or a drunkard, or an extortioner . . . " Paul expected the church itself to deal with those in its midst who did not measure up to the standards of conduct of the Christian. The church here has yet to take that responsibility. May the Christians here learn wisdom, grace and patience in dealing with those who have gone astray and in seeking to lead them to repentance and

OKLAHOMA

Indian Mission Retreat

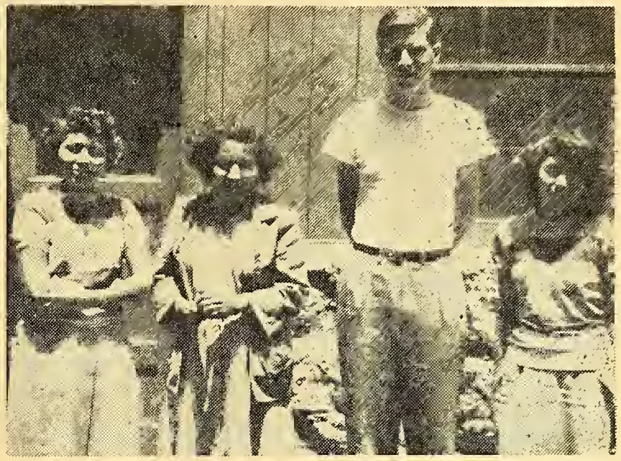
by Donald Isaac

Miss Cornelia Franz of Inman, Kansas and Donald Isaac, son of Mrs. F. J. Isaac, former missionary in India, are Voluntary Service workers and have given much appreciated service during the retreat for Indian young people and now in Bible School at Clinton. Miss Franz has a class of from 20 to 24 first, second, and third graders every day. Donald Isaac teaches the fourth and fifth grades. The two other classes are taught by the Arthur Friesens. Donald Isaac writes about their experiences as follows.—Arthur Friesen.

NEVER having personal contact with the Indians of this country, I welcomed the opportunity of being able to attend the Young People's retreat at Roman Nose Park. The experience gave me a new appreciation of a people whom most of us only learn to know through reading the history books. I believe many of us become intolerant of these people just because we don't have this personal contact with them.

There were times when their ways of doing things ran counter to what we would like them to do but there were also the other times when they were just plain young people. It was moments when I saw them in the cabins or going swimming or playing softball with them that I really learned to appreciate them. There were those chapel programs that they were in charge of that gave me a reverence for and a better understanding of their spiritual-mindedness. Added to all of this, there was that unforgetable consecration service on the last night of the retreat. With only candles, held by each one, to pierce the darkness, I couldn't help but feel that there was a sincerity on the face of each one even though at times they might not show this.

At the Bible School I got this same appreciation for the Indian boys and girls. Here you see the same bright, shining faces that you expect to see at any Bible School. They are eager to learn the Word of God and we must do all in our power to foster this since these Children seem to have so little opportunity to study God's Word.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Donald Isaac and Indian youth at a Mission Retreat.

The greatest spiritual benefit I have derived from this contact with them through the retreat and Bible School is that I received a greater love and appreciation for the Indians. When I get a glimpse into the way which the missionaries have to carry on their work, I am not surprised at some of the things I see. The missionaries are doing a fine piece of work but it also takes money to carry on successful mission work. The government is carrying on a fine piece of work with the Indians but they are not concerned with their spiritual welfare. That is our responsibility.

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holy living. Our Mennonite communities usually have been under Christian influence for so long that it is hard for us to realize the problems and temptations that face first or second generation Christians in a non-Christian society.

A Problem of Stewardship

Again from Corinthians (I Cor. 16:2) "Upon the first day of the week let every one of you lay by him in store as God hath prospered him . . . ." I think without exception non-Christian people are able to support their religions. This is true of the non-Christian Cheyenne as we note in the sun-dance being conducted just now. God asks us to give only to the extent that He has prospered us. Thus all can share in the work of the church. Yet how slow we often are to learn to give not grudgingly or of necessity but cheerfully. Pray that all of us including our Cheyenne brothers and sisters in Christ may learn that "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

From Ephesians "Provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Is not the Christian home and family one of the bulwarks of the Christian church? Yet in so many cases here at Busby only one or two members of the families in the church are Christians. It is our hope that a number of the unsaved fathers here may be brought to Christ and that wherever possible family altars may be established and that parents may feel the responsibility of leading their own children to Christ.

These Things We Must Accomplish

Perhaps these things we have mentioned are some of the things that must be accomplished before we as a mission can feel that our work is accomplished and that we have "no longer any room for work in these regions." Let us pray together that such a day may not be too far away and that we may be able as a Mennonite church to press on to other parts of the waiting world into which Christ has commanded us to go.

I come before God's throne,
the father of all men, and cry for peace
yet will my brother's death before my own.
—Peggy Pond Church

Retirement on the Field

by Mrs. Rudolphe Petter

HREE years in heaven today. Three years with Jesus. For my morning worship I again read from the 14th Chapter of John, and the 20th and the 21st of Revelation. I tried to visualize with my finite mind what it must mean, in the twinkling of an eye to be swept from earth into bliss unspeakable.

An Indian with one crippled arm, who has perhaps frequented our home the most since we came from Oklahoma in 1916, was out in the hills today (January 6, 1950) to get wood. He remembered the day. He hurried back home, unloaded his logs, and headed direct for my cottage. He was very sad. "*Zessensze* was a good man," were his words.

He talked a long time. He told me again that when I was away a short two weeks in June, 1946, attending the reunion of my class with which I had graduated from Wittenberg College, Springfield, Ohio, fifty years ago, he happened to pass the mission station. "Something urged me to go in. I rapped on the back kitchen door, but got no response, so I walked in. Zessensze was leaning his head against the cold kitchen heater. He was having a heart attack. He told me to get some medicine on his desk in his study and to give him some water. He said, 'God is calling me home. Be good to Meneha. Help her all you can when I am gone.'

"He then complained of being cold, so I led him to his bed, took off his shoes, and covered him up. Then I went down in the basement and started a fire in the furnace. When I came up he felt better, so I left to go up town to inform some neighbors who came promptly to see him. The attack was then over."

His granddaughter, Amy Petter, had been staying with him during my absence. He had let her go home thinking that I would return any moment. Together they had miscalculated the time it would take to make the trip back from Ohio. Somehow I had an urge in Chicago to take the plane, but hesitated. When the Indian with the crippled arm had finally gone today, the "flood gates" opened wide for me, and I gave way to uncontrollable grief. I wept bitterly, even more than that week three years ago when my husband's body was being prepared for its last resting place.

Yes, three years with the Master for him. As for me, three years bereft of an intimate companion in the home. Three years alone in a big house and now in my new cottage home. Three years of much anguish of mind and soul. Three years to adapt myself to changes that had to be made.

My home for thirty-three years stood gaunt and bare on its high foundation without shrub or tree or vine, when I arrived with our Ford roadster in the fall of 1916. Carrie Warren, a part Arapahoe, part Negro girl whom we had raised at the Cantonment Mission School, accompanied me on the 1,200 mile trip, mostly as a travelling companion, but incidentally to crank the engine when I stalled it. Having driven only 100 miles before we started, I was indeed an inexperienced driver.

Gradually the growth of trees, vines, shrubs and flowers and a fine shelter belt towards the north wrought quite a transformation.

A log cabin had been built for Vxzeta (Anna Wolfname) and family. She assisted when the Scriptures were translated and printed right here on the mission station.

Finally the Mission Board instructed me to move this old cabin to a more favorable location. There was rough lumber already on the premises with which to add what was needed. With three tractors and one big truck a friendly rancher we have known for years directed the moving.

Except what the electrician did in wiring my cottage, all the work was done by part or full blood Indians. James Shoulderblade did the most, including all the finishing. His grandfather had been a white man married to an Indian woman down in Oklahoma. His mother had been a pupil at our Darlington Mission School when the Haurys were in charge.

Not being able to handle a hammer or a saw myself, every bit of labor had to be hired in these days of high cost building operations. In my distress, I appealed to my home church at Trenton, Ohio, and not in vain. A few individuals each gave a generous sum, and the church made up the balance of the amount I had asked. Loyal friends in Whitewater, Kansas, and a few others gave me assistance. May God richly reward them! With Job, each one of them can truly say, "I caused the widow's heart to sing for joy."

(Continued to page 449)

How Mrs. Petter Came to Montana

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Mrs. Petter's Home in Retirement

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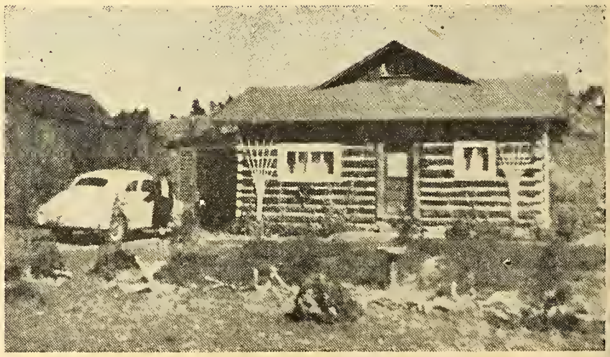

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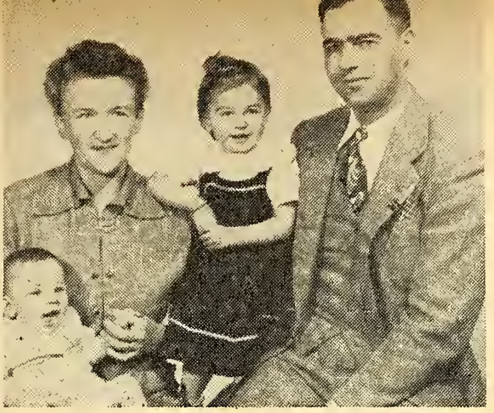
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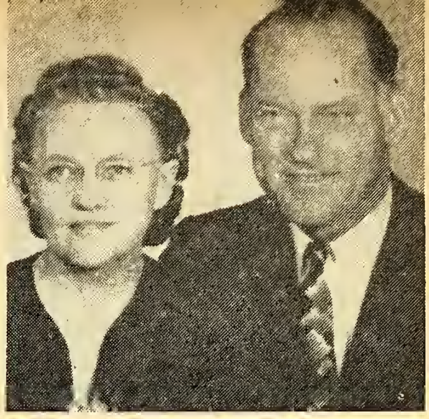
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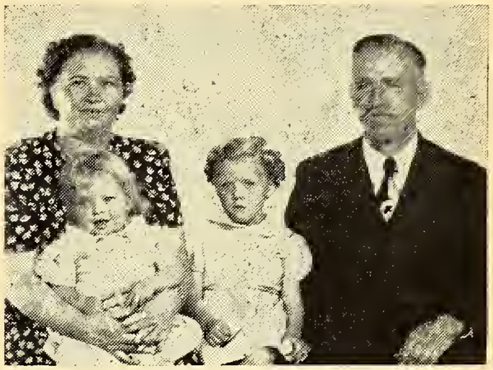
ARIZONA (Above): Anna Boerg (left) and Leonard Wiebes (center), Oraibi, Henry Kliewers (right), Tuba City, and Walter Goossens (right), Hoteville.

Meet Your Missionaries to the American Indians



OKLAHOMA (below): Alfred Wiebes (left) and Herbert Dalkes (center), Canton, and Arthur Friesens (right), Clinton.

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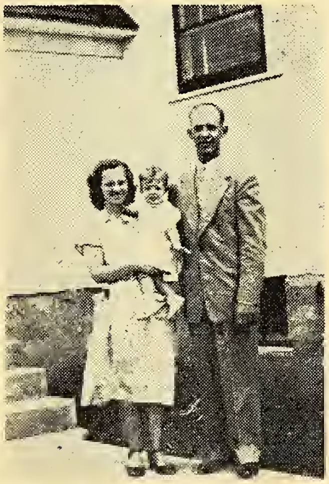

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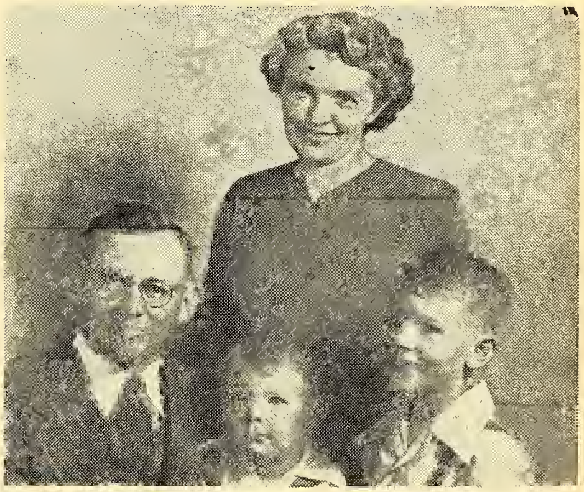

MONTANA (below): David Habeggers (left) Busby, Alfred Habeggers (center), Lame Deer, Malcolm Wengers, Busby (right), and Mrs. Valdo Petter, Ashland, Montana (not shown).

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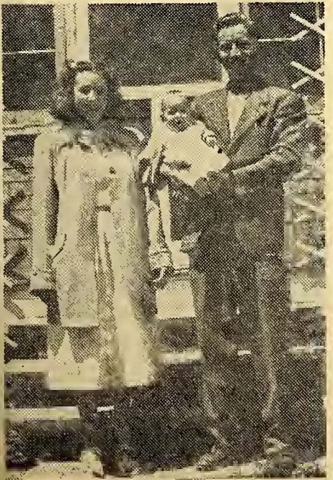

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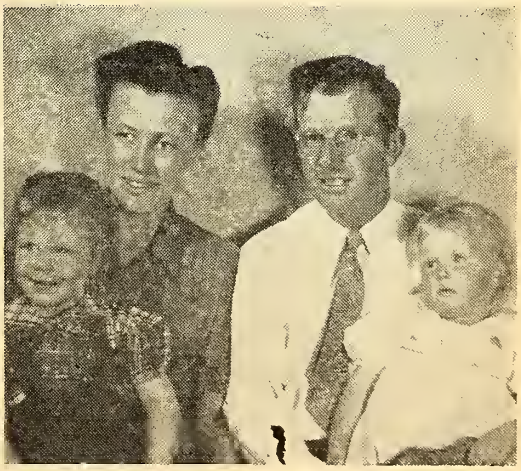


Petter Memorial Church

by Alfred Habegger

June 11, 1950.

"I HAVE hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually. I Kings 9:3"

The above was the text on which Phil. A. Wedel based his message for the dedication of the Petter Memorial Church at Lame Deer, Montana June 11, 1950.

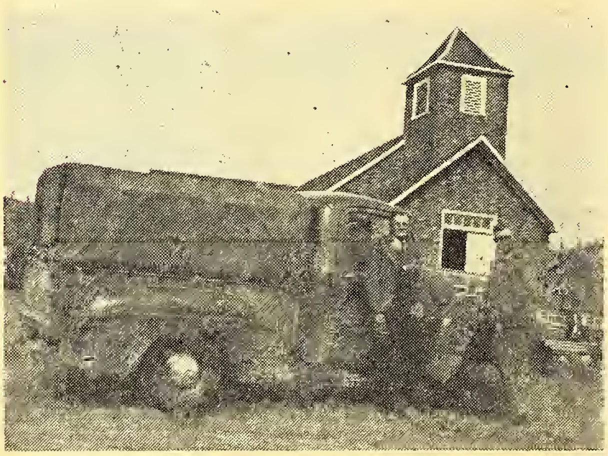
The new church was filled with Indians, whites and mixed-bloods, who had gathered for this memorable occasion. Milton Whiteman, native co-elder of the church, served as interpreter, explaining the thoughts in the Cheyenne language as they were spoken by Wedel.

Hymns of praise were sung, out of the new *Mennonite Hymnaries,* donated by the Women's Missionary Societies of the General Conference. This gift was highly appreciated by the mission workers, the church and all worshippers.

The Litany of dedication was read in the English by the Malcolm Wenger the Congregation responding in unison. After each item of the Litany was read in English Alfred Habegger read the same thoughts in the Cheyenne language and M. Whiteman read the response in the Cheyenne language. Malcolm Wenger led in the dedicatory prayer, in English, and M. Whiteman in the Cheyenne language.

Rev. Whiteman called on Cheyenne Christian men and women to express themselves as to how they felt with regard to the dedication services, the new church, and the blessings that have come to them because of the preaching of the Word of God in the past. Many testimonials were given, deep joy was expressed, and a feeling of gratitude for the help given by Mission friends, and the blessings God has given them.

A number of white people who also worship at the Lame Deer church, also expressed their joy of having this new house of worship, their appreciation of the work of the Missionaries, and their appreciation of the fellowship enjoyed this day.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Lewis J. Habegger and Harvey Nussbaum from Berne, Indiana, who helped with Remodeling the Church.

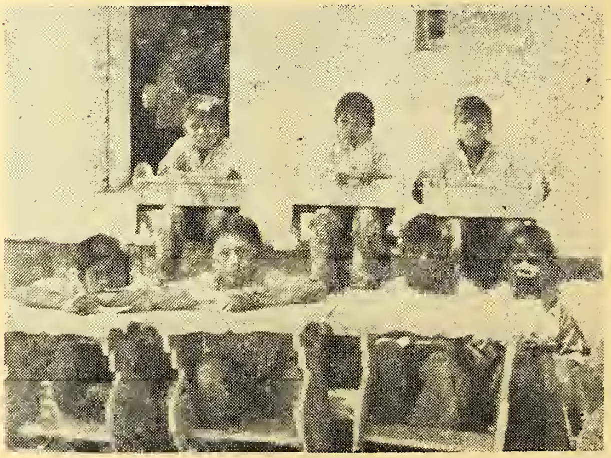
Bible School in Oraibi

by Leonard Wiebe

THE busiest season in the year for the Arizona Hopi missionaries is the late spring time as we make preparations for daily vacation Bible school. After we have been notified who the personnel of our helpers will be, the missionaries meet to decide where the Bible schools are to begin and who is to be the helper at each school. The Bible study course is chosen and ordered before and preparations are made to present the Bible stories in the most interesting and enlightening manner. Along with the Bible study we have handwork for the children, sewing for the girls and woodwork for the boys. This year we plan to do something different in that we are using small weaving looms for the girls' project. The Women's Missionary Association usually supplies us with the necessary articles for the girls' projects. The boys' woodwork is most always prepared by the missionary. As a rule we have an enthusiastic response in our Bible schools.

A Bible class at the church once a week with some young people that live at the Hopi high school during the winter months is a source of blessing to us. The Hopis like to sing; a half an hour is spent in a rousing sing-time. We noticed very definitely how the Holy Spirit worked in the hearts of the young people. Even though there were no open professions of conversion, the change of attitude and attention to the lesson at the close of the school year was very noticeable and we could feel the presence of the Holy Spirit. As the young people went back to the dormitory the last night I had the class they sang choruses which we had not sung that night at the church and without any prompting.

The women sewed many beautiful quilts this past winter in the weekly sewing classes. Some of them made special effort to work out a pattern that was very pleasing in design and color combination. They also made many lovely garments from remnants of material from a factory in Berne. They know how to make the best use of pieces that would seem almost worthless.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Boys at Oraibi Display Handwork.

More Refugees to South America

220 in M. C. C. Summer Service

AKRON, PA.—On June 11 a group of 88 Mennonite refugees left Europe aboard the SS Prothea, sailing from the port at Genoa, Italy, and bound for Santos, Brazil. Those going to Paraguay, including almost the entire group, are expected to disembark at Santos, and travel by air to Asuncion, Paraguay. About five or six of the group are to join relatives in Uruguay, and therefore will continue with the Prothea to Montevideo. Some of those going to Paraguay are also joining close relatives. Of the group of 88, 43 are I.R.O. eligibles and therefore have their passage expense provided; the remaining 45 are non eligible for assistance under I.R.O. and their passage is being borne by the Mennonite churches.

Summer Service Units Open

Fifteen hospital units and eleven other service units in Canada, the United States and Mexico will provide summer work for 220 young people. In the hospital units, the volunteers serve as attendants, in occupational and recreational therapy, and in other capacities. Other units include community welfare: Bible-school teaching; service to orphans, delinquents and other unfortunate children; work among migrant laborers; construction of an M.C.C. mental hospital; help at the M.C.C. headquarters; and other work. Units will continue until mid-August. In addition to these units, six more European units have been planned to provide challenging work for 46 additional American student volunteers and over 100 European young people.

These service assignments take young people into places of acute human need, where they not only can make a significant contribution, but also can gain a clearer vision of Christian service in a world of sin and need.

Students Leave for Europe

A group of forty-five students and other individuals, representing nine Mennonite colleges, left for Europe on June 16. The purpose of the European tour is two-fold: (1) to study conditions and life in Europe, among the Mennonites and otherwise, and (2) to make a contribution to post-war rehabilitation bv a period of voluntary service. The group plans to return from England on August 31. The Student program is planned by the Council of Mennonite and Affiliated Colleges, with Menno Travel Service, and the M.C.C. Voluntary Service office assiting.

From the Home Mission Front

Mountain Workers to Visit Churches

A CALL from some churches had come to the Board of Home Missions for information on the work carried on in our Mountain Mission Work. As a result, arrangements have been made that the two workers, Miss Lillian Lehman and Miss Marie Liechty, Greenville, Tennessee, are to visit a number of our churches and tell about the work they are doing in their field. They teach Bible and Bible stories and Bible memory work in many schools. During the summer they assist in conducting summer Bible camps for the boys and girls with whom they work during the school year. Their schedule is as follows:

July 6, Missionary Society, First Church, Bluffton, Ohio.
July 7, Ebenezer Church Missionary Societies, Bluffton, Ohio
July 9, Worship Service, First Church, Wadsworth, Ohio
July 11, Zion Church, Donnelson, Iowa
July 12, Pulaski, Iowa
July 13, Wayland, Iowa
July 14, Emmanuel Church, Noble, Iowa

After this, the girls will go back to their children's Bible camp, Watauga, Tennessee, R. F. D. No. 1. Our prayer is that the Lord might bless these workers and the messages they bring to give information, and to arouse interest in our Mountain Mission Work.

A. J. Neuenschwander, Secretary
Board of Home Missions
Wadsworth, Ohio

RETIREMENT ON THE FIELD. . . **cont'd from p. 446**

Friends in government circles here at Lame Deer gave me every encouragement and help in their power. The government carpenter was always ready with suggestions, help in use of tools, and gave some of his own spare time. Having had no experience whatsoever in building operations, and with no blue print, my little house "grew very much like Topsy." I yielded again and again to the suggestions and advice of my workmen, though I began to have some definite ideas as to what I wanted.

My co-workers sanded the floors, and did all of the interior painting, while I cooked the meals to free them for speedy work. Even Mrs. Habegger is quite expert with the paint brush, and her advice was often very valuable.

Indians and whites agree that the result is very pleasing. All up and down the valley my cottage has attracted considerable attention. I have had many callers who came to see it and admire my fine fir built-in bookcase, my kitchen cupboards and work counters, my ironing board in the wall, my bathroom, and now my disappearing stairway that gives me easy access to much needed storage space in the attic.

My Indian friends are especially happy about it. The ground crew surely thought the big machines would pull the old shack to pieces as it was jerked from its moorings and compelled to lurch forward rapidly to the new location. They were amazed as gradually it grew to what in time will be an adequate and comfortable home. As yet it is still cluttered with much that was ours in the big house, including an accumulation of treasures covering a period of more than fifty years.

(To be concluded.)

Eyes for Spiritual Realities

by E. J. Bohn

OCCASIONALLY we hear someone say, whose eye sight is beginning to grow dim, "What I need is new eyes." In a day when the material has caught our eye to the extent that we at least act as if that was the most important reality for us, we must do something to somehow recover the ability to see essential realities more vividly. That will demand new eyes, or what the Bible calls "vision." It seems that was what Paul was thinking about when he wrote to the Christians at Corinth, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." It is precisely for this, the unseen things, that "new eyes" are needed. We have well developed eyes for the seen but not for the unseen.

Our optical structure, with its marvelous retinal system of rods and cones, and its adjustable lens, is well fitted for the perception of colors and shapes of objects. In addition we have greatly enlarged its scope by the invention of the telescope and the microscope. By the means of these inventions we have been enabled to see things which had never been dreamed of in ancient astronomy, physics, and biology. They gave us "new eyes" for things in the heavens and in the earth which we otherwise would have been bound to miss forever.

When Men Depend Only on the Material

But there are realities of a different order that even the wondrous structure of the human eye cannot reveal to us with the aid of any microscope and telescope that was ever invented or ever will be invented. These are the spiritual realities that are so essential for every human being and that he see them sometime in his life. For without them man does not live a truly normal life. Without the unseen realities, he has made his acquaintance with only one dimension in life the material. But man is also made for another dimension, the spiritual or unseen world. It is when he is aware of the latter that he really begins to live.

Plato, the Greek philosopher, long before St. Paul wrote II Corinthians had realized that there must be such an unseen reality as the soul. In fact he had a very exalted estimate of the soul. Plato the pagan philosopher had come to this conviction on the basis of reason, whereas Paul the Christian, as he himself declared, received his Gospel concerning the spiritual realities directly "from Jesus Christ."

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Ernest J. Bohn
President, Middle District
Pastor, Grace Church, Pandora
Faculty, Bluffton College

As Plato contemplated the nature of man, reason revealed to him that there was more to man that what the human eye could perceive. Without the soul he could not explain man. With the soul he could give an answer to the question, as to what man is and his relation to the invisible, or as he sometimes spoke of it "the highest Good." He was sure that mere unthinking matter could never be an explanation for the kind of world we live in throbbing with life, and above all man, a self-conscious being possessed with the powers of mind.

The history of mankind has revealed what happens to us when we have tried to live a life based only on the material. Then man misses something that is very essential for a normal human life. His outlook on life takes on an aspect of pessimism which sometimes descends to despair. For man has within him, we have learned from long experience, the potentialities of appreciating and enjoying certain great values of life and principles of living which make possible for him a life of a far richer and more abundant sort than mere animal existence. The person who has come to know the meaning of the well known triology of Paul, when he speaks of the great values of faith, hope, and love has seen realities that are not seen through the human eye or ever can be seen in that way. Such a person has developed an "eye" for spiritual realities, which alone can give us an intimation of what the best way of life is, and which can best bring us into communion with God.

Morals to a New Low

Thus, it has always been true that when any civilization has come to have a materialistic outlook on life, the more ultimate and unseen verities by which men live the richest and most abundant lives, have been criwded out. Whenever the material has been considered as sufficient to live by, there has been a consciousness of the lack of a great undergirding Reality which is necessary to give hope and faith in life. Life loses its zest. Then too there is no inspiration for high and noble ethical living. In such periods morals fall to a low ebb. They confirm the words of the writer of Proverbs, "Where there is no vision the people perish." This seems to have been the inevitable outcome of every materialistic age. We may well ask, are we not in danger of this very thing today when many seem to regard the material world as sufficient to live by.

(Continued to page 456

Jottings

WESTERN DISTRICT

—**Emmanuel Church, Moundridge, Kansas:** Summer Bible school was again conducted in our church for the children of the community. Forty-seven children were enrolled. Teachers for the three classes were Pastor Garman Wedel, Marie Wedel, and Viola Unruh. The Sunday school fellowship dinner was enjoyed by the congregation Sunday, June 11, in Lenna Square, McPherson, Kansas. The Emmanuel Mission Society raised $692.80 in cash during the past fiscal year. For Foreign Mission work $306.90 was sent. Other projects supported were the Retired-Missionary Pension Fund, Foreign-Student Exchange Fund. Relief, Biblical Seminary, Chicago, as well as numerous other worthwhile causes. Dr. Fred S. Brenneman showed his pictures on Alaska and gave a lecture on his recent trip there in the Emmanuel Church, Sunday, June 18. —Mrs. Garman Wedel, Corr.

—**Bethel Church, Hydro, Oklahoma:** Twins were born to Mr. and Mrs. Harold Entz, May 5. They were named William Richard and Barbara Sue. Harvest is in full swing and will be over before long. Several families will go north again with combines.—Wilfred Ewy, Corr.

—**Alexanderwohl Church, Goessel, Kansas:** Our congregation welcomed the family of Mrs. Enns and her three children on June 2. A grocery shower was given and also a collection was held which amounted to $89.90. We all rejoiced with her. The Hospital sale held the last week in May amounted to eight hundred dollars which is to be divided to get a new washing machine and to complete the new room in the hospital. May the Lord add his blessing.—Mrs. J. C. Reimer, Corr.

—**Meadow Church, Colby, Kansas:** Since our pastor and family served the Vona, Colorado, church on Mother's Day, the mothers gave a program in our church during the morning services. May 21 the choir together with a number from the church attended and participated in the singing festival at Meade, Kansas. Hartill from Northwestern was the special speaker and was enjoyed by all. May 28 was an eventful day in our church. Fifteen young people were baptized and received into the fellowship of the church. Eleven were baptized in the church during the morning service and four were immersed during the afternoon service. —Mrs. W. H. Regier.

—**The Kansas University Mennonite Fellowship** met for a communion service the evening of May 21. Waldo Hiebert of the Hillsboro M. B. Church conducted the service. Having completed a year of interesting and successful meetings, the Fellowship plans some activities during the summer session and cordially invites all newcomers to attend.—Walter E. Ewert, Corr.

—**Johannestal Church, Hillsboro, Kansas:** On May 14 we had infant consecration of eight babies. On May 24 a goodly number of the ladies of the church got together for an informal tea which was sponsored by the Mission Society.—Mrs. Arnold A. Plenert, Cor.

—**Eden Church, Inola, Oklahoma:** Sunday, June 11, two young girls were baptized in the forenoon; in the evening we had holy communion. On Memorial Day, children's day was observed under the trees with a fine program and a sale of the ladies' articles for missionary purposes. Summer Bible schools closed after two weeks of school at two places with an attendance of 37 at one place and 21 at the other. Harvest is here with the finest of weather.—Jacob Froese, Corr.

—**Lehigh Church, Lehigh, Kansas:** We have just completed a two week Bible school with fifty children enrolled. Children's Day was quite different for us this year in that we had our Sunday school lesson followed by the children's program and a bounteous dinner all at Marion Park. The P. W. Penners spoke and showed pictures at the morning and evening services of Sunday, June 11. The "Y. M. M." is making six layettes for our Indian Missions.—Cor.

—**First Church, Geary, Oklahoma:** On June 4 two young men were baptized and taken into the church. June 11 Miss Ruth Lehman was united in marriage with Steward Jones from Childress, Texas, in the local church with Pastor A. H. Peters officiating. The Lord richly blessed the vacation Bible school this spring; we had an enrollment of 66 children; this included children 3 years old through high school. The teachers were Mrs. Ida Dalke, E. J. Lehman, and the Pastor and Mrs. Peters.—Corr.

MIDDLE DISTRICT

—**First Church, Bluffton, Ohio:** Sunday, June 4, J. N. Smucker gave his last sermon as our regular pastor. He will remain with us in the community and the church while carrying out his new duties as editor of THE MENNONITE. Grover T. Soldner of Bluffton will fill the pulpit until the arrival of the new pastor, Alvin Beechy, sometime in August.—Mrs. N. Laurence Burkhalter, Corr.

Elvina Agnes Neufeld, daughter of John and Mrs. Neufeld received the doctor of medicine degree from the University of Illinois on June 16. This degree was granted with honors with Miss Neufeld being singled out for her outstanding grades through this four year course. Next year she will interne in the Swedish Covenant Hospital of Chicago. Incidentally, her cousin, Arthur Thiessen, son of Missionary John Thiessen, has been elected president of the Senior Class of the University of Illinois School of Medicine.

PACIFIC DISTRICT

—**Calvery Church, Barlow Oregon:** With us on June 6 was the Ambassadors Quartet: Alvin Heise, Paul Rosentrater, Alvin Book, and Amos Buckwalter, from Upland College, California. Lee Yoder was able to return home after undergoing major surgery. The young folks from our church met at the home of Pastor and Mrs. Paul Roth Saturday evening.—Mrs. Ivan Learfield, Corr.

MINISTERS HANDBOOK COMING!

The Conference Headquarters Office staff were highly delighted recently, when from one of the printers who is bidding on the printing of the MINISTERS HANDBOOK we received a little dummy with sample pages already made up, from selected portions of the manuscript prepared by the special committee.

This dummy is prepared in a very attractive deep-blue cloth covered body which, with gold lettering, should furnish a very attractive little pocket-size handbook.

This publication is high on the list of forthcoming General Conference Publications.

Into the Beyond

MABEL C. (SEISLOVE) STAUFFER, wife of Herbert S. Stauffer, Sr., Dublin, Pennsylvania, housewife, a member of Zion Mennonite Church, Souderton, Pennsylvania, died June 5, 1950.

THEODORE H. KLIEWER, Bessie, Oklahoma, born September 11, 1901, a member of the Herold Church, Bessie, died May 17, 1950.

MRS. JOHN D. STOESZ, Butterfield, Minnesota, born September 21, 1888, a member of Bethel Church, Mountain Lake, Minnesota, died June 12, 1950.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Western District Issue

Twenty-fifth Anniversary of Youth Organization

AN anniversary may mean many things to many people. To us in the Western District the twenty-fifth retreat anniversary took on new meaning when it became the point of a new beginning at our own retreat grounds.

The anniversary was observed on May 14 with the laying of the cornerstone for the camp dining hall. A good crowd was present for the brief but interesting program.

Albert Gaeddert, chairman of the camp board of trustees, was in charge of the cornerstone ceremony and in his remarks stressed the importance of remembering, as we build this new camp, that Jesus Christ is indeed the cornerstone and that He must be Saviour and Lord of our lives. Inscribed on the cornerstone are the words, "Remember Now Thy Creator" and the date, "1950." Short talks were given by four former retreaters and by Roy Henry, chairman of the retreat program committee. The anniversary address was given by J. H. Langenwalter, who has for more than our twenty-five years of retreating given his life to work with and for young people. A resume of his talk, "The Next Twenty-Five Years," appears in this issue.

A feature of the program was the naming of the camp. Those present voted on three names which the committee had selected from the entries in the camp naming contest sponsored in March. The name which received the largest number of votes was "Camp Mennoscah." This is a combination of "Mennonite" and "Ninnescah," the name of our river. Arthur Waltner of the Pretty Prairie, Kansas, C. E., had suggested Camp Mennoscah and was named the winner of the contest.

The Next Twenty-five Years

by J. H. Langenwalter

THE best way to celebrate an anniversary is to look ahead so that the next twenty-five years may be better. The best way to look ahead today is to heed the injunction of Jesus to His disciples when they wanted to talk about the "success" which they had had in their first attempt. Mark 6:30.31. "And the apostles gathered themselves together to Jesus; and they told Him all things, whatsoever they had done, and whatsoever they had taught. And He said unto them, Come ye yourselves apart into a quiet place, and rest—refresh yourselves—a while. For there were many coming and going, and they had no leisure so much as to eat." Heeding such wisdom really prepares one for what is ahead. Our age needs that kind of approach and these grounds can give opportunity for such experiences.

The coming years will be times for pioneering—going on before—ahead. They will be years for leadership, already prepared and also that still to be developed.

Paul's five-fold admonition in I Corinthians 16:13, and 14 is worthy of our special consideration today.

1. "Watch"—keep a look-out for the kind of things God has in mind for our generation.
2. "Stand fast in the faith"—the confidence that God is really the kind of Being that Jesus said He is, our Father!
3. "Quit you like men"—be human with an upward inflection of that word, neither sub-human nor inhuman.
4. "Be strong"—be becoming strong—open your-

The early retreats were held on the Bethel College campus prior to moving out to the YMCA camp, Camp Wood. Pictured here is one of the early retreat groups, gathered for fellowship and high moments of worship and commitment to Christ and his cause. It is from such experiences as these that there grew the need for a camp and a more far-reaching and extended program.

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selves up to the opportunities which God gives us to draw upon His resources.

5. "Whatsoever ye do, let it be done in Love"—that stream from the heart of God which warms our hearts, strengthens our minds and builds up our spirits for His service.

If there be questions raised during these years, and there probably will be, let us meet them as did an old neighbor of Thomas B. Reed, the noted speaker of the House of Representatives for many years. A visitor from Washington had belittled the crops raised on the bleak hillsides of a farm in Maine. He had closed his rather contemptuous questions with, "Well, what do you raise hereabouts?" The farmer straightened himself up and said, "WE RAISE MEN HEREABOUTS!"

Almighty God, Our Father, we thank Thee for this added opportunity to help young men and young women to find themselves here and to be raised to a higher level of understanding Thy ways for their good and for the good of many whose lives may be blessed through their service. Amen.

9180
Group singing at the cornerstone laying program on May 14.

The Retreat Program for 1950

THE Retreat Program Committee has as its duty the planning of the summer retreat programs in such a way as to meet the needs of the retreater. The members of that committee feel that the underlying purpose of the Christian retreat is to bring the camper to a closer relationship with God and with Jesus Christ our Savior and Lord. It is felt also that the effectiveness of a camp program depends largely upon its ability to lead the retreater through an experience which is different from his usual round of daily living. This new experience should give him the opportunity to look at life from a different point of view. Perhaps his very desire to attend a retreat springs from an inner urge to withdraw from the ordinary channels of living in order that he might look upon himself, his life, and his religion from a fresh vantage point.

It would seem that the Christian retreat experience should be a supplement to the religious training of the home and church. It could hardly be a substitute for either. Therefore the Committee has endeavored to plan the program in such a way as to supplement the religious training of the retreater; to furnish fresh outlooks, to deepen his convictions, and to lead him to greater devotion and service to God, to Christ, and to the Church.

Early every morning group devotions will be led by members of the staff and by campers. These services—as all others—will of course be held out-of-doors. There will probably also be time for individual campers to withdraw apart from the others, if they wish, to have private devotions following the morning services. Bible courses and courses in Christian Service will be offered under the leadership of missionaries and other church workers. Each evening worship services will be conducted with a committee of campers and the director of the retreat in charge. The final worship period of each retreat will terminate with a commitment and consecration service, during which time each retreater will be

9182
Albert Gaeddert addressing the audience while J. H. Lingenfelder lays the cornerstone, assisted by Henry Claassen.

9183
J. H. Langenwalter addressing the audience following the laying of the cornerstone.

given the opportunity to commit or recommit himself to Christ and the work of His kingdom.

The retreat experience should also tend to develop leadership for our churches. The individual's opportunity for development of self-expression and initiative is a vital part of this program. Therefore this summer's retreats will follow a pattern initiated last year in regard to the actual planning of each day's activities. A retreaters' planning committee will be selected by the retreaters themselves. The function of this committee is to work with the director and retreat leaders in order to arrange the day's activities within the program set up by the Retreat Program Committee. It is felt that through such retreater participation the responsibility of the retreater will be heightened, and perhaps his basic needs will be more adequately met.

Closely related to this apporach will be the Retreaters' Forum, in which the campers will decide what topics shall be discussed at each morning's discussion period. It is our belief that the leader of such a discussion group will more wholeheartedly give himself to leading a forum were he knows his subject springs directly from those participating. For the retreater it will mean that he will more easily ask questions and otherwise participate when he is aware of his part in the forum setup. Such a setup is enthusiastically approved by those retreaters who participated in this type of forum conducted at our young people's retreats last summer.

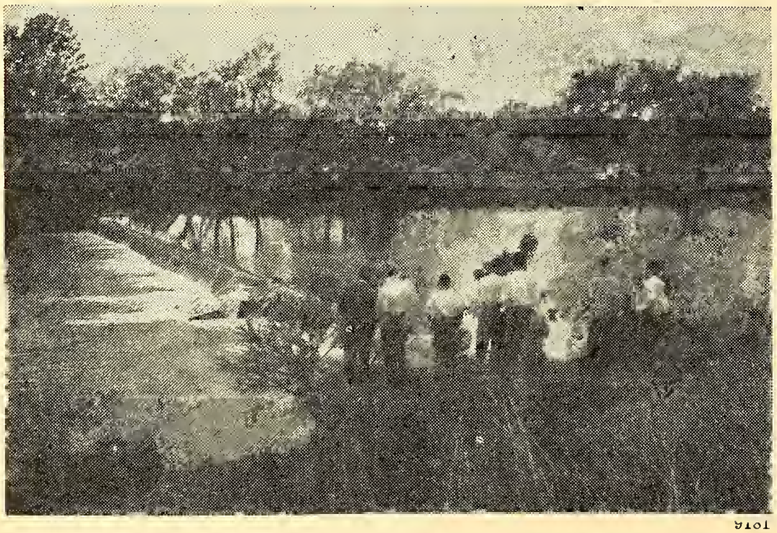
In addition to the activities mentioned above there will be the afternoon hours for rest periods, crafts, hikes, fishing, and other sports and activities which may be decided upon by the staff and campers. In the evening there will be campfire, singing and recreation. And of course there are always camp chores!

Plans are being made to have an intermediate retreat, two young peoples' retreats, and a retreat for adults. Details for each of these retreats are now available to those who are interested in the retreat programs. All who attend the retreats at our own grounds at Camp Mennoscah should receive a special blessing from their experiences as they work, plan, play, and worship together in God's great out-of-doors.

How the Camp Came to Be

THE idea of having a camp of our own was born in the late summer of 1944 while our young people's retreat was being held at Camp Wood. It is doubtful whether any one of those who first talked about the matter had a very clear idea of all that would be involved in such a venture. Until that time, camping experience for most of us had been limited to five days each summer at Camp Wood, an established Y.M.C.A. camp which was equipped with almost every modern convenience. We had really never done any "camping," and it is probably safe to say that our dream of a camp of our own was a picture similar to this one camp which we knew fairly well—with a few improvements thrown in. Whatever we thought at that time, suffice it to say that the dream was born; and although during the next few years many difficulties were encountered, the dream was not allowed to die.

View of the Ninnescah River, looking west across the dam.



The story of how our camp site was selected and some of the details leading up to its purchase more than two years ago has been recounted previously in these pages. What concerns us at this time is the plan for the development of this 160-acre tract of farm land into a Mennonite camp with high Christian ideals, a place where the young people of our churches—and their elders, too—may come for spiritual renewal, for new challenges to Christian living and Christian service.

When a group of inexperienced persons begins to think in terms of camp site development, that in itself presents a problem. It is, at first, a case of trial and error—much trial and almost as much error. We discover, at length, that there are books on the subject, and that there are also experienced individuals who can help. And so the work moves on. Much goes into this kind of venture: thinking and planning, hoping and dreaming, discussion and argument, hard physical, labor, and, above all, persevering faith and prayer.

Final agreements for the purchase of the first 80 acres were accomplished too late in 1948 to permit camping on the new site that year. Also, the owners of the land were given the option to continue living on the place until March, 1950. This arrangement turned out to be both a problem and an advantage; a problem, because many aspects of the development program could not be undertaken until we actually had possession; an advantage, because we soon discovered that although we were anxious to move ahead, our plans for this new venture were more nebulous and unorganized than we had at first realized, and we were not ready to begin actual work. If it is true that slow, hard growth results in a good product, we should have the beginning of a good camp; for this was no "mushrooming" process.

With many misgivings it was finally decided that we should try to hold the 1949 retreats at the new camp site. The arguments against such an adventure were many, for there were no buildings available for our use. But there were also arguments for trying something new: giving our young people the opportunity of real out-door living, letting them become acquainted with the camp site, and getting their ideas on camp development.

The experiences of those who had the responsibility for the "physical plant" for the 1949 camps, if faithfully set down, would make interesting reading for camp managers. Before the camping season ended, many campers and leaders had learned some elementary lessons in the art of improvising, thereby enriching their lives and learning anew that not all lessons are found in books. The three small groups of campers who availed themselves of this new experience were unanimous in pronouncing this type of retreat a success, some of them suggesting that cabins would be entirely unnecessary because they much preferred to sleep out under the stars.

By this means and through many other avenues, interest in the project has grown. In the fall of 1949 it became evident that definite steps must be taken to decide what direction that camp development program should take. The former owners of the first 80 acres were ready to leave the farm; a second 80, adjoining the first tract to the east, had been added in the spring of 1949. There was farm land that could produce for the benefit of the camp. But how to handle this—that was the problem.

It was at this time that Adam and Helen Mueller offered their services and expressed their willingness to go out as caretakers to manage the farm and supervise the building program. The committees gave much prayerful thought to this matter, and after due deliberation it was at length decided to accept the offer and send the Muellers out to pioneer on this frontier. On April 1, 1950, they moved into the farm house on the camp site and since that time have been giving their time and strength fully to this work.

The work is done in consultation and cooperation with an administrative committee made up of five members who are representatives of the three elected committees of the Western District Young People's C. E. Fellowship. The Muellers work on a salary basis and all income from the place flows into the camp treasury. Donations of livestock and equipment become the property of the camp and are used for its benefit. All farm work is done by horsepower and manpower.

Since April 1, the cultivated land has been seeded or planted to crops suitable to the type of soil. Approximately 50 acres east of the river was plowed and seeded into Sand Lovegrass by volunteers from the Bethany Church of Kingman, the Mennonite church nearest to the camp. Electricity has been brought to the camp. The farm buildings are equipped with power, and everything is set for connecting the camp buildings when they are ready.

The most outstanding piece of work which has been done is the dining hall foundation. The site for the building was levelled on Thursday, May 4. On Friday volunteer workers—both boys and girls—from several churches dug the trenches for the foundation. More volunteers from other churches came on Saturday to pour the footing. The forms for the foundation were built and set on Monday, May 8, by 19 volunteers, and the next day, with the help of other volunteers, the foundation was poured. Approximately 80 different workers helped with this job.

This marked the beginning of the actual building program at the camp. This is what our young people have been waiting for. More volunteers are ready to come to continue the work. The committee hopes that it will be possible to complete at least the shell of the dining hall before the end of the summer. The availability of building materials and necessary funds will be determining factors in this.

Another project which should be undertaken promptly is the building of the maintenance road from the township road to the building site. Many other things need to be done, such as planting trees and doing an overall landscaping job. There will be conservation work, too, to keep the river from washing away the soil. There must be wise and careful planning, and there is room for suggestions and help of every kind—physical, mental, spiritual, financial.

This project is not a job to be done by the caretakers or even by the committee: this job is the responsibility of every person in the Western District who believes that God works in many and mysterious ways to touch the hearts of young people to win them to Himself. Our prayer in this work is best expressed in the words of Purd E. Dietz:

"O keep us building, Master; may our hands
Ne'er falter when the dream is in our hearts, . . . "

The Organization of Western District Youth

The **Western-District-Y.P.C.E.-Fellowship Executive Committee** Henry Claassen, president; Eddie Schrag, vice-president; Maurine Siemens, secretary, Amanda Ediger Bartel, treasurer; Erwin Goering, Y.P.U. representative; Helen Hiebert Mueller, executive-secretary; and J. H. Langenwalter, counselor.

The **Program Committee:** Eddie Schrag, Gladys Dester, and Pete Ediger.

Board of Trustees: Frances Becker Ewy, Helen Penner Lingenfelder, Albert Gaeddert, Roland Goering, Eldon Rich, William Unrau, Walter Ratzlaff, Waldo Voth and J. W. Krehbiel, alternate.

The **Retreat Committee:** Roy Henry, Marjorie Linscheid, Arnold Epp, Henry Fransen, Henry Claassen, Erwin Goering, Lester Hostetler, J. H. Langenwalter, and Barbara Tieszen, alternate.

The **Camp Planning and Building Committee:** Frances Becker Ewy, Henry Claassen, Albert Gaeddert, Helen Hiebert Mueller, Eddie Schrag, J. H. Lingenfelder and Robert Tully.

C-18

Donald Isaac
4614 Woodlawn Ave
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Please enclose this label when writing.

Beyond Our Own

The Presbyterian Church has accepted a new goal in its drive to give new homes to Europe's Displaced Persons. Last month the Church's General Assembly, with one of the heartiest voice votes of the whole meeting, agreed to add another one thousand assurances to the Church's first goal of 2,000 because of the new DP legislation passed by Congress. — *Presbyterian Life*

GENEVA — Two Evangelical pastors in Dusseldorf, Germany, have recently returned from the USSR after being granted unexpected pardons from sentences of 25 years hard labor. To mark their return, their parishes held services of thanksgiving. *Covenant Weekly*

A list of 40 speakers headed by Billy Graham, Robert A. Cook, Torrey M. Johnson, Stuart Hamblen, Harold J. Ockenga, has been announced for the 6th Annual Youth for Christ International Convention, July 2-16, at Winona Lake, Ind. In addition to these men of America, President Robert A. Cook announced that at least 20 representatives of foreign countries will be present. *Watchman-Examiner*

The Foreign Missions Conference has voted to join the National Council of the Churches of Christ in the U.S.A., the new interdenominational organization. At a special meeting called exclusively to consider merger with the Council, 86 delegates of 45 mission boards and agencies of 32 denominations, by a vote of 76 to 7, decided to dissolve the Conference in favor of the new agency.— *Watchman-Examiner*

Book Notes

Summer brings Independence Day and with it thoughts of our government and our responsibility to our country. The following titles would be especially stimulating reading at this season:

Brown, William Adams, **Church and State in Contemporary America.** Scribners. 1936

This book is a study of the relation between church and state throughout the world, particularly Germany and Russia. It considers the contemporary scene in America but also dwells on the possibilities of the future. "It has something of interest for all church members." An 18 page bibliography increases the value of the book.

Gabriel, Ralph H., **The Spiritual Origins of American Culture.** This is Hazen Pamphlet No. 14 published in 1945.

Jones, E Stanley, **Christ of the American Road.** 1944. Abingdon.

The author discusses "how we can apply the Christian creed to our own social problems" A few chapter headings are, "What and Where is America?", "The Central Genius of American Democracy," "The Gap between our Faith and our Government." The last two chapters in the book are "new and fresh," discussing an "Emerging American interpretation of Christianity" and "Future Religious Development in this country." According to T. C. Johnson the author here is "indeed a prophet worthy of honor in his own country."

(The above titles may be borrowed from the Western District Conference Loan Library.) Mrs. P. S. Goertz.

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EYES FOR SPIRITUAL . . . Continued from page 450

When We See the Spiritual Realities

Note what happens to the people who have had an "eye" for the spiritual realities of life. We may especially note some examples from the Bible. The word "behold" is a frequent one in the Bible. One is almost surprised how often it appears when scanning through its pages. It is really calling on the reader to see the spiritual realties which he is bound to miss with the human eye. We are asked to see with "new eyes." When Nicodemus comes to Jesus by night, our Lord asks him to see with "new eyes." At least we have the implication there that before Nicodemus can see the kind of Kingdom that Jesus is talking about he will have to see with a new set of "eyes." When Jesus appeared on the banks of the Jordan, John said "Behold the Lamb of God." Others had not seen Jesus in that humble role, but John did. He had an "eye for something more than the material. After Saul of Tarsus' Damascus Road experience, we read "immediately there fell from his eyes as it had been scales." Paul the Christian now began to see the spiritual realities and their possibilities in a more abundant life of service with Christ so that he could finally say, "For me to live is Christ." He now saw more than words and letters or legalistic precepts, but spiritual realities which began to dominate his life in a new way. It changed him from Saul the persecutor of Christ to Paul the great lover of Christ; from a man who was in despair concerning his spiritual life to a man of great faith and hope in the possibilities of the Good life in Christ, which is indicated by his words, "I can do all things through Christ which strengtheneth me;" and his deep insight into the grace of God, "agape" kind of love, enables him to write with such penetrating vision the great love chapter of the thirteenth chapter of First Corinthians.

One can see that when men have had faith in the spiritual reality undergirding all the universe, and all that is therein, that then they have had an "eye" for the great invisibles which can not be "holden" by the material. Then life takes on new meaning and purpose, for there is faith in a perfect and eternal one who demands our best efforts and highest loyalty.

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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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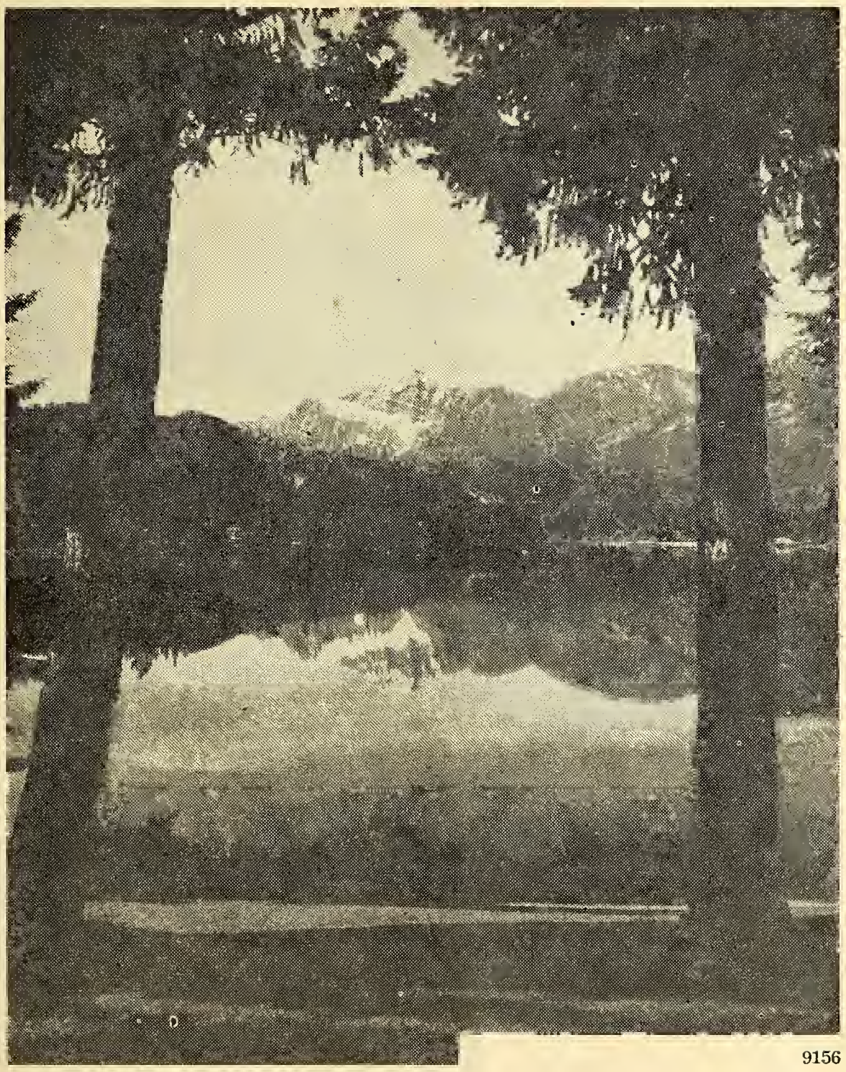

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On the Mountain of Retreat

Perspective . . . Inspiration . . . Decision

In the Valley of Service

Sacrifice . . . Devotion . . . Love

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COVER

The Massive peak of Mt. Edith Cavell with its glacier of the Angels with lake and pine trees in foreground—Canadian Rockies, Alberta, Canada.

The Mennonite

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Looking Toward Freeman

In "Looking Toward Freeman" it would be well for all of us who expect to go to Freeman to "look to Jesus" for guidance and direction and blessing. All of us who plan to attend the General Conference believe the Lord has a particular mission for our denomination, and we need to come to the Lord in prayer so that we may discern that mission.

Then, as we leave Freeman, having received our orders and leading of the Lord, we need to give ourselves in faithfulness and loyalty to the whole work of the whole church. It is essential that we give our moral and prayerful support to the plans that will come out of Freeman. We must not go "everyone his own way" and divert our loyalties to interests without.

In "looking toward Freeman" we should all endeavor to be an inspiration to each other in faith and service. The cords of faith need to be lengthened and the stakes of service need to be strengthened. We should acquire both at Freeman.

Wilmer S. Shelly
President Eastern District
Pastor Hereford Church
Bally, Pennsylvania

Of Your Pen Acquaintance

JOHN B. GRABER ("The Open Window") is pastor of the West Zion Church, Moundridge, Kansas.

WILLARD W. WIEBE ("Pacific Conference Report"), Lind, Washington, is pastor of the Menno Church and member of the Pacific District Peace Committee.

H. J. LONG ("College-Related Churches"), Greenville, Illinois, is president of Greenville College, a Free Methodist school.

ELDON GRABER ("Book Notes"), North Newton, Kansas, is chairman of the Education Committee of the Western District Conference and registrar at Bethel College.

MISSION BRIEF

A. E. KREIDER, chairman of the Conference Board of Foreign Missions is planning to leave for Europe early in July to return in time for Conference. He will represent the General Conference in a European Mennonite Conference called to consider M.C.C. and Mennonite mission interests in Europe and Java.

Of Things to Come

JULY

July 8-15, Eastern District Junior Retreat at Men-O-Lan.

July 15-22, Eastern District Intermediate Retreat at Men-O-Lan

July 16-23, Swift Current Young People's Retreat, Swift Current, Saskatchewan.

July 21 to 30, Western District Young People's Retreat, Camp Mennoscah, Murdock, Kansas.

July 22-28, Eastern District High School Retreat, Men-O-Lan.

July 23-30, Swift Current Children's Camp.

July 28-30, Eastern District Adult Retreat at Men-O-Lan.

July 31 to August 5, Western District Young People's Retreat, Camp Mennoscah, Murdock, Kansas.

July 31 to Aug. 7—Stirling Ave. Mennonite Retreats at Chesley Lake, Ontario.

AUGUST

August 4-7, Central District Conference, Calvary Church, Washington, Illinois.

August 7 to 10, Western District Intermediate Retreat, Camp Mennoscah, Murdock, Kansas.

August 10 to 13, Western District Adult Retreat, Camp Mennoscah, Murdock, Kansas.

August 12-19, California Mennonite Young People's Retreat, Camp Gaines, Lake Sequoia.

August 13-16, Manitoba Young People's Retreat, Assinaboine Mennonite Mission Camp near Headingly, Manitoba.

August 14-18, Northern District Young People's Retreat at Byron Camp, north of Huron, South Dakota.

August 18-23, General Conference Young people's Workshop, Camp Byron, Huron, South Dakota.

August 18-23, Ministers' Retreat on the campus of Gustavus Adolphus College, St. Peters, Minnesota.

August 19-20, Reunion of former Fort Collins C.P.S. men and their families, at North Newton. Kansas.

August 20, Ontario Young People's Retreat, Waterloo, Ontario.

August 20, a reunion of ex-Norristown State Hospital C.P.S men and families on Norristown State Hospital grounds.

August 23-30, 1950. General Conference Sessions, Freeman, South Dakota.

August 31, Annual Council of Boards meeting at Freeman, South Dakota.

SEPTEMBER

September 5-10, Opening days at Bethel College, North Newton, Kansas; freshman assembly, September 5; junior-senior registration, September 6; freshman registration, Septembed 7; sophomore registration and beginning of classes, September 8; formal opening, September 10.

September 8-14, Opening days at Bluffton College, Bluffton, Ohio; Friday to Monday, September 8-11, freshman days; sophomore, junior, and senior registration, September 12; freshman registration, September 13; classes begin, September 14.

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

FRIENDS of the Harold Ratzlaff family will be interested to know that the Ratzlaffs have left Chicago and are making their residence prior to their going back to India in Buhler, Kansas.

Editorials

DISTANCE IS A MAJOR PROBLEM in maintaining the sense of unity necessary to do effective work as a Conference. This problem is being overcome in several ways. One of these is the sending out to churches and district conferences of missionaries, relief workers, and others, who report on the work that they are doing in the name of Christ and the Conference in various lands and various ministries the world over. But with the tremendous need for the personnel on the field the amount of work along this line that can be done is limited. Furthermore, it may be questioned whether it is best for the work on the field to demand excessive blocks of time from the missionary's furlough for the rather rugged task of travelling throughout the churches. The more of this that can be done, the better; but successful work on the field demands that a larger portion of the missionary's time must be spent in a more creative way such as providing opportunity of developing other missionary techniques. For some time now the Conference has employed a full-time executive secretary, whose duty it is to visit churches and district conferences for the purpose of keeping the personal touch with these groups. Some of the boards occasionally send representatives to the various district conferences. More of these should carry with them displays of material to be set up so that appeal through the eye-gate may be fully utilized. District conferences are becoming more and more alert to the fact that they can do their own work much better if they are aware of the relationship they have to the total Conference task; consequently, they are making room on their programs for General Conference representatives. Finally, our Conference publications are the silent messengers that help to bind together the minds and hearts and hands of our people in a common task. All these are part of our total missionary effort, and since the General Conference assembles only once in three years the above methods represent an irreducible minimum as means of keeping ourselves conscious of the widespread, many-sided task, commissioned to us by the Lord.

IN CONNECTION WITH THE LATTER means, namely publications, the coming General Conference at Freeman in August will be presented with an opportunity to extend its mission of binding together the hearts of our people around our common task of reaching a lost and bleeding world with the saving and healing gospel. We refer to the plan for the Universal Distribution of our Conference weeklies—THE MENNONITE and DER BOTE. This plan which was explained in detail in the April 4th and May 9th issues of THE MENNONITE (pages 232 and 344) is concerned with the fact that about two-thirds of our churches, 160 out of 240, in the General Conference have no systematic coverage of their membership as far as the Conference publications are concerned. Just how far can we fulfill the will of God as a Conference if only a third of our churches see to it that the Conference weekly gets into every home? Is it any wonder that non-Conference groups both missionary and relief as well as other causes drain off thousands of dollars from amounts that should go toward our own work merely because they understand the printing costs of the materials they send to our people to be an integral part of the missionary task? The Central District is enough concerned about thois problem that they are financing the *Christian Evangel,* their monthly paper, out of their conference treasury and they see to it that it gets into every home of their district. All the boards of our Conference have approved a plan to get THE MENNONITE or DER BOTE into every Conference home. Under the plan each church of the Conference will be invited to submit its list of addresses of its homes; the local churches will be invited to contribute a nominal amount per member, but the payment is optional and whatever the churches do not contribute on this basis will be distributed among the various boards in equitable proportions. Information is basic to unity and fulfilment of our God-given task. If we are determined to work together, the above plan should receive the instant approval of delegates at Freeman in August.

DECISION HILL ought to be prominent on the horizon of every retreat program. No group of young people should meet for the period of worship, study, recreation, and fellowship involved in a retreat without coming face to face with the finality of Christ's claim upon their lives. Here we are not talking about prematurely forcing upon youth a vocational choice nor forcing the experience of youth into one mold. Christ has need of followers in many vocations, and He wins His way into the hearts of people by different ways. But the basic need of conversion and whole-hearted consecration must be kept at the forefront as the starting-point for anyone who is to be useful to Christ and His church. Decision is the point at which we decide to let the facts of the gospel take on flesh and blood in our lives.

ONE OF THE SUREST ways to wreck the progress of any group-work is to inject the element of suspicion. The *Hartford Courant* recently stated that with this "morbid suspicion" it ". . . is getting so that every American is willing to suspect anyone, and forget their standards in the process . . ." Some one else has called it a practice of "methodic dubitation"—a studied doubt of the words of others evidencing a lack of trust. Now we would certainly not mean to suggest the opposite extreme of closing one's eyes in complete and uncritical acquiesence, which would be similarly destructive. In between there is a road of patient, longsuffering desire to understand, which demands that the whole of the other person must be regarded as sacred. This is the road of the Christ who kept on loving Judas while he systematically walked in the way of death. This is the road of the Christ who would not disqualify a Peter who in the most critical moment proved his disloyalty in the threefold denial. Children of redemption, not condemnation, should persistently and patiently reach out to others.

The Open Window

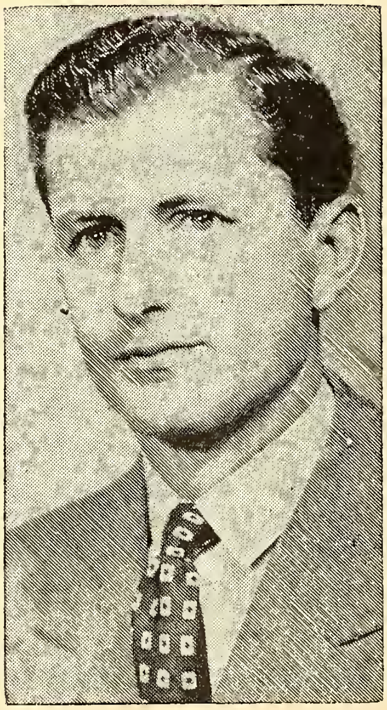
by John B. Graber

"NOW his windows were open in his chamber towards Jerusalem." (Dan. 6:10).

Probably nothing speaks so eloquently in the story of Daniel the prophet as the incident of the open windows and all its associations. It is worthy its place in this book that records the purest heroisms, the most lustrous fidelities, and the holiest patiences of history. It rises in significance as one remembers Daniel's exalted position in the Assyrian Empire. He was one of the three presidents who shared among them the highest official dignity of the kingdom, and it was already whispered in the city that the king had a mind to set him still higher, giving him honor and power above the other two. Yet in spite of this station and rank Daniel does not falter but is seen in the fulness of his spiritual stature.

The Place of the Open Window

Daniel, in all probability, was grandly housed since the Assyrians were known for their architecture and art. The suite of rooms he used was on the western front and always had its lattices thrown open. The man who looked out through them was a Jew who was away from the land of his people and the temple of his God. There was all the pathos of exile in that far gaze. Babylon could never be to this man what Jerusalem must ever be. It had given to him those things that are much to many men—place, power, wealth, but it was not rich enough to give him a home.



John B. Graber, Pastor
West Zion Church
Moundridge, Kansas

How similar is the experience of Daniel to that of every Christian. He too finds himself in a Babylon. Upon entering a saving relationship with Jesus Christ he is suddenly made aware that the world from which he has been redeemed is in open antagonism to the things of God. Though being instantly justified before God and made a fit subject for heaven, he is now removed from the world but left in it to bear a testimony against it.

Thus to every believer the world becomes the great impediment to Christian life and growth. In Daniel's day it was full of spurious divinities, fascinating enticements, and gross immorality. King Darius had just signed a decree making prayer to the God of Daniel illegal for thirty days. Our world is no different from Daniel's. Ours is a day of jazz orchestras, night clubs, comic strips, liquor and tobacco advertisements shrieking palpable lies, idle card-playing parties, itching ears giving heed to cheapjacks, harassed folk seeking the delicious delusion of public applause, and striving for the gratifications of the passing moment. This is our Babylon. Here is where we too have the western window of the soul thrown open towards the heavenly Jerusalem in order that we might overcome. How clear the the teaching of the New Testament at this point: "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:15,16).

The Perspective of the Open Window

Daniel's open window afforded for him a fresh and constant intimacy with his native Jerusalem. He loved the meanest street in the city of his people better than all the stately palaces of Babylon. Babylon could not minister to the few elemental needs of his life. The true worship was found only in Jerusalem, therefore, it was his soul's native land. His daily prayer beside the open window kept ever in his awareness the oneness of Jehovah God and the stern morality of Judaism over against the idolatry and sensuality of Babylon. Furthermore, this trysting hour provided the needed succor to live above the world about him.

Like Daniel we too have a distant Jerusalem for which our souls yearn. As pilgrims and strangers here we seek, like Abraham, for "a city which hath foundations, whose builder and maker is God." The breath from the open window keeps us aware of the new life in Christ Jesus. It constantly reminds us that we are not only creatures of time but heirs of eternity. It makes us conscious of a spiritual realm of which we are ambassadors and from whence we receive our sustenance. We are not heaven-seekers. That we have already found in the Lord Jesus Christ. We are but travellers on the way to the New Jerusalem interpreting life in its light.

The Product of the Open Window

The hours were not vain that Daniel spent at the open lattice. It produced in Daniel a holy life. When his enemies were searching for a place whereby they might dethrone him the consensus was: "We shall not find any occasion against this Daniel except we find it against him concerning the law of his God." Another product was a vigorous faith. The law of the Medes and Persians

Northern District Conference Convenes

An Editorial Report

MOUNTAIN LAKE, MINNESOTA.—The Northern District Conference met for its 57th session at the beautiful re-built Gospel Mennonite Church at Mountain Lake, Minnesota, June 10-14. The general theme of the Conference was "The Supremacy of Christ." This theme was woven into the various programs by the women's organization and in the youth sessions as well as held dominant in the main sessions of the Conference.

Mission Service on Sunday

The services on Sunday were held at the high school auditorium to accommodate the large group in attendance. The mission speaker was John Thiessen who has spent thirty years as missionary in India. In his morning talk he gave the historical background and development of the India mission field, which this year celebrates its 50th anniversary. In the evening meeting Missionary Thiessen spoke on what mission work really is like.

The Conference sermon was delivered on Sunday afternoon by George Dick of Bloomfield, Montana, this year's Conference president, on "The Sufficiency of Christ."

Monday and Tuesday Business Meetings.

The main business sessions of the Conference were held Monday and Tuesday forenoon. Under the able presiding officer the work moved forward in orderly fashion. There were also inspirational messages; Monday forenoon by L. H. Linscheid of Freeman South Dakota speaking on the theme, "The Supremecy of Christ in relation to Humanity." In the afternoon J. D. Unruh of Freeman, South Dakota brought a fine report of the work of the M.C.C. in Europe where he has recently worked.

One unique feature of the Conference was a forum on Tuesday forenoon when the three members of the business committee spoke on the three views of the Millenium; pre-millenialism, post-millenialism and a-millenialism, each presenting the views commonly held by those of the group he represented.

Separate Meetings on Tuesday Afternoon

The Women's Missionary Society had their program on Tuesday afternoon under the general theme of The Supremacy of Christ in Women's Missionary Societies." At the same time there was also a program by the men with reports from South America and the Detroit Peace Conference.

Young People's Day

The young people had their meeting on Wednesday with the general topic of "The Supremacy of Christ in Young People's Lives." During the forenoon the Conference communion service was observed.

Delegates and Officers

There were delegates and visitors from eleven states. The Ernest Crouses from Germany were present and had part in the program.

One new church was accepted into membership, the First Church of Glendive, Montana where Leonard Harder is the pastor. Next year the conference will convene at Munich, North Dakota.

The following officers were elected for the coming year: President, George Dick of Bloomfield, Montana; vice-president, Walter Gering of Mountain Lake, Minnesota; secretary, L. H. Linscheid, of Freeman, South Dakota, and treasurer, J. D. Unruh of Freeman, South Dakota.

Some Unusual Features

This is the one Conference where there is still no charge made for meals, the host church bearing this expense.

The children were not forgotten. There was a picnic provided for them and then special programs of their age levels.

The communion service was held in connection with the Youth-day program instead of during the adult sessions.

The Mountain Lake communities love to sing. There were a number of fine choruses,—some consisting of as many as 60 voices,—from the various churches of the community. Another special feature was a Junior Choir from Freeman.

The Peace Committee gave a strong report with emphasis on the part ministers and churches take in holding this great doctrine before youth. The special men's meeting also showed much interest in the matter of peace.

There was also much praise by visitors on behalf of the fine place of worship the host church has provided for itself. God's blessing was manifest throughout the conference, each day starting out with a special prayer service.—J.N.S.

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had decreed for Daniel thirty prayerless days. Babylon had challenged Jerusalem. It had pitted its powers against the powers of the God of Daniel. Babylon had a law that altereth not. So had Daniel. When he knew the king had signed the degree he went to the accustomed place, "and gave thanks before his God as he did afore time." The final product of Daniel's open window was a telling testimony. Whenever the heavenly unalterable and the earthly unalterable meet, one has always to alter, and it is never the heavenly. Babylon was never more surprised in all its life than on the morning that Daniel was found unharmed in the lion's den. Babylon, like the world, thought that the den of lions was the final act in the story of one who for the sake of his God defies the world. Babylon did not know that when Daniel was thrown into the lion's den he fell into the hands of a living God.

May the story of the open window be the experience of us all. We can only face a hostile and sinful world like Daniel of old in the light of life's western window. It is there that we become stronger than Babylon because we are enabled to see beyond Babylon. Only by a daily fellowship with our Lord Jesus can we keep the shadow of Babylon's favor and fierceness from between ourselves and the Holy City, and be assured of a great deliverance in the day of testing.

Harder Heads Pacific District

by Willard W. Wiebe

DALLAS, OREGON.—Sixty miles south of Portland, Oregon, is the beautiful city of Dallas where the fifty-first session of the Pacific District Conference convened from June 14 to 18. This lovely city of nearly five thousand population, with three large Mennonite churches of as many different conferences, is located in a rich farming and lumber community. Gathering in the Grace Mennonite Church where J. J. Regier now serves as pastor, one hundred and fifty-five delegates and visitors represented the tweny-one churches from the four western states of Washington, Oregon, California, and Idaho. The newly remodeled Mennonite Brethren Church of that city was also graciously made available to the conference for dining facilities and some of the larger evening sessions.

The Conference theme, "Good Stewards of the Manifold Grace of God," proved a fitting description of the spirit of this annual gathering which began on Wednesday with separate and combined pre-conference committee meetings and continued Thursday with an all day Worker's Conference. On that evening the conference sermon, delivered by Paul N. Roth, president of the Pacific District, officially opened the business sessions. Friday and Saturday saw this body of Christians busy with the work of the Lord.

Actions Taken

Some of the reports to the Conference and actions taken revealed amongst other things: a broadening of the field of evangelization and missions, the adoption of a set of Sunday school and Christian Endeavor standards to be used as guides and goals in the churches of the district, a concern for a greater understanding and application of the doctrine of peace and non-resistance, the passing of a new budget totaling $7,040, etc. It was interesting to note that 85% of every Conference dollar went directly into mission work.

Reports of the auxiliary organizations of the Conference also gave the delegates great reason for rejoicing. During the past Conference year the laymen of this district financed the building of a chapel at the Conference mission at Sweet Home, Oregon. The Women's Missionary Association have as a special project the partial support of the training of Miss Elvina Neufeld of Chicago, a future medical missionary to India. The Young People's Union reported the continuation of their support of Missionary Malcolm Wengers in Montana. These were some of the actions taken by the auxiliaries which lended appropriate meaning to the conference theme, "Good Stewards of the Manifold Grace of God."

Visiting Speakers

Visiting speakers added greatly to the "mountain top" experience of these days. J. N. Smucker, president of the General Conference and editor of THE MENNONITE, the Alfred Habeggers, missionaries to the Cheyenne Indians in Montana and Arthur Jost, administrator of The King's View Home, our west coast mental hospital, all brought messages and reports of inspiration and challenge to the conference.

Special programs during these days rounded out the conference program with added interest. On Tuesday evening, just prior to the Wednesday meeting of the conference committees, the dedication service for the new chapel at the Sweet Home Mission took place. This mission is located about 65 miles southeast of Dallas. Friday evening the Young People held their annual banquet after which the program of the Women's Missionary Association was held. The Young People's program was given Saturday evening and Sunday afternoon the Oregon ministers were responsible for a musical program.

The conference came to a close on Sunday evening in the local high school auditorium as new officers were installed and a missionary challenge was given by Alfred Habegger.

Harder, New President

Officers of the Pacific District Conference serving in this coming year are as follows:

President, H. N. Harder of Aberdeen, Idaho; vice-president, Clyde H. Dirks of Portland, Oregon; secretary, M. D. Linscheid of Aberdeen, Idaho; treasurer Jno. C. Jantz of Portland, Oregon.

The following are serving on conference committees: Evangelization Committee, W. Harley King of Paso Robles, California, P. D. Unruh of Colfax, Washington and W. A. Regier of Pratum, Oregon; Education Committee, J. H. Ensz of Visalia, California, Mrs. Ira Stevanus of Los Angeles, California and Paul N. Roth of Canby, Oregon; Peace Committee, Edgar Nafziger of Pratum, Oregon, F. J. Wiens of Portland, Oregon and Willard W. Wiebe of Lind, Washington; Business Committee, Ben Rahn of Paso Robles, California, George W. Kopper of Monroe, Washington and Dan Toavs of Lynden, Washington. The new editor of *The Workers' Exchange* is Clyde H. Dirks of Portland, Oregon.

The leaders of the auxiliary organizations of the conference are Mrs. H. N. Harder, president of the Women's Missionary Association; F. J. Wiens, president of the Men's Brotherhood; Mrs. Alfred Schwartz, president of the Young People's Union.

Abe Lincoln's father was never at a loss for an answer. An old neighbor of Thomas Lincoln was passing the Lincoln farm one day when he saw Abe's father grubbing up some hazelnut bushes and said to him:

"Why, Grandpop, I thought you wanted to sell your farm?"

"And so I do," he replied, "but I ain't goin' to let my farm know it."

"Abe's jes' like his father," the old ones would say.

2,320,000,000 is the total population of the world according to latest estimates. Over one-half live in Asia, 9% in North America, and 17% in Europe exclusive of Russia for which no figures are available.

Central Area Hospital Discussed

AKRON, PA.—The committee appointed to study the development of a Mennonite mental hospital in the Central area, met on June 5 at Newton, Kansas. Representing the various Mennonite groups, the committee members gave attention to a number of questions dealing with the anticipated hospital project. Their suggestions, including the selection of the hospital location in Kansas, and various other steps in preparation for the launching of the project, will be further considered by the M.C.C. Executive Committee.

It is expected that as soon as the present building program for Kings View Homes, the West Coast M.C.C. Mental Hospital, is consumnated, the Central Area project can be undertaken.

Correspondence Opportunity

Recently a number of letters have been received from young people, mostly men, in Japan who desire to correspond with American young people. They are able to use the English language, and seem to have an intense desire for correspondents. This appears as a unique opportunity, not merely to establish acquaintance with a youth in the Orient, but may also be of real witness value. Persons interested should write to the M. C.C., Akron, Pa., giving name, address, age, sex, educational and vocational information, and any special interests in the letter exchange.

Voluntary Service Notes

Visits to Summer Service units over a period of 3 to 6 weeks are being planned by Lois Gunden of Goshen College, Edna Ramseyer of Bluffton College, and Roy Roth, pastor of a Mennonite church near Peoria, Ill. Their assignments include orienting units, counselling with leaders and members, giving a spiritual ministry, and leading discussion groups on how the summer's experience can be applied in the home community and church.

Plans have just been completed for a unit of three to five girls at the Bethania Home for the Aged in Manitoba.

The Eighth Orientation School for Voluntary Service enrollees was to open July 1, with seven members. These persons will be assigned to community service at Gulfport, Miss.; mental hospital work in Topeka, Kansas; and at the Brook Lane Farm in Maryland, construction work at Reedley, Calif.; migrant work near Winton, Calif.; work at Santa Clara, Mexico; and service at the M.C.C. offices at Waterloo, Ont.; and Akron, Pa.

The next Orientation School is planned for September 1. Any persons interested in joining the group should send application to Voluntary Service, M.C.C., Akron, Pa. Additional volunteers can be used in the units mentioned above and in work with children in the Industrial Home School Annex in Washington, D.C.

Industry in the Chaco

David Schrag recently sent a report giving observations on the status of industry in the Mennonite colonies in the Paraguayan Chaco. Crops which must be sold as exports in the raw state usually bring a very small return. However, if a finished or semi-finished product can be made from the raw material, the return is much greater. Herein is a challenge to both the colonies and the M.C.C. which is concerned in assisting the colonies.

Much has been done in the various colonies to make smaller or larger industries possible. The gifts-in-kind program has provided valuable equipment. Special efforts in providing burr mills, saw mills, oil presses, a cotton gin, machine tools, and other equipment have been very helpful. In some cases individual colonists have developed private industries; while in other cases the group uses the cooperative method.

A great deal remains to be accomplished in helping the colonies to utilize properly the economic potential which is at their disposal in the form of natural and other resources.

Follow-up Work Reveals Needs

The workers at the Weiler Children's Home in France have been making special efforts to visit homes of children who had earlier been cared for in the Home. In some cases a discouraging picture is seen, where children who were brought to health and happiness, once again are in the midst of poverty, hunger, and filth. Then one wonders what lasting values were given to them, and if anything more could have been done for them.

Yet there is encouraging evidence. One hears a child in the midst of need, singing the songs he learned in the MCC Home; one notes that while another child no longer has rosy cheeks and smiling face, he nevertheless has not been ill from extended malnutrition, as might have been otherwise; one feels the deep appreciation of a mother who now again is able to care for the child which she could not provide for during a period of need. These values, and others even more intangible, confirm that the work is worth while and effective in sowing seed that may yield fruit.

Leaders Interview Immigration Official

A delegation of five Mennonite leaders called upon Deputy Commissioner A. R. Mackey of the U. S. Immigration and Naturalization Service, on June 12 to express the attitude of the Mennonite churches regarding recent measures which have been introduced before Congress, particularly by Senator Cair and McCarren, which would deny U. S. citizenship to applicants who are unable for religious reasons to bear arms in defense of the country. The delagation, consisting of John L. Stauffer, Noah G. Good, Wilmer S. Shelly, William T. Snyder, and J. Harold Sherk was cordially received by Mr. Mackey and Assistant Commissioner A. C. Devaney, and gave the testimony through a written statement as well as oral discussion.

Dutch Peace Group Reports Activity

The Mennonite Peace Group in Holland recently issued a report on it past year's activity. The Peace Bureau, an advisory service to conscientious objectors, served 86 individuals, 45 of whom were Men-

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Church-Related Colleges Need

College-Related Churches

by H. J. Long

CHRISTIAN colleges were born out of a great heartfelt need and will only be perpetuated by a sense of that same need. The responsibility lies in the lap of the church and Christian public as to whether the Christian college with her glorious record is now going out or whether she is now coming into her highest usefulness. May we direct this question to you: Is your church college-related? Much has been written about church-related colleges but may we reverse the question and then break it into several?

1. Is it college-related in that it is making full use of the facilities that your college has provided for you, such as music groups, supply ministers, youth leaders and speakers for community organizations?

2. Is your church sending its young people to its church-related college and thereby insuring them a Christian education?

3. Is your pastor a booster for Christian education or does he sacrifice that ideal on the altar of keeping his young people at home because the church needs them so badly?

4. Is the church financially supporting the Christian college in proportion to its contribution to the welfare of society? If so, she will come into her own with a future more glorious than her past. If not, her story will soon be written. Do you have a vision for your church college? That vision must be implemented by the real business of providing the young people for whom the whole program exists.

To do this task will call for a three-way sacrifice. First, it will require Christian young people with an independence of spirit who are willing to work hard and sacrifice several hundred dollars annually for a *Christian* education rather than to follow a line of less resistance and accept a secular education in the tax-supported school, having it largely provided for them.

Second, it is going to require a devotion on the part of college staff and administrative officers not expected of those in institutions which are tax-supported. It has been said that teachers are what they are being paid. Nowhere is this truth as striking as in the Christian college, for one of the largest contributions keeping the average Christian college going, is that service contribution of its faculty members, in some cases conservatively estimated at a minimum of one thousand dollars annually per staff member.

These two contributions still leave the picture incomplete. Thirdly, the church and Christian public likewise have an important part to play which is a two-fold one. Are you sending your young people to the Christian college or is your son an exception who ought to gain the prestige that a large tax-supported institution can give him? Then there is a great deal of consecrated money in the hands of Christian people. Much of this money will eventually go to some phase of God's Kingdom. Where would it pay greater dividends than to be invested in a Christian college where it will serve all future generations of Christian youth? The Christian public has a powerful voice in answering the question as to whether the Christian college is coming or going. Reprinted from *College and Church.*

From the Home Mission Front

Girls' Homes in Canada

THERE are four such homes as follows: "Ebenezer" Winnipeg, Manitoba; "Mary-Martha," Vancouver, B. C.; Saskatoon Home; and Calgary Home.

Many girls from Mennonite homes turn to the larger cities in order to earn money. During the fall, winter and spring the largest number of girls make use of the four girls' homes, when the work on the farms is slack.

Through many years of service, we are pleased to say that Mennonite girls have earned and received the compliment of being trustworthy and diligent workers. Most of the girls start with housework. Later on they attend night school and there prepare themselves for other lines of work. The demand has always been greater than supply.

Sixty girls used "Ebenezer Home" Winnipeg as their headquarters last winter at one time. Ninety-seven came to the "Mary-Martha Home" Vancouver. Seventy-eight in the Vancouver group came from the recent immigrant homes. Most of these girls help their parents to pay off the travel debt.

The other two homes are not quite as large but in each case a valuable service is rendered to those who desire to work and those who want workers.

The girls cannot all find rooms in the girls' homes but they spend much of their "free" time in the homes on Thursday and Sunday afternoon and evening. Arrangements are made for a special Bible study hour by one of the ministers on Thursday evening. On Sunday evenings the girls attend worship services and many sing in the choirs.

Often the girls do fancy work in their leisure hours. Usually they have a Mission Sale once a year and the proceeds are used for Relief Missions, or the fixing up of the Home.

We praise the Lord for the many testimonies that have come to the Board that these Christian Homes have been a blessing to scores of girls.—A. J. Neuenschwander, Secretary, Board of Home Missions

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"Homes are like greenhouses where all growth starts, that transplanted to mankind's larger relationships, can make the whole world fair."

From the Mission Front

Retirement on the Field

by Mrs. Rodolphe Petter

NOW relieved from many chores, a big house with furnace and stoker created for a woman, also relieved from the care of a mission station, which means far more than just teaching and preaching, I have felt much freer than ever for things I like to do most. I enjoy my adult Cheyenne Bible class. I enjoy daily contacts with the Indians as they come and go, either just to visit or to serve me.

I had not been in the home long, when one evening there was a gentle rap on the door. I hestitated to open, but did. There stood a prominent man of the tribe, meekly asking to come in. "I was here before, but you were not at home, so I came again. I want to talk to you."

A Cheyenne Nicodemus

I sensed at once that here was a real Cheyenne Nicodemus. Here was an honored leader of his people, gentle, courteous, serious-minded, inquiring about the true worship of the Saviour. Naturally I at once turned to the third chapter of John and read and explained in Cheyenne (he speaks no English) what Jesus said was urgent, namely a new birth, to inherit the Kingdom.

In the summer a Wac, whom I knew from childhood, and whose parents I knew, came home for a visit after an absence of nine years. She came often to see me, and finally said she would like to join our church and be baptized. It was a great joy for me to guide and encourage her and then to offer at times the use of my car to bring her to the station for the instruction. It was hot and the Enemy was placing hindrances in her way.

One evening as I was taking her home after Brother Habegger had instructed her, she just bubbled over, "Oh, I feel so good inside and out. I am so relieved. A great burden has rolled off. Oh, we Cheyennes have such a wonderful language."

Conversion of a Wac

Although she had been away from the reservation so long, she preferred that the baptismal service be in Cheyenne. It meant more to her than in English. We truly sat as in heavenly places when Irene stood erect, tall, stately, well-groomed and intent, as she made her responses and then knelt for the rite of baptism. Scarcely was the benediction pronounced, when the entire congregation arose as one to press forward eager to grasp Irene's hand and bid her welcome into the church.

A veteran we have known from babyhood, who saw action in the Aleutian islands and helped level Haha on Okinawa, but alas who learned evil ways in army, was found guilty of grievous conduct and sentenced by a judge in Billings to serve for a time in the Federal prison on McNeil Island, where he is now. His father comes regularly for me to read his son's letter to him, and then dictates his answer in Cheyenne, while I type it in English on my typewriter. Through the years I have often served as private secretary for our Indians. They come for notes to the Indian offices, notes to the stores, letters of minor and graver importance, letters to Congressmen and other officials. For a time, the secretary at the Tribal offices, came regularly to have me correct the English of his reports together with punctuation and proper wording. These were always occasions to also sow the good seed.

Having inherited an intense love for music; my mother and my older sisters never hindered me from spending more hours daily at the piano than in the kitchen. I have been happy to use this talent all these years on the mission field. I still serve at the piano or organ at all church services.

My Chevrolet car which I purchased in 1947 has served not only myself but the Indians for longer and shorter distances. It was a joy to take a fine Indian

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Fellowship in the Gospel. India: 1900-1950

This is the book you are waiting for— the golden jubilee book written by the missionaries in India in commemoration of fifty years of mission work there. *Fellowship in the Gospel. India: 1900-1950*, now at the press, will be historical, educational, informational, pictorial, and inspirational.

Here you will read the stories of how the gospel transforms lives, how the Bible School trains Indian leaders, and how our other mission schools have helped children grow "in wisdom, in stature, in favor with God and man." You will smile at some of the experiences of a missionary doctor, and as you read other stories, you will wonder at the mysterious ways in which God works. You will be led to pray with greater devotion as you read other accounts which are related. Have you ever wondered what goes on inside a leper home? *Fellowship in the Gospel* tells the story.

Have the fifty years of striving been worthwhile? The chapter on "Fellowship in the Building of the Church" will give you a greater understanding of and appreciation for your brothers and sisters in Christ in India. Through this book also you will have an opportunity to get acquainted with your India missionaries.

In addition to over one hundred pages of interesting reading of what takes place on the mission field, in *Fellowship in the Gospel* there will be over two hundred pictures showing you Indian customs, mission and church activities, and Indian church leaders.

Fellowship in the Gospel. India: 1900-1950 will be ready for sale in September. Whether you are young or old or in-between, you will want this book. Watch for further information.—Mrs. Harold Ratzlaff.

Jottings

MIDDLE DISTRICT

—First Church, Wadsworth, Ohio: New adult members being baptized and joining our church June 11 were John Jacobs and Aaron and Mosco Baird. Communion services were held June 25 as our pastor and wife planned to be gone from June 28 to July 22, combining a Home Mission journey with a trip to Pasadena, California, where Pastor A. J. Neuenschwander will officiate at the wedding of his son Robert and Kathleen Bixby on July 7.—Geo. McBride, Corr.

—Salem Church, Dalton, Ohio: Culminating a two weeks' venture in faith and works, the boys and girls of Bible school gave a program at our church Friday evening, June 9, under the direction of our minister, Irvin Richert, and a staff of seven teachers and two assistants. Total enrollment was sixty-nine with an average daily attendance of sixty-one. This was the first Bible school of its own our church has sponsored in many years, and we pray that one will take shape annually henceforth. Harry Yoder spoke at our church Sunday evening, June 11, and solicited a few days following in the interests of Bluffton College.—Mrs. Ivan Badertscher, Corr.

DELEGATES CERTIFICATES COMING IN

The first twelve churches to return delegate certificates to the Conference Secretary, 722 Main, Newton, Kansas, are the following:

First, Hillsboro, Kansas; Whitewater, Manitoba; St. John, Pandora, Ohio; Bethel Mission, Winnipeg, Canada; Greenfield, Carnegie, Oklahoma; Grace, Enid, Oklahoma; First, Glendive, Montana; First of Christian, Moundridge, Kansas; Bethany, Flatland, and East Swamp, Quakertown, Pennsylvania; and Emmaus, Swift Current, Sask., Canada.

These twelve congregations hold 86 votes, and have designated 40 delegates. Twenty-five of these are lay individuals (18 men and seven women); fifteen are ministers. It seems that we can expect somewhat larger number of delegates than at Berne in 1947.

The average General Conference congregation has 200 members, and 100 children.

Pastors or church secretaries are encouraged to arrange for the election of delegates as soon as possible. It at all possible, please designate one or more alternates. If no delegate can be sent, please designate a proxy from another congregation.

Walter H. Dyck, Conference Secretary

—Salem Church, Dalton Ohio: United in marriage by our pastor on Sunday, June 18, in a home ceremony were Miss Mildred Steiner and Mrs. Ernest Fahrni. Mr. and Mrs. Harley Himes are the happy parents of a little girl, Vivian Alice, born June 21. Seven of our young people and our pastor, Irvin Richert, report a pleasant and profitable stay at Camp Mack the past week. Ending June 25 Ohio's sixty-fifth annual Christian Endeavor convention held in Wooster this year has now become history with several from our church having given much assistance. Serving as registration chairman was Vernon Gerber who with the aid of Wife Paula has been giving much time and effort to state work. Ward Hofstetter, who has a colmun in the bi-monthly **Buckeye Endeavor,** directed the recreation program. Ivan Badertscher served as alumni chairman; Miss Elizabeth Lehman was acting chairman of one session of the Junior convention, and Kenneth Badertscher gave a musical number.—Corr.

—Summerfield, Illinois, Church: Our new solid oak pews were installed on June 22. The Bethel College A Cappella Choir, "The Mennonite Singers," were with us on Friday evening, June 23, and gave a splendid program of a very high type of sacred song. It was a hot evening, yet the church house was full, plus. The audience was delighted and inspired with the singing. Our church took part in the union vacation Bible school from June 12 to 23. Three of our young ladies and the pastor helped in conducting the school. The three rooms of our public school building were used, a very convenient arrangement. The teachers arranged a good program which was given Sunday afternoon, June 25. This showed that the effort was indeed much worthwhile. The teaching was definitely Christ, centered. Fifty-seven pupils were enrolled.—A. S. Bechtel, Corr.

—Chicago: The General Conference Voluntary Service Unit has arrived for a period of service here in Chicago churches. Members of the Unit are Wanda Bartel, Hillsboro, Kansas, Leader; Cornelia Franz, Inman, Kansas; Betty Quiring, Frazer, Montana; Edna Voth, Mountain Lake, Minnesota; and Helen Neufeld, Chicago, Illinois.

—Seminary: Lucile Graber of Wayland, Iowa, and Shyrl Dunham of Lockport, New York, both Bluffton College students here for the summer, led a campaign to clean up a vacant lot immediately back of the Seminary to provide better recreational facilities for children in this neighborhood. The plight of the city child with no place to play is something which causes deep concern on the part of those of us who have grown up in small towns of rural areas.

EASTERN DISTRICT

—C.P.S. Reunion: A reunion of ex-Norristown State Hospital C.P.S. men and their families will be held August 20 on the Norristown State Hospital grounds.

—Deep Run Church, Bedminister, Pennsylvania: The Deep Run Valley School baccalaureate was held at our church this year with our pastor bringing the message. Nine young people were baptized and received into the church on May 28. During the two Sundays of Pastor Fretz's absence while speaking at the Mountain Lake Youth Retreat, Minnesota, Warren Oberholtzer of Quakertown, Pennsylvania, and Walter Fry of Denver, Pennsylvania, preached for us. The parents and families of Marvin Wasser and Jean Wismer attended the commencement of their graduation exercises at Bluffton College, Ohio. The Bluffton College Vesper Choir presented a splendid musical program for us June 10. The daily vacation Bible school of two weeks began June 19.—Corr.

—Wesley Ewert, who served as pastor of the First Church, Philadelphia, is at the present continuing his graduate study at the Hartford Seminary Foundation, and is temporarily serving the Morris Congregational Church, Morris, Connecticut, while he is doing his graduate work. Ewert, with Alvin Beachy, who goes to First Church, Bluffton, to succeeed J. N. Smucker, were co-recipients of the Hartford Fellowship established by J. E. Hartzler at Hartford Seminary Foundation this past year; Ewert has also been announced the recipient of the Fellowship next year.

—Bethel Church, Lancaster, Pennsylvania: On Pentecost eight young people were baptized and were received into the church. Our present membership is sixty-three. Four families participated in the children's dedication service on Mother's Day. On June 8 the Bluffton College Vesper Choir was with us. Our church building plans are being completed by a local architect. Building bids or estimates will be received in the very near future.—Corr.

WESTERN DISTRICT

—Bergtal Church, Pawnee Rock, Kansas. On May 28 baptismal services were held for eleven young people. A program was given by the Young Men's Quartet on May 28 in the evening. From May 28 to June 9 vacation Bible school was held in the church basement with 55 pupils as average attendance. They gave a program on Thursday evening, June 8. A group from here attended the District Fellowship Meeting June 4 at Ransom. The Ladies Mission Society sponsored a mother-daughter tea the afternoon of June 11 with Mrs. Herbert Schmidt as guest speaker. She told us of the plight of mothers and daughters in India. Communion was observed on June 11 with J. B. Schmidt officiating. Recent guest speakers during our morning worship services were August Schmidt of Meno, Oklahoma, and Harold Gross of Freeman, South Dakota. —Mrs. John K. Friesen.

—New Hopedale Church, Meno, Oklahoma: On Pentecost seven were added to the church by baptism and seven taken in by letter. Arthur Schmidt, one of our members, was ordained as a minister of the gospel on Easter Sunday, April 9. He was married to Hilda Regier of Mountain Lake, Minnesota, June 16. They have been accepted as missionaries by the Missionary Gospel Union and look forward to going to the mission field soon. Two other young people of our church were married on June 4, Gene Unruh and Pearl Jantzen. In our building program we are at a standstill now during the busy season, but we want to start again as soon as possible.—August Schmidt, Corr.

—First Church, Fredonia, Kansas: The last C.E. program was held June 11, the program being rendered by the Fall River Men's Chorus and followed with a social hour and refreshments in the basement. The annual Sunday school school picnic was held June 18 at Big Cabin in Independence, Kansas, Park. Services were held before lunch and the afternoon was spent in outdoor recreation.—Mrs. Sam Harms, Corr.

NORTHERN DISTRICT

—Bethel Church, Marion, South Dakota: On June 18 in the absence of our pastor, Calvin Schrag brought the morning message. Mr. Schrag is a graduate of Bethel College. Daily Vacation Bible School was held at the church from June 5 to 15.—Corr.

—Bethesda Church, Henderson, Nebraska: On Pentecost Sunday thirty-three young people were baptized and received as members of the church. Thirteen were added by letter. Ernst and Mrs. Crous of Berlin, Germany, were guest speakers in our church on June 6. Miss Erna Friesen left for Colombia, South America, where she will take part in a Voluntary Service Project. The Henderson Community Hospital will be dedicated on July 2. Wendell Hamlin, who recently finished his internship, is serving as doctor for the community.—Corr.

—Friedensberg Church, Avon, South Dakota: On June 18 our church had a "mountain-top" experience for on the that day the ordination of two of our boys took place, namely Frank Ewert and William Dahlenburg. Both young men had their training at Grace Bible Institute, and both will serve churches in Montana, the Ewerts at Wolf Point and the Dahlenburgs at Frazer. The vacation Bible school came with a very interesting program the evening of June 16. There were 41 children enrolled and the teachers were Mr. and Mrs. Quenzer and Opal Boese.—Corr.

Scholarship Available

MENNONITE students who are interested in pursuing post-graduate study in a theological seminary will be happy to learn of the establishment of a scholarship by J. E. Hartzler for this purpose. Hartzler, from 1936 to 1947 Lecturer in the Department of Systematic Theology at the Hartford Theological Seminary, (and retired from the lectureship in 1947), has made possible a fellowship yielding approximately $1,000.00 annually. This scholarship is to be awarded to Mennonite students who are graduates from this or any other seminary of recognized standing, and who have the necessary scholastic qualifications. Admission to the Fellowship is granted by action of the Hartford Theological Seminary faculty. Mennonite students who are interested should correspond with Tertius van Dyke, Dean of the Hartford Theological Seminary, 55 Elizabeth Street, Hartford 5, Connecticut.

A Personal Explanation

The Fellowship at Hartford Seminary is made available to any Mennonite student—man or woman, who holds the A.B. and B.D. degree from any College or Seminary of recognized standing. It may be used by qualified students interested in research or advanced study in Christian theology, church history, Old and New Testament, religious education, philosophy or missions. It may be used in the School of Theology, the School of Religious Education, or the School of Missions. Part of the work may be done in institutions other than Hartford under the direction of the Hartford faculty.

It frequently happens that our good Mennonite men come out of graduate school with a heavy debt, and it is only natural that they should say that because of low salaries and heavy debt they cannot afford to serve in a Mennonite school or a Mennonite pulpit. It is our purpose in this fellowship to relieve this condition somewhat and to make it financially possible for men to get their graduate work and their higher degrees, and still remain within the area of the work of our own denomination. Two things the Mennonite Church must do namely, produce more scholars, and then hold them for service in our own schools and pulpits. This is the purpose of the Fellowship at Hartford.—J. E. Hartzler

RETIREMENT ON THE FIELDS . . . from page 465

couple I love, to the Miles City doctors for a minor operation. James told me repeatedly that a small mole at the back of his neck was often irritated by his collar. The doctors advised it be removed. This took but a few minutes. James being an expert driver always enjoys having his hands on the wheel. The trip served a double purpose for me to attend to some errands, and for him to have the troublesome mole removed. I have now gone over 14,000 miles with this new car, and under conditions quite different from 1916 when I drove that Model "T" Ford all the way from Oklahoma to Montana.

Soon after I had moved over to my new home, I opened my twelve-foot dining table and arranged all the Indian trophies my husband had collected throughout the years, on it. The collection consists of war bonnets, Indian clubs, medicine bags, medicine rattles, pipes, pipe bags, beaded Indian cradle that we sent to the Sesquicentennial Exposition in Philadelphia, Indian bags, Indian charms, ceremonial necklace. Indian writing on skin, valuable bows and arrows (one set now 150 years old), petrified baby moccasin, wooden spoons, etc.

The head of one of the units of the University of Montana, which functions in Billings, drove out one Sunday afternoon with his wife, especially to see this collection. A representative of the University at Ann Arbor, Michigan spent some time here this summer in research work preparatory to writing a thesis for his doctor's degree. He called a number of times, and took pictures of various articles in the exhibit. He also wrote a very fine estimate of the collection, placing it very high. Thus, not only the dictionary, the translations and the historical material in this cottage have attracted considerable attention, but also this fine collection of Indian relics. All through the summer many came to see it. Thus I have had a truly busy time though in retirement.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Y. P. U. Workshop

Camp Byron, South Dakota

August 18-23

At a retreat, the Christ's knocking on the door is the great and dominant note. The Workshop has as its high aim, the answering of such knocking on the door.

THIS WORKSHOP, just before General Conference, is an opportunity for youth presidents and leaders of local organizations to come together for retreat, study, inspiration and sharing.

Here is what the Workshop will do:

1. There will be worship of Almighty God, possible in new meaning and depth at such a gathering and place.

2. There will be discussion—what the task of youth work in the home church is, how to carry out the task, the tools at hand to accomplish that task. With leaders from over the land, this should be of great significance and very fruitful.

3. There will be programs, play, crafts, worship—the actual doing of the things that we discuss for the local groups. That is why this is a workshop—it actually tries to do the things it talks about. It does these things thinking of the way it will work at home.

4. The members of the Workshop will help write a pamphlet. The pamphlet is already in its first draft. It is being re-edited the first time. The Workshop will go over this first re-editing and give the final criticism to a Y.P.U. Youth Manual designed to give basic information concerning local youth organization.

5. The Workshop will have fellowship of the finest and best, where Christian people learn to know one another and appreciate one another.

FOR INFORMATION WRITE: Rev. Verney Unruh, Pulaski, Iowa.

The First Youth Workshop

AT THE General Conference held in Freeman, South Dakota in 1923, there was begun considerable thinking and planning in respect to young people's work in the Conference. There had been in the previous ten or fifteen years quite a number of young men and women who had attended retreats and conferences sponsored by the Y.M.C.A. and the Y.W.C.A. While attending college, these young people would attend camps at Lake Geneva, Wisconsin. For a number of these young college people, "Decision Hill" at Lake Geneva was a place where great decisions were made in their lives. For many of them, the experiences they had at Lake Geneva made their devotion to Christ a burning reality.

A host of things have happened since that Freeman conference. In the worldwide experiences of mankind a depression and a war have ravaged human kind. We today stand five years away from a war just as the previous Freeman Conference stood five years away from a war. Young people's work, retreats, voluntary service, local youth activitiy in the churches has grown greatly in the quarter century. All of this makes it especially significant that the Young People's Union is sponsoring a Workshop at Camp Byron from August 18-23. (See next column)

We are in a busy age. If anything is typical of most everyone it is that we all are rushed for time. Our days are packed with hurry and scurry. The Workshop, seeking the rest and security of the eternal hills and the calmness and repose of the waters of life, will in God's presence draw us aside from fevered life and let us "Be still" and know Him who is ageless.

This Workshop is what it's name implies. It is a workshop whose purpose is to work through the problems of young peoples work in the local church. It has as its task the seeking of ways and means of serving the needs of youth, of organizing to do that job effectively, of providing materials to work on, and a basic approach to the task at hand.

Through the fellowship, prayer, inspiration of a camp experience, the Y.P.U. is certain that representative youth leaders from our far-flung churches will have a great experience by coming to Camp Byron.

It is a fitting thing that this first Y.P.U. Workshop should be held in the Freeman, South Dakota area. It was there that the early beginnings of youth work was initiated. It was there, 27 years ago, that men and women of vision seriously discussed and started the retreat movement which has by now spread throughout the Conference. By attending this Workshop, you will contribute toward the further development of youth work in our churches and you may help take the next step so that as even more thorough and effective program for youth may be realized. So, be sure and plan to attend Y.P.U. Workshop.

Purchase Camp Site in Michigan

MAY 18, 1950 will go down as a memorable day in the life of forty churches in the Central and Middle District Conferences. For on that day, the Camp Committee assembled at the cabin of Mr. Forrest Lemons on Shavehead Lake in southern Michigan. There, a contract was signed and a check was written and possession was taken of 40 acres of beautiful lake frontage. The Camp Committee had ended its long search for a camp site for the Central and Middle District Conferences!

The event that took place on May 18 has a long history behind it. Youth retreats have been held jointly by these churches for many years. First, there were retreats on the Bluffton College campus, then quarters were rented on the Brethren camp at Shipshewana, Indiana, for a year or two the Quaker Haven Camp in northern Indiana was used; and, for many years Camp Mack near Milford, Indiana has been the site for youth retreats. This camp, owned by the Church of the Brethren, is a very complete and adequate camp. The difficulty has been that the camp has been available only one week. This made the expansion of a retreat program impossible.

The two conferences acted in favor of purchasing and developing their own camp and for five years a Committee has been actively searching. Last Fall this property was found and on May 18 it became the property of the Central and Middle District Conferences.

Lay Corner Stone, July 4

With the development and construction of the camp, the Camp Committee planned for the laying of a corner stone in the first building to be constructed on the Camp site. This ceremony took place on July 4 at the camp site at Shavehead Lake, Michigan located 20 miles north of Goshen.

The ceremony was attended by Conference leaders and officers, Camp Committee members, and interested laymen. It was a service dedicating the new site "To the Glory of God" and expressed the noble purpose for which the camp will be used.

A Summer's Work Program

A busy program of work has been scheduled for the summer at the camp site. Olen Yoder of Middlebury, Indiana has taken the position of work-supervisor and will spend the summer at Shavehead Lake. A road is being built from the county road to the site. Some improvements are being made on the lake frontage, smoothing out the rough terrain. Cabins will be constructed this summer. The water and sewage systems will be installed as well as bath house facilities.

To carry out this heavy program of activity, the Camp Committee has asked for volunteers to spend a day, a week, or a month at the site and assist. Volunteer's names are coming in for such work. Housing is being arranged for in house trailers. Anyone interested can contact the Camp Committee, 605 South 7th Street, Goshen, Indiana.

9015

Pictured above is the Camp Committee with Forrest Lemon signing the contract which made the Central and Middle District Conferences owners of 40 acres of land on 300 acre Shavehead Lake in Michigan. Seated left to right are: John Neufeld, Chicago, Illinois; Forrest Lemons, Deer Creek, Illinois and former owner of the property; Robert Hartzler, Goshen, Indiana; Esko Loewen, Topeka, Indiana. Standing are: William Stauffer, Sugarcreek, Ohio; Gordon Liechty, Berne, Indiana; O. J. Sommer, Pekin, Illinois. In the background is a glimpse of the lake.

Churches Take Cabins

Twelve very beautiful cabins are to be constructed on the camp site to house 96 people. This summer's program calls for the construction of ten of these cabins. Local churches have been asked to be responsible for building a cabin. The churches provide the funds for the cabin and go to the site for its construction under the supervision of the work supervisor. The Camp Committee provides the blue prints, specifies the building materials to be used, and has a concrete floor and foundation poured.

The cabins will be beautiful buildings designed for use by all ages. Each cabin will have a fire place and facilities for sleeping eight people. They will be fourteen by twenty feet in size. They will be constructed so that they can be used both in fall and early spring.

Private Lots Available

The men from whom the camp site was purchased also own over 200 lake lots which they have for sale. The owners desire to sell these lots to people from our churches and have offered 20% of each lot-sale to the camp of all lots sold to our church people. This will aid in the development of the camp. The reason for this action is that the owners are very anxious to see their property put to a good use—for this reason they are especially interested in the camp. Inquiries can be made to the Camp Committee, 605 South 7th, Goshen, Indiana.

Twenty-Five Years of Retreats

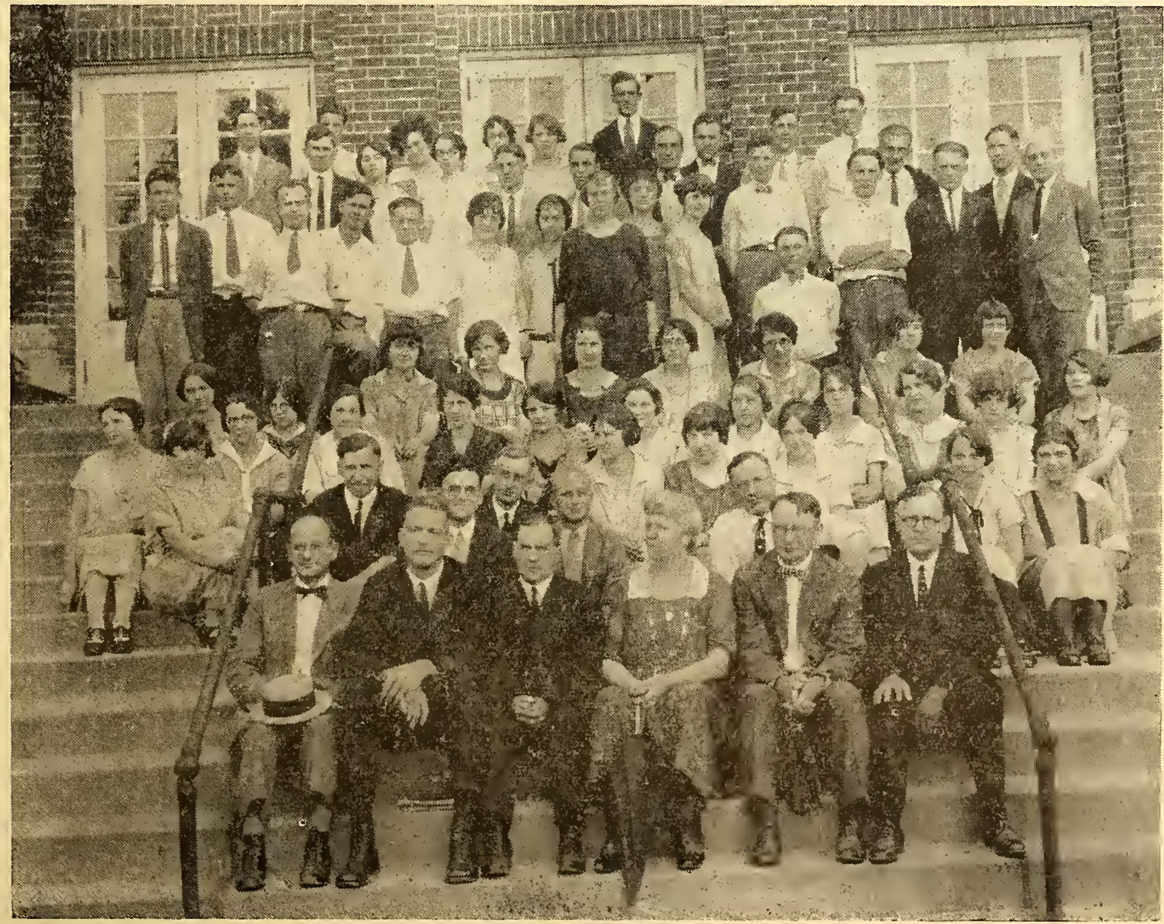
WHERE WAS the first retreat held in the General Conference? This is the 25th anniversary of retreats for the Central and Middle District Conferences. Pictured below is the first retreat which was held on the Bluffton College campus in 1925. It is either the first or one of the first retreats held by our Conference. It would be interesting to know of other first retreats held by other district conferences. Anyone knowing about their first retreats are invited to write the editor informing him of them. Also, identification of the persons pictured above would be very much appreciated.

The faculty of the retreat pictured and held August 8-16, 1925 consisted of the following: First row, left to right—I. R. Detweiler, then pastor of the Eighth Street Mennonite Church, a former President of Goshen College, now deceased; Mr. Collins, a Quaker and member of the Fellowship of Reconciliation; William B. Weaver, pastor of the North Danvers Mennonite Church, Danvers, Illinois, he is pastor of that church at present; Mrs. S. K. Mosiman of Bluffton; Ed. G. Kaufman, at the time a missionary to China, at present president of Bethel College; J. H. Langenwalter, former president of Bethel College, pastor of Hebron church, Buhler, Kansas, at present retired at North Newton, Kansas. On the second row are pictured Lester Hostetler, at the time pastor of the Sugarcreek Mennonite Church at present pastor of the Bethel College Mennonite Church and director of relief in Berlin, Germany; Austin Keiser, pastor of the Salem Church Dalton, Ohio, at present a Methodist minister in Greenwich, Ohio; Jesse Smucker, pastor of the Oak Grove Mennonite Church, Smithville, O.; at present President of the General Conference and editor of THE MENNONITE; Noah Andrew Burcky, of Bluffton College; A. J. Neuenschwander, then pastor of the First Mennonite Church, Philadelphia, Pennsylvania, today pastor of the First Church, Wadsworth, Ohio.

It would be interesting to get the names of the others on this picture. Anyone knowing them, please inform the editor.

From this early beginning with retreats, there has grown a Conference-wide retreat movement with local churches, districts, and other groups annually holding retreats. By now four districts of the Conference own their own retreat grounds. The work of development and growth is continuing.

This is an especially significant year for the Central and Middle District Conferences because of this 25th year of retreats, the work of developing a Conference camp ground has begun. It is hoped that this new development will have added stimulus and a greater effect in the spiritual life of all the people in the Conference.



Beyond Our Own

$100,000 OFFERING

ELGIN, ILLINOIS. — Resolutions pledging the Church of the Brethren to the equal treatment of all races and to a continuation of overseas relief activities were among the most important actions taken by delegates to the 164 Annual Conference of the church, in a six-day session just concluded at Grand Rapids, Mich.

The conference closed with the lifting of a $100,000 offering and the adoption of a million-dollar annual budget for the denomination's national and international program of missions, social service, and Christian eduation.

Delegates also voted to affiliate with the new National Council of Churches of Christ in the United States of America when it is constituted in November.

Choice of moderator for the 1951 conference was Desmond W. Bittinger, president-elect of McPherson college, McPherson, Kansas, and editor for the past six years of The *Gospel Messenger*, the church's denominational weekly.

Conference attendance reached 5,000, with voting privileges available to 836 official delegates, representing local congregations and church districts.

The statement on the church's position on race problems called for removal of all racial barriers to church membership, free inter-racial fellowship in pews and at meals, more home mission work to people of other races, and cooperation with other bodies, religious and secular, to combat race prejudice.

In the field of Christian service, the conference called upon its members and the U. S. government to share food surpluses with those in dire need throughout the world. It was also voted to redouble the efforts of the Church of the Brethren to provide homes for displaced persons, and to continue support of such relief movements as the Heifer project, through which 5800 heifers and 5500 goats have already been sent to worthy families and institutions in approximately 20 countries.

Please enclose this label when writing.

(Continued from page 463)

nonite. Relief work in Austria was sponsored through the Peace Group. Several conferences were also held, dealing with the subject of Peace and Nonresistance. A regular *Letter* is published as an organ of the Group. The M.C.C. is continuing in liaison with this group, as well as with the various other interests and activities of the Dutch Mennonite churches.

Value in Children's Colony seen

Recently the M.C.C. Unit in Italy brought its children's colony project to a close, partially in order to concentrate on some material-aid distribution. During the weeks when the children from the slums of Naples were being cared for, it was the hope of the workers that in some way the Christian witness might have an influence on these young lives. Along with the food and clothing given them, Bible stories were told and Sunday School songs taught. Waldensian young people gave invaluable help in this work.

When the last day of the colony arrived, the workers were convinced that some impressions had been made. The parting was a touching experience for both children and workers. In the children, some of whom had presented problems of behavior in the colony, one could sense an earnestness and strong desire on the part of each to be what was expected of them. Effort is being made to keep in touch with them through occasional contacts during the summer.

Voluntary Service Notes

Additional volunteers can be used at Topeka State Hospital, Kansas, to fill vacancies as present workers complete their terms in August. This unit is unique in various features, including the training course which is provided for volunteers, and the living arrangement enabling members to fellowship and work together. For further information, write to Voluntary Service, MCC, Akron, Pa.

Book Notes . . . . A GUIDE TO VISUAL AIDS

CATALOGUE OF FILMS, The Religious Film Association, Inc., 45 Astor Place, New York 3, N. Y. 1950-1951. Price 50 cents.

PASTORS AND CHURCHWORKERS who have been searching for a catalog of films and visual aids for use in the church will be delighted with this new catalog of films. Actually a visual aids handbook, this valuable manual presents a listing of resource materials for leaders as well as some helpful hints on methods of film presentation.

The film descriptions consist, for the most part, of critical evaluations which were prepared by reviewing committees of the International Council of Religious Education and by Rev. William S. Hockman, editor of the Church Department of the *Educational Screen* magazine. Among the more than 300 titles listed are found motion pictures, slides, film strips, and slide sets with accompanying manuals. An interesting feature of this catalog is a system of cross references of slides and film strips along with motion pictures arranged in subject matter sections.

Users will find listed the best materials produced by Cathedral Films, J. Arthur Rank, the Protestant Film Commissions, Church-Craft, and others. Complete instructions are included for the rental of motion pictures and slides as well as for the sale of film strips. Both color, and black and white films are included in the listing.

Church workers will find this catalog a very valuable source of visual aids for missionary education and programs designed to promote the cause of missions. Films are listed on the Near East, the foreign missions theme for 1950-51. Visual aids are also included for Sunday school teachers and for those who are concerned with the enrichment of programs for children and young people. Among the postwar problems included in the listings are those of race relations, alcohol education, the family and problems of youth. Every church library should have a copy of this visual aids hand-book.
—By Eldon W. Graber

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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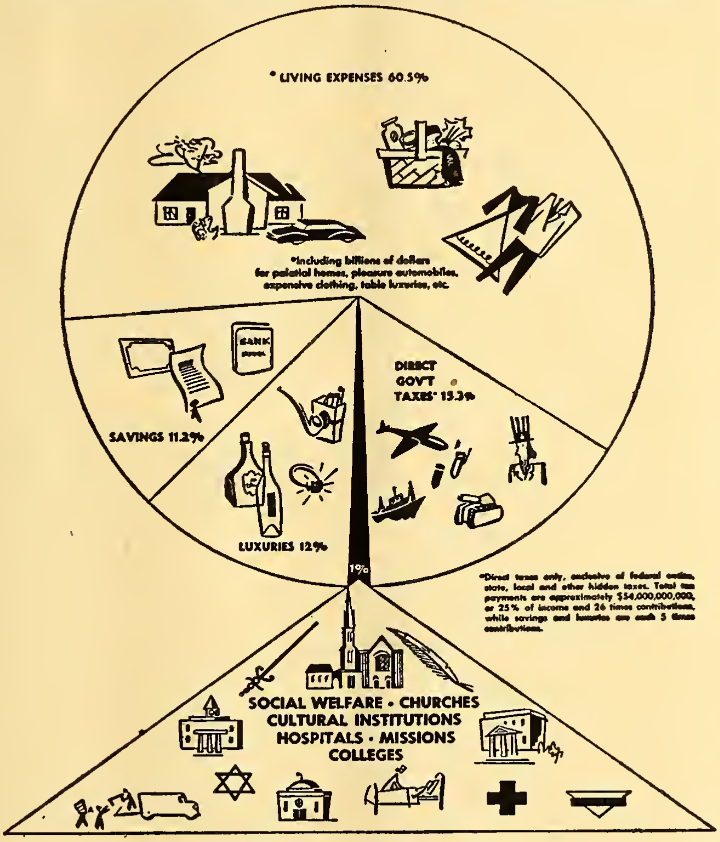
MENNONITE LIBRARY BIBLICAL SEMINARY

WHERE DOES THE MONEY GO?



*Direct taxes only, exclusive of federal excise, state, local and other hidden taxes. Total tax payments are approximately $54,000,000,000, or 25% of income and 26 times contributions, while savings and luxuries are each 5 times contributions.

BROADEN THE BASE

Courtesy, *Bethel College*

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The Mennonite

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Of Your Pen Acquaintance

C. KRAHN ("Building the House of God"), North Newton, Kansas, is professor of church history at Bethel College, in charge of the Mennonite Historical Library, and Associate Editor of the MENNONITE LEXICON.

I. I. FRIESEN ("Canadian District in Five-Day Conference"), Winnipeg, Manitoba, serves as pastor of the Bethel Mission Church, as member of the faculty of the Canadian Mennonite Bible College, and as member of the Conference Board of Education.

W. C. VOTH ("To the Great Little Land of Japan"), is at present making a tour of investigation of Japan for the Foreign Mission Board. He expects to be at Freeman for the General Conference to make a personal report.

RAYMOND M. YODER ("Reaching Beyond Our Grasp"), Congerville, Illinois, is pastor of that Central District congregation.

DOROTHY KAUFMAN ("What Is Our World Responsibility"), New Haven, Connecticut, is the wife of Gordon Kaufman who is doing graduate study at the divinity school of Yale University.

OWEN GINGERICH ("How to Build a Telescope"), Goshen, Indiana, son of the well-known Melvin Gingerich, tells of his experiences as a youthful astronomer.

OFFICIAL REQUEST

In order to avoid unnecessary conflicts, all organizations or groups desiring to arrange for special reunions or luncheons during the days of the Conference session at Freeman, South Dakota, (August 23-30) are asked to clear any such plans as soon as possible with Rev. Walter Gering, Mountain Lake, Minnesota, Secretary of the Business Committee.

Walter H. Dyck
Conference Secretary

The country pastor drives about 11,000 miles a year, while his territory averages about 123 square miles, it is deducted from a survey made by the Board of American Missions of the United Lutheran Church. The rural Lutheran pastor, it was found, has a salary ranging from $1,600 to $3,200 a year, while more than one-half of such pastors have rural backgrounds. "Despite a popular notion that rural congregations are declining, 73 per cent of the rural congregations covered are on the increase," the survey indicated.—*Gospel Herald*

Of Things to Come

JULY

July 15-22, Eastern District Intermediate Retreat at Men-O-Lan

July 16-23, Swift Current Young People's Retreat, Swift Current, Saskatchewan.

July 21 to 30, Western District Young People's Retreat, Camp Mennoscah, Murdock, Kansas.

July 22-28, Eastern District High School Retreat, Men-O-Lan.

July 23-30, Swift Current Children's Camp.

July 28-30, Eastern District Adult Retreat at Men-O-Lan.

July 31 to August 5, Western District Young People's Retreat, Camp Mennoscah, Murdock, Kansas.

July 31 to Aug. 7—Stirling Ave. Mennonite Retreats at Chesley Lake, Ontario.

July 31 to August 3, The first Mennonite Women's Spiritual Retreat on Bluffton College Campus, Bluffton, Ohio.

AUGUST

August 4-7, Central District Conference, Calvary Church, Washington, Illinois.

August 7 to 10, Western District Intermediate Retreat, Camp Mennoscah, Murdock, Kansas.

August 10 to 13, Western District Adult Retreat, Camp Mennoscah, Murdock, Kansas.

August 12-19, California Mennonite Young People's Retreat, Camp Gaines, Lake Sequoia.

August 13-16, Manitoba Young People's Retreat, Assinaboine Mennonite Mission Camp near Headingly, Manitoba.

August 14-18, Northern District Young People's Retreat at Byron Camp, north of Huron, South Dakota.

August 18-23, General Conference Young people's Workshop, Camp Byron, Huron, South Dakota.

August 18-23, Ministers' Retreat on the campus of Gustavus Adolphus College, St. Peters, Minnesota.

August 19-20, Reunion of former Fort Collins C.P.S. men and their families, at North Newton. Kansas.

August 20, Ontario Young People's Retreat, Waterloo, Ontario.

August 20, a reunion of ex-Norristown State Hospital C.P.S men and families on Norristown State Hospital grounds.

August 23-30, 1950. General Conference Sessions, Freeman, South Dakota.

August 27 to September 4, Christian Education Emphasis Period.

August 31, Annual Council of Boards meeting at Freeman, South Dakota.

SEPTEMBER

September 5-7, Opening days at Mennonite Biblical Seminary, Chicago, Illinois; opening chapel service and orientation, September 5; registration for both Seminary and Bible School, September 6; class work begins, September 7.

September 5-10, Opening days at Bethel College, North Newton, Kansas; freshman assembly, September 5; junior-senior registration, September 6; freshman registration, Septembed 7; sophomore registration and beginning of classes, September 8; formal opening, September 10.

September 8-14, Opening days at Bluffton College, Bluffton, Ohio; Friday to Monday, September 8-11, freshman days; sophomore, junior, and senior registration, September 12; freshman registration, September 13; classes begin, September 14.

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Editorials

THE ARTICLE by Dorothy Kaufman in the youth section entitled "What is our world responsibility?" calls our attention to something of the Anabaptist heritage which has been all but lost. The first Anabaptists or Mennonites made it a point to take part in widely publicized debates with the best thinkers of their time in order to boldly present and clarify their positions to others. One wonders whether the time is not here for a similar undertaking in which the perverted thinking of the world as well as parts of the church should not be openly challenged. Hatred and love *don't* mix. Salvation and destruction *don't* mix. Healing and killing *don't* mix. The good news of the gospel and the perverted news of propaganda *don't* mix. The orders from heaven and the orders from the Pentagon *don't* mix. Since we know where God stands, we have nothing or no one to fear except cowardice. We need repeatedly to reread the Gospels to see how Jesus persistently walked deliberately into the very heat of conflict to present the good news of the Gospel retreating only long enough to gather his resources for new attacks. We ought honestly to ask ourselves the question, Just what, if anything, have we as Conference or as members of a Conference done that demands sustained courage?

TAKE FOR EXAMPLE the fact that the average giving of Conference members for the last triennium was hardly $1 per week per member for all church causes—a figure which by no stretch of the imagination represents sacrifice and courage. We delegate the showing of courage and sacrifice to a few of our missionaries and relief workers while we join the cult of comfort and descend into the refined idolatry of worshipping a standard of living. Someone has estimated on the basis of figures released by the National Stewardship Council for the year 1948 that the average tithe or tenth of church members in the United States if given would have amounted to about $150. What was done with the other $100 that should have gone toward the Lord's work? What might the Church have done with that $100 to bring the saving, peace-giving gospel to the whole world?

HAVE ANY BOARDS OR COMMITTEES considered the possibility of getting a voice for the Conference on the radio and television? The possibilities for reaching out to the pagan public of America are almost limitless through this channel. Here is a tremendous opportunity for evangelism. We are not thinking of the common type of evangelistic appeal over the radio that asks only for a break with a few of the more obvious sins or that concentrates on trying to introduce people to heaven without showing them the hell of sin that still lurks within their lives. Nor are we thinking of the type of program that seeks to solve the problems of people without reckoning with the basic fact of sin and its soul-destroying potentiality. There is a startlingly empty place "on the air" when one thinks of a fervent evangelical presentation of the gospel that really dares to come to grips with sin in all phases of life, personal and social.

THE QUESTION WAS RAISED at last conference, is it often enough to meet in General Conference once every three years? As far as is known the question will not be raised again this year. Undoubtedly in the minds of not a few, this does not mean that the question it settled. To work together we must not only know one another but also share our experiences with one another. Three years give too long an opportunity for fellowship to cool off through lack of contact. The ministers' retreat (and churches should leave no stone unturned in making it possible for their ministers to attend), it is true, does help fill the gap as well as the annual council of boards meetings. But dependence upon these gatherings may well have the effect of pushing our Conference toward a clergy-dominated group—a tendency which is already all too prominent. Are we ready to leave it at once in three years or are there substantial values to be considered in a biennial or even an annual meeting of General Conference?

THE QUESTION OF THE DRAFT

WITH THE SUDDEN shift in international developments and in U. S. foreign policy resulting in a speeding up of draft action, our young men and leaders are asking about the status of the conscientious objector at the present and for the visible future. The present draft law that was not formulated for an emergency period demanding large numbers of draftees simply exempts conscientious objectors. Popular opinion probably would not let the matter stand there in case of possible heavy drafting and heavy casualties. There is nothing comparable to Civilian Public Service in the present draft law and it is entirely within the realm of possibility that alternative service will not take this pattern. Ministers and their young men and women may want to meet in these days to discuss what types of work they could conscientiously do if they are drafted to serve in industry or other work in their local communities, for it may be possible that there will not be a segregation of the conscientious objectors as under C.P.S. Perhaps local groups will do well to send the results of their thinking to Albert Gaeddert secretary of the Peace Section of the M.C.C. whose address is Inman, Kansas. Meanwhile, those who wish to establish their status as conscientious objectors should ask for the special Form 150.

QUOTE WITHOUT COMMENT

Do you tell the child that a Communist is a person to hate, and that the less said about it the better? But to do that you must explain about hating, and to explain about hating you must make a joke of her Sunday school class, and if you're going to do that you're acting like a Communist yourself.—*Hutchinson News-Herald.*

Building The House of God

by Cornelius Krahn

IN OUR day many congregations are building or planning to build or remodel their house of worship. Many questions arise in connection with this significant undertaking. We wish at this time to consider some that are of a general nature and that involve some basic principles.

Places of Worship

When Jacob experienced God where he did not expect him and yet needed him most he called that place in the desert "a house of God"—Bethel. When Solomon had completed a house of splendor for the Lord he realized that "the heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded" (I Kings 8:27). In spite of the insight that God is everywhere and cannot be restricted to any place or circumstance the practice of worshipping him at certain places and at certain times under definite circumstances continues. The great works of art of our Western civilization are both means and results of Christian worship. The monumental classics of music, architecture, and literature are lasting testimonies to this truth.

And yet the basic questions of the human soul reaching out for God and His salvation in Jesus Christ are far more than expressions of art or the result of art. In the best sense works of art can serve as means toward the eternal end, but when their significance is overemphasized they can become hindrances and stumbling blocks for the hungry soul in its attempt to quench its thirst.

Worship in Spirit and Truth

Christ himself preferred the worship with the sinner at the well, in private homes, in the desert, in the fisher warf, etc. to that of the aesthetic boasters of the great shrine—the temple. For him the temple was one among many places to worship. When the Samaritan women approached him with the controversial question of that day as to where the proper place to worship God was, in the temple or in the mountains of Samaria, he gave the classic and basic answer of all prophetic and spiritual Christianity namely that "God is spirit: and they that worship Him must worship him in spirit and in truth" (John 4:24). This had always been the message of the Old Testament prophets in opposition to the priests and custodians of tradition, ceremony, and ritualism (Amos 5).

Form and Content

Thus Christ and the early Christians were revolutionary and dynamic in destroying the old traditional forms of Jewish and pagan religious worship and in creating and shaping something new. An era of worshipping God in spirit and in truth was ushered in. Out of principles and because of persecution they worshipped in deserts, burial places (catacombs), and in private homes. They preached and testified on markets, in harbors, and wherever they met people. Christianity can be dynamic, prophetic, and revolutionary, but—like all other forms of life—it tends to become traditional, conservative, ceremonial, and stagnant. The growth and development of the Catholic church during the middle ages illustrate this point. A prophetic Christianity with a living faith, worshipping God in spirit and in truth, became obscured and in its place we find an institutionalized Christianity with a strong emphasis of a ceremonial and a materialistic-magic concept of worship. The form had become more important than the content.

Where Do We Stand?

The Reformation was an attempt to restore a truly dynamic and prophetic Christianity and in this struggle the Mennonites (Anabaptists) were the most radical and biblical in the sense of Christ's admonition to worship God in spirit and in truth. They removed stumbling blocks and hindrances on the way to salvation in Christ and in the worship of God. Through diligent study of the Scriptures they had come to the conviction that emphasis on the form and ceremony of worship had obscured the content of the Gospel of redemption. For this reason they had little use for such means of salvation and worship as cathedrals, stained windows, crucifixes, altars, statues of saints, candles, the supposed actual presence of Christ in the "sacrament" (bread and wine), relics (garments, bones, etc. of saints), worship of or through saints, pilgrimages to shrines, and elaborate ceremonies in worship. All these practices were challenged and discontinued, not because our forefathers were ignorant folk who had no appreciation of works of art. The leaders of the movement had a university training or had obtained through other means an understanding of literature, art, theology and philosophy. Because of the above mentioned principle they rejected an over-emphasis of these means.

The Hidden Church

We wish to point out another factor which has made us what we are by tradition and mission. The principle of getting along with a minimum of exterior means in worship and in practicing Christianity was reinforced by the fact that Mennonites were persecuted in most of the countries from their very beginning over many generations. If they were not burned, drowned, imprisoned, or banished and were permitted to live in seclusion because of their industry and ability as farmers, they were not permitted to build places of public worship with bells and towers or steeples to invite the worshippers. They were compelled to meet in private homes or in hidden churches. When they finally

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> *In the best sense works of art can serve as means toward the eternal end, but when their significance is overemphasized they can become hindrances and stumbling blocks for the soul in its attempt to quench its thirst.*

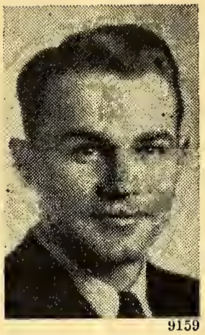
Reaching Beyond Our Grasp

Raymond M. Yoder

HE THAT believeth on me, the works that I do shall he do also; and greater works than these shall he do because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the son. If ye shall ask any thing in my name, I will do it." John 14:12-14.

Belief in Christ makes a man work. He that believeth shall do—work.

Faith in Christ is not just a species of intellectual concepts or ideas. It is something functional. When a person has faith, he begins to operate, work, and do something. Grace is a catalyst that speeds up the action and enables faith to accomplish its ends, which are inexplicable and unintelligible apart from recognition of the supernatural.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Raymond M. Yoder

Pastor, Congerville Church

Congerville, Illinois

Christ expected His followers to work, the same quality of work that He worked. But the verse is more striking when He says, "Greater works than these shall he do." He expects us to accomplish great tasks, the impossible and improbable—to such a degree that His works take the second place.

Too much church work is done entirely on the level of the natural laws of good administration and efficient methods and policies. There is nothing miraculous or supernatural about it. It is comparable to any industry, business enterprise, or purely secular organizations. The church is supernatural in its origin, structure, and scope of its work, as well as the manner in which it does its work. It should be continuously convincing the observing world that church work is over and above mere human endeavor. Our reach should always be beyond our grasp. "These signs shall follow them that believe: in my name shall they cast out. . . . speak. . . take up. . . drink. . . lay on hands." Mark 16:17

Such a prediction of this unusual quality of work was not uttered by our Lord without implicit instruction as to how such works were realized. Verses 13 and 14 tell us that prayer in Christ's name is the means which brings God's supernatural power to supplement our endeavors to such an extent that actually He is doing the work.

Large asking on our part honors God. Too often we pray as though God has grown feeble with age. We pray like children playing church; toying, trifling, and trusting that something tiny will happen—perhaps. If our endeavors are successful, we praise God for what we did. That is proper, for God gave no assistance. This honors us. When we launch and pursue a hopeless task with a painful consciousness of a helpless servant, but faith in God and His work that is hazardless, then God "will do it" that "the Father may be glorified."

Too few Christians actually believe "If ye shall ask anything in my name, I will do it." Dead earnestness is a requisite for God's recognition. Some tasks are accomplished as a result of much fasting and prayer. God is not a simpleton that rushes to every whim and fanciful desire we may utter. God sees all the implications of the quest. He evaluates all the effects resultant from his granting our petition. He discerns the motives as to whether we are praying in our name or in His Name and for his honor.

May our life be a confirmation of the validity of these verses. Let God do a perfect work through you. If our God does not manifest His supernatural through us—the pagan's prayer to his pagan god is comparable and adequately satisfying. What observer could discern any specific difference?

Will you strengthen your faith by reaching for that which is beyand our grasp, and trust God to co-labor in your pursuits that He may be glorified. May the potency of this promise be actual and powerful in you.

BUILDING THE HOUSE OF GOD . . . Continued from page 476

obtained full rights to worship as they pleased and in some instances this took place after 200 years of persecution and suppression, it took them sometime before they would find architectural patterns and forms of worship that would best express their principles and beliefs. In fact, this in the problem we are facing today.

Extremes in Worship

We would like to call attention to two extremes in worship and church buildings. The ultra-conservative among the Mennonites—the Amish, Hutterites, and others—have developed the principle that no building is to be used for worship purposes only. They meet in private homes or school buildings. What originally was prohibited because of persecution has become a basic tenet of their faith. Their form of worship is also very plain. The other extreme is that Mennonite congregations unaware of their original principles accept almost any architectural pattern and form of worship that they find in their respective communities. This has produced some very odd mixtures and contradictions. For example, we cited the fortress-like tower found on almost all churches of the prairie states which is a remnant of the fortresses of the middle ages. When and how did these towers become the adornment of Mennonite churches? And what connection is there between them and a church in which the Gospel of redemption and peace is proclaimed?

We have seen that traditionally the use of symbols in our churches was restricted. Whenever one is intro-

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From the Mission Front

To the Great Little Land of Japan

by W. C. Voth

I. STOP-OVER IN OKINAWA

Now that I have been in Japan some days I wish to share some things with you friends at home. Leaving Hongkong on May 23, I arrived in Okinawa 5½ hours later, by Pan American Plane, and was met there by Mr. Robert Smith. He came out under the auspices of the M.C.C. and is working with Church World Service, or, more correctly, is heading up the LARA office with which Church World Service is also connected. While lodging in the Army barracks I had some interesting contacts with some of the Army men.

Four Missionary Families Among 500,000

I found that on the Island there was only one missionary connected with the Church of Christ in Okinawa. He expected his wife and another couple to arrive before long to enter mission work. On the north end of the Island is another missionary family—independent. These we visited and they told me they were getting ready to receive another family who were to join them in their work. That would make four missionary families for the whole island of Okinawa with some over 500,000 inhabitants.

The Okinawan people are very friendly, and I had the impression they would be delightful people to work with. They are quite different from the Japanese. They are a very interesting class of people. From what I heard and observed during the all too brief time that I was there, these sturdy little people have developed a high sense of peace and honor. I was told that the last record of a murder was 50 years ago. Probably this has something to do with their attitude that they warmly welcome Christian teaching.

Forty-two Christian Congregations

On Okinawa are 42 Christian congregations, self-supporting as far as I could find out. The pastors, however, welcome missionaries as they say now is the time that the people are open to the gospel, and they wish that all the people should hear it as soon as possible. I was invited to speak to one of the congregations one evening (I only had three days on the Island). They met in a small wooden structure erected next to what must have been a beautiful chapel before the war. That had been bombed and the walls were still standing there in their ruin, but the cross on the church was still there. It reminded me so much of the song. "In The Cross of Christ I Glory." As you will remember the writer wrote that song when he saw the ruined church at Macao also with the cross still remaining over the ruins.

As we gathered for this church service, I at once saw a marked difference between these worshippers and a similar group of worshippers and neighbors gathering in the interior of China. Every one that came here came in a hushed mood, and there was not the least noise or disturbance of any kind during the whole time of the meeting. It also was the first time that I had the delight to visit a church where the only furnishings consisted of clean well kept mats on the floor. The mats are braided of a soft straw of fine texture. The walls also had mats and a few dignified, appropriate paintings. There was one very low table. This served as "pulpit". But why such a low "pulpit"? You will see as I did.

(To be continued)

From Colombia

The First and Last Opportunity

by Janet Soldner

ON ONE occasion a feeble-minded boy came to our house begging us for some aid. It was almost impossible to understand the words which he mumbled. He left us with the idea that we were to give injections to his sick mother. After consenting to go with him, he lead me to his dwelling place up in the mountains. After climbing up a stony mule-path we finally came to a miserable hovel which he called his home. For awhile I was unable to see anyone in that dark damp shack. After awhile I was able to focus my eyes and found an old woman wrapped up in miserable rags sitting on top of a bed which was her bed. Her pillow was a pile of dirty rags.

Upon inquiring about her condition I was informed that she had been to the charity two weeks ago but they refused to take her in. She begged me to give her something for relief. There she was in that unhealthy one room hut with no one to care for her or to prepare food for her. There was nothing I could do but to give her hope for her soul. She did express her faith in God and appreciated the words of comfort and the prayer which we had together. That was the first and last opportunity I had to make plain the way of salvation to her as that was the last time she was able to speak. After that she could not answer me when I spoke to her although she was able to receive the food which I brought.

Sometime later several neighbors finally got together to take her to the hospital on a stretcher. The hospital which had refused to help her while there was still hope now took her in. Two hours after arriving they called for those who had brought her to come and bury her but they had already gone on their way. Therefore the street cleaners were called upon to bury her. What if she would have been your mother?

I used to ask God if He would come and help me. Then I asked if I might come and help Him. Then I ended up by asking God to do His own work through me.
—Hudson Taylor

Program: 51st Central District Conference

Washington, Illinois, August 4-7

Friday, Aug. 4, 9:30 A. M., Lotus Troyer, presiding

Message — "Jesus Wins Andrew" .... Roy Unzicker
Address of Welcome .... Ben Esch
Special Music .... Peoria Mission
Reports of Conference and Mission Board Officers:
1. Conference Secretary .... Esko Loewen
2. Conference Treasurer .... O. J. Sommer
2. Field Secretary .... R. L. Hartzler
4. Mission Board Secretary .... L. E. Troyer
5. Mission Board Treasurer .... N. O. Hoover
Conference Sermon .... Lotus Troyer
Appointment of Committees

Friday, 1:30 P. M.

Message — "Andrew Wins Peter" .... Dale Schertz
Special Music .... Congerville
Reports of Conference Institutions:
6. Mennonite Seminary .... S. F. Pannabecker
7. Bluffton College .... L. L. Ramsyer
8. Mennonite Hospital .... N. O. Hoover
9. Old People's Home .... Frank Mitchell
Reports of Conference Committees and Boards:
10. Publication Board .... R. L. Hartzler
11. Peace Committee .... Harold Thiessen
12. Mennonite Central Committee .... H. E. Nunemaker
13. Retreat Committee .... Robert Hartzler
14. Ministerial Committee .... G. I. Gundy

Friday, 7:30 P. M., Robert Hartzler, presiding

Praise and Devotional Service
Message — "Peter Wins Cornelius" .. Melvin Hendricks
Special Music .... Carlock Choir
"Our New Camp Ground—Plans and Purposes,"
Report and pictures presented by Camp Committee
"Strengthening the Hearts and Hands of our Brethren in South America" .... Address and pictures by A. J. Neuenschwander, secretary of General Conference Home Mission Board.

Saturday, Aug. 5, 9:30 A. M.

S. S. Association, Maurice Stahly, persiding

Praise and Devotional Service .... Esko Loewen
Special Music .... Calvary S. S.
Departmental Conferences: Adult, Everett Yoder; Young People, Jerrold Rocke; Intermediate and Elementary, Mrs. Homer McCowan
S. S. Association Report .... Theodore Sommer, Sec.
Address — "Peace of Mind in Our Time" .... Don E. Smucker

Women's Organization, 1:30 P. M.

Mrs. Earl Stutzman, presiding

"A Woman Bears the Message" .... Mrs. Charles Anderson
Special Music .... Indiana Societies
Address .... Mrs. Roy Yoder
Treasurer's Report .... Mrs. Ernest Straub

Sectional Meetings: — Conference Women's Organization, Mrs. Earl Stutzman; Conference Men's Organization, Ernest Schirch; Young Peopel's Union, Melvin Norquist; and Ministerial Association, H. E. Nunemaker.

Saturday, 7:30 P. M., Young People's Union

Melvin Norquist, presiding

Praise Service .... Laurence Burkhalter
Special Music .... Carlock
Devotions .... Levi Keidel
Missionary Appeal .... Mrs. Roy Yoder
Message .... Herbert Roszhart

Sunday, Aug. 6, 9:30 A. M.

Sunday School Hour, Maurice Stahly, presiding

Lesson Study Period:—Adults, Robert Hartzler; Young People, Irvin Nofsinger; Elementary, Mrs. Richard Baum; Cradle Roll, Mrs. Victor Sommer.
Morning Worship Hour, Lotus Troyer, presiding (also Junior Church)
Special Music .... Calvary Choir
Sermon—"The Church as an Effective Witness for Christ Today" by P. K. Regier, Exec. Sec. of General Conference.

Sunday, 1:30 P. M. Home and Foreign Missions,

A. H. Schertz, presiding

"Jesus, the Saviour of Men" .... Ernest Hostetler
Special Music .... Meadows
Greetings from Our Workers at Home: Joseph Atherton (Comins) and Samuel Ummel (Peoria)
Greetings from Our Workers in C.I.M. .. by Roy Yoder
"Girding for Our Task in Congo," H. A. Driver, C.I.M. Promotional Secretary

Sunday Evening, Aug. 6, 7:30 P. M.

Lotus Troyer, presiding

"Jesus as Lord Over All' .... (To be Arranged)
Special Music .... Conference Choir
Report of Resolutions Committee
Closing Address—"Every Christian A Witness for Him" W. B. Weaver

Monday, Aug. 7, 9:00 A. M. Lotus Troyer, presiding

Delegate Business Session

FIRST WOMEN'S RETREAT

—The first Mennonite Women's Spiritual Retreat will be held on the Bluffton College Campus, Bluffton, Ohio, July 31 to August 3. Women of the Eastern, Middle, and Central Districts are invited to attend. The total cost will be $8.00 for the entire period or 50c plus meals per single day. Every retreater will bring her own sheets, pillow case, blanket, and towels. There will be missionary and hobby displays. Advance registration and inquiries should be sent to Mr. Edison Diller, Pandora, Ohio, by July 25. Each church is expected to send at least one delegate. A nursery will be provided if requested.—The Committee.

Canadian District

ROSTHERN, SASKATCHEWAN, July 1-5 Inspired by a huge mission festival drawing well over a thousand people, 210 delegates representing 64 churches and the 15,500 adult members of the Canadian District voted to establish a central treasury, to liquidate the debt on the Canadian Bible College building in the coming year, to pay the expenses for the training of at least one missionary candidate, and to accept an invitation to meet in Leamington, Ontario, next year.

Central Treasury Established

In order to promote a more business like handling of the funds of the Conference it was decided to create a central treasury into which all moneys designated for any purpose in the Conference could be sent. This would also simplify matters for the churches where people are sometimes confused because of uncertainty as to which treasury they are to send their various contributions.

The conference officials elected for next year were J. J. Thiessen, Jacob Gerbrandt, and H. T. Klassen.

Over 6,000 Immigrants in Three Years

The report given on the work of the Canadian Mennonite Board of Colonization showed that during the last 3 years 6,179 immigrants had been brought to Canada from Europe by this Board. At present permission had been secured to bring over Mennonites from Danzig, Germany. These people will, however, have to pay their full travelling expenses and will, therefore, be in need of special assistance from here if their hopes of coming to this country are to be realized.

Conference Evangelists Active

The report of the work done in home missions during the past year was read by Jacob D. Nickel of Rosemary, Alberta. The report showed that meetings for spiritual awakening had been held in various churches by A. G. Neufeld, Conference evangelist from Margaret, Manitoba. Other ministers assisting in this work in the various provinces had been J. M. Pauls of Morden, Man., Nicolai Friesen of Black Creek, Vancouver Island, H. H. Penner of Herschel, Sask., and Franz Sawatzky of Gnadental, Man. The Conference made the recommendation that these men continue their work in the coming year.

City-mission work had also been promoted. This work had been carried on by the following ministers: F. P. Dyck in Toronto, Ont., I. I. Friesen and Jacob Toews in Winnipeg, Man., and Henry Funk in Carmen, Man. In Saskatchewan J. J. Thiessen had been in charge of the work in Saskatoon and Hans Dyck in Swift Current. J. J. Sawatzky had conducted the work in Calgary Alberta, and J. B. Wiens in Vancouver, British Columbia. Much of this work had been done with support from the Home Mission Board of the General Conference for which the Canadian Conference expressed its hearty appreciation. The large number of Mennonite people finding their way to the cities made this work increasingly important.

Radio programs in the German language had been carried over stations in Saskatchewan and British Columbia.

Some $7,539 had been contributed last year by the Canadian churches towards the work of the Home Mission Committee of the Canadian Conference. This was about $1,000 more than had been sent in the previous year. It was agreed that 3 collections a year preferably in February, May, and August be sent in by the churches for the support of this work.

Foreign Mission Committee Gives First Report

David Schulz of Altona, Man., gave a report on the work of the Foreign Missions Committee which had been elected for the first time last year. Schulz stated that the aim of this committee is: (1) to promote interest in foreign mission among the Canadian churches. This was to be done in cooperation with the Foreign Mission Board of the General Conference. It was suggested that interest in foreign missions might be promoted by giving a visiting missionary 3 services a day during his visit to a church instead of only one. In this way full advantage might be taken of the missionary's time when he was available, in order to present the work in greater detail and thus make a more lasting impression. Mission conferences of 2 or 3 days each at which time missionaries could be invited were also suggested. 2) Another aim of this committee is to encourage young people to prepare themselves for the work of foreign missions. This would involve financial assistance where needed. The Conferences decided to pay for the expenses involved in the training of at least one mission candidate. If more funds became available the number given support would be increased. 3) A third aim of the committee is to promote work among the Indians of Canada. At present work had been begun among the Indian halfbreeds of Matheson Island in Lake Winnipeg. Two young families had already been sent out as missionaries and have been working on this field during the past year. The government has also been willing to cooperate in this work by appointing Mennonite school teachers who regard their work as a work in missions as well as in education. The conference decided to encourage churches to send in one collection a year for the support of this work.

Five Bible Schools Active

The work of religious education was considered on the second day of the Conference. A report on the work of the Bible Schools was read by H. T. Klassen, Bible School teacher at Rosthern, Sask. This report indicated that at present there were 5 Bible Schools in operation in Canada in the following places: Abbotsford, B. C., with 47 pupils; Didsbury, Alberta, with 56 pupils; Swift Current, Sask., with 39 pupils, Rosthern, Sask., with 43 pupils; and Altona, Man., with 102 pupils —a total of 287 pupils. The average length of instruction in these schools is 100 days or 5 months. The percentage of time given to instruction in the German language is as follows: Abbotsford 50 per cent, Didsbury 60 per cent, Swift Current (German not used in instruction), Rosthern 45 percent, and Altona 65 percent.

Three Mennonite High Schools

The three Mennonite High Schools in Canada are located in Rosthern, Sask., Gretna, Man., and Leaming-

-Day Conference

ton, Ont. These schools offer the regular high school course from grades 9 to 12. Besides this, instruction in German, religion, and Mennonite history is also stressed. The 368 pupils attending these schools were divided as follows: Rosthern, 148 students; Gretna, 138; and Leamington, 80 students. It was pointed out that Gretna, our oldest school had celebrated its 60th anniversary during this year. This school now occupies a new building. A building fund in memory of David Toews, founder of the school, has now been begun.

Bible College Gives First Diplomas

J. J. Thiessen reported on the work of the Bible College in Winnipeg. This college has now completed 3 years of instruction and had its first graduation exercises this year, at which time 12 candidates received their diplomas from the school. Reference was made to the fact that the new building purchased last year for the college is now half paid for. A misfortune caused by the flooding of the Red River forced the student body and teachers to evacuate the school for one month, during which time sessions were held in the Altona Bible School. It was agreed that the fourth Sunday in June be designated as Bible College Sunday at which time special collections could be sent in the support of the work of the college. The budget for meeting next year's expenses which was accepted by the Conference amounted to $24,000. However, $6,000 of this amount will be covered by income derived from the students themselves.

Ronald von Riesen gave a report in German on the work of the Board of Education of the General Conference. Andrew Shelly of Kitchener, Ontario, presented the work being done by the Seminary in Chicago.

Communion for 700

An innovation in the procedure of the Conference last year and continued again this year was the observance of the Lord's Supper on the evening of the first day of the Conference. G. G. Neufeld of Whitewater, Man., held the communion sermon and J. J. Thiessen officiated at this service. The 700 people participating in this Communion were served by the 18 elders present at the Conference. Those attending appreciated the spiritual privilege of associating together around the Lord's table.

A memorial service led by D. D. Klassen of Homewood, Manitoba, brought to the attention of the Conference the names of those workers who had passed to their heavenly reward during the past year. Amongst those mentioned were J. N. Hoeppner of Altona, Man., Jacob H. Janzen of Waterloo, Ontario, P. A. Penner, missionary to India, and P. H. Richert, member of the Foreign Mission Board of the General Conference.

Missions Festival on Sunday

The Missions Festival was held on Sunday July 2 in a large tent with a capacity of over 1,000 people. This meeting place was, however, not large enough to hold those who came to hear the speakers on home and foreign missions during the day as well as the program given by the young people from the surrounding churches in the evening. The ministers presenting the cause of Home Missions were J. H. Enns of Winnipeg, Man., and N. N. Driediger of Leamington, Ontario. Enns pointed out that home missions must begin at home or in one's own heart first of all. After having had a genuine Christian experience ourselves, we would naturally be interested in the advance of Christ's cause in our families and in the many fields of Christian Endeavor being promoted by our Conference. Driediger stated that the main motive back of our efforts as a Conference in the field of missions was the desire to glorify Christ and to build His kingdom. The work of foreign missions was presented by Miss Marie Regier, returned missionary to China, and John Thiessen, returned missionary from India. Both Miss Regier and Mr. Thiessen stressed the necessity of sending new workers into our mission fields.

Thiessen Gives Keynote Address

J. J. Thiessen, chairman of the Conference, gave the Conference sermon based on the text I Cor. 15:58, "Therefore my beloved brethern, be ye steadfast, unmoveable, always abounding in the work of the Lord." It is not only necessary to keep present positions but there is also need to advance and to occupy new positions for our Lord.

Visitors from U. S. and Brazil

Peter Klassen, a minister of Brazil, was a special visiter at the Conference. He also gave a brief report indicating the spiritual and material needs of our brethern in South America. Klassen who is an able speaker will be giving further reports of the conditions in South America as he visits Canadian churches during the coming months. Other special visitors attending the Conference from outside of Canada were J. N. Smucker, president of the General Conference of Mennonites in North America, Marie Regier and John Thiessen, Ronald von Riesen, executive secretary of the Board of Education of the General Conference, Andrew Shelly, representing the Mennonite Biblical Seminary, P. K. Regier, executive-secretary of the General Conference, and Bruno Enns of Danzig, Germany.

Minister's Conference

The Minister's Conference met on Saturday, July 1, and was attended by 150 ministers from the five Canadian provinces of Ontario, Manitoba, Saskatchewan, Alberta, and British Columbia. The discussion of this Conference centered around the dangers threatening the faith and practices of the church in our day. It was agreed that a deepening of the spiritual life of the church was the best defense against all such evils.

Conference Statistics

According to latest statistics submitted by Benjamin Ewert, Conference statistician, 15,500 adult baptized members now belong to this Conference. Some 764 were added by baptism in 1949. These members are organized into 64 churches, are served by 268 ministers, and were represented by 210 delegates at this year's Conference.

The Conference meetings were held on the campus of Rosthern Junior College and in the Rosthern Church.

For a Renewed Leadership . . .

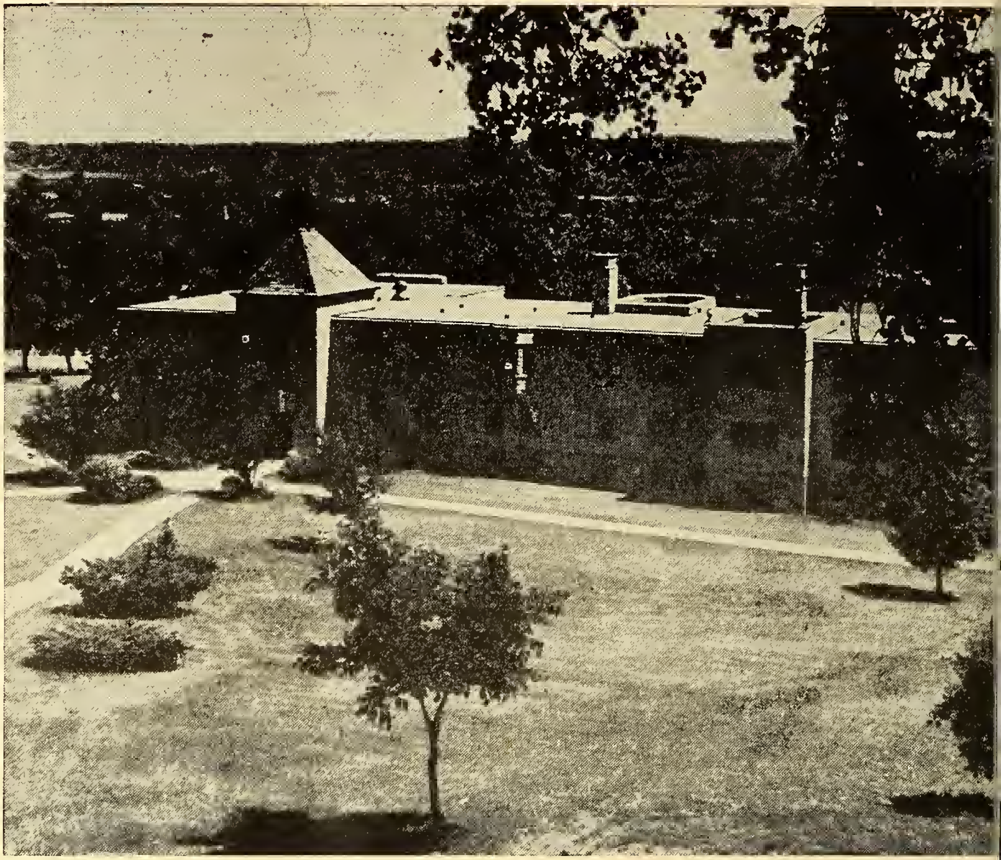
The Fourth Annual Ministers Retreat

August 18--23

at

Gustavus Adolphus College

St. Peter, Minnesota



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Inspiration . . . Howard Tillman Kuist, Princeton Seminary will present two series of four Bible expositions on Jeremiah and Hebrews.

Discussion . . . Building the Church . . . the Role of the Minister's Wife . . . the Minister's Family in the Community . . . Extension or Intensity in Mission Work . . . Retreats . . . Evaluating City Missions . . .

Speakers and Discussion Leaders . . . **Ministers:** C H. Dirks, I. I. Friesen, Ellis Graber, H. N. Harder, Harley King, Olin Krehbiel . . . **Housewives:** Mrs. Ted Claassen, Mrs. John P. Suderman . . . **Missionaries:** Harold Ratzlaff, Gerald Stucky, John Thiessen, W. C. Voth . . . **Teachers:** J. Winfield Fretz, S. F. Pannabecker, Edna Ramseyer, Erland Waltner . . . **Writers:** Carl Lehman, Grace Moyer.

Recreation . . . tennis . . . swimming . . . gymnasium and other college facilities available.

Cost . . . $15.00 per person for four and one-half day period with proportional reductions for children. Send all registrations to Ronald von Riesen, 722 Main Street, Newton, Kansas, before August 1 if possible.

Jottings

EASTERN DISTRICT

—Hereford Church, Bally, Pennsylvania—Summer Bible school conducted for two weeks in our church came to a close on Friday evening, June 30. There was a total number of 65 pupils enrolled with an average attendance of 57. A special offering was taken to purchase testaments and Bibles for refugee children, amounting to $15.84. Other daily offerings amounted to $58.54. The total number of teachers was 16. Pastor Wilmer S. Shelly and wife, Mr. and Mrs. Paul J. Clemmer, and Mae Latshaw were the delegates appointed to attend the General Confernce sessions in Freeman, South Dakota.—Mae Latshaw. Corr.

—Fairfield Church, Fairfield Pennsylvania: B. F. Waas of Humboldt, Arizona, was elected to become our pastor. He has accepted the call and will take up his duties about September 1. According to present plans Lawrence Burkholder of Goshen, Indiana, will serve our congregation during the month of August.—Henry Burkhard, Corr.

WESTERN DISTRICT

—Brudertal Church, Hillsboro, Kansas: We had infant consecration for six babies on May 14. Five young people were baptized and three joined the church by letter of transfer on May 28. Holy Communion was observed June 4. Marjorie Plenert, of this church, and Willard Haury Jr., Canton, were married June 2. The Johannestal, Hillsboro Mennonite, Hillsboro Evangelical U. B., and Brudertal churches this summer again will have union services on the spacious lawn of our church.—Mrs. Waldo R. Nickel, Corr.

WEDEL CONCLUDES 46-YEAR SERVICE TO ONE CONGREGATION

—First Church of Christian, Moundridge, Kansas: On June 25, P. P. Wedel preached his farewell sermon after serving our church for over 46 years. His resignation took effect on July 1. Rev. and Mrs. Wedel were honored guests at a social hour given for them by the church on his last Sunday as our minister. The West Zion Christian Endeavor organizations presented a program in our church on Sunday evening, June 25. On Sunday, July 9, we held our last service in our old church building. Holy communion was observed at this time. The next Sunday, July 16, services were held in the basement of the new building where we shall continue to have services until the church is ready for dedication.—Mrs. Willis Voran, Corr.

—Hoffnungsau Church, Inman, Kansas: We had a child consecration service on Mother's Day. The Junior Sunday School classes presented a program on May 30. On Pentecost morning five young people were baptized and communion services were held the following Sunday. At a recent C. E. program Miss Alfrieda Regier related experiences and also showed pictures on her work in Mexico as a voluntary service worker. Miss Cornelia Franz spent several weeks at the Mission station in Oklahoma teaching Bible school and is at present in Chicago, a member of a Voluntary Service Unit.—Mrs. Ben M. Ediger, Corr.

—Johannestal Church, Hillsboro, Kansas: On June 20 a large group gathered on the church lawns for a reception for the Ernst Harders who recently returned from South America. On June 25 he brought the morning message. The church again is taking part in the union meetings, which are conducted on the lawns of the Bruderthal Church.—Mrs. Edwin Plenert, Corr.

NORTHERN DISTRICT

—Bethesda Church, Marion, South Dakota: The Hammond electric organ was dedicated June 25 in the evening. Mrs. Jack H. Tschetter, organist from Bethel Church in Mountain Lake, Minnesota, was the guest organist. Our church services are being recorded every Sunday morning by Elmer Tiahrt with his wire recorder. These are available to anyone who is interested. Missionary John Thiessen spoke and showed pictures the evening of June 19. John Schrag, Marion, gave us the morning message on July 2 during the absence of our paster, T. A. van der Smissen, who was called to Kansas because of his father's death. In the evening Bill Gering showed slides of their student summer tour in Europe last summer. Four babies were consecrated on Mother's Day.—Amelia Becker, Corr.

—Salem Church, Freeman, South Dakota: Eight persons were admitted to our church membeship May 28. Children's Day was observed on June 18. An afternoon program following a fellowship meal at the church was given by the 87 children who attended Bible School. Missionary John Thiessen spoke in our church on June 20. While our pastor was on vacation, Orlando Goering and Harris Waltner filled the pulpit. —Alice Kaufman, Corr.

MIDDLE DISTRICT

—First Church, Chicago, Illinois: Since the installation of our pastor, Aaron J. Epp, on March 12, the church under his direction is promoting a neighborhood visitation program. New members who joined our congregation are Mr. and Mrs. Walter Sims and Mr. Bob Witty. A candlelight Good Friday service was sponsored by the Vesper Circle. Choir was organized and directed by Paul Boschman, student at the Chicago Seminary. The young people are conducting a cleaning and painting campaign. They have also purchased a sound movie projector. Their baseball team currently has four victories. The Mennonite Singers from Bethel College were our guests June 10 and 11 and sang to a capacity audience.—Edward Prohaska, Corr.

PACIFIC DISTRICT

—Newport Church Newport, Washington: Two weeks of vacation Bible school were held in the church with 42 pupils enrolled. The closing program on Friday evening was enjoyed by a goodly number of parents and friends. R. Schmidt and H. D. Hiebert attended the conference at Dallas, Oregon. The Men's Brotherhood entertained their families at a wiener roast at their regular meeting. Miss Helga Kemnitzer was here for a day in the interest of Bethel College. She spoke to the Young People's Organization.—Mrs. Henry Hiebert, Corr.

Into the Beyond

ABRAHAM J. PAULS, Buhler, Kansas, born March 6, 1882, a member of Bethel Church, Inman, Kansas, died June 16, 1950.

JOHN R. MIERAU, Henderson, Nebraska, born July 30, 1900, a member of Bethesda Church, Henderson, died June 6, 1950.

RUDOLPH J. EWY, Moundridge, Kansas, born September 30, 1871, a member of First Church of Chrisitan, Moundridge, died June 22, 1950.

ADOLF F. RIESEN, Hillsboro, Kansas, born October 10, 1891, a member of Brudertal Church, Hillsboro, died June 16, 1950.

JOHN T. BURKHOLDER, Bluffton, Ohio, born April 24, 1866, a member of Ebenezer Church, Bluffton, father of Harold Burkholder, died June 22, 1950.

MRS. ROSA GOERING, Pretty Prairie, Kansas, born October 23, 1880, a member of First Church, Pretty Prairie, died June 27, 1950.

MRS. LYDIA ANN BADERTSCHER, Columbus Grove, Ohio, born November 26, 1883, a member of Ebenezer Church, Bluffton, died June 30, 1950.

CARL H. VAN DER SMISSEN, Bethel Home for Aged, Newton, Kansas, born December 4, 1851, a member of First Church, Newton, a minister and the former editor of BUNDESBOTE, died June 30, 1950.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor. Esko Loewen. Topeka. Indiana

What is Our World Responsibility?

by Dorothy Kaufman
New Haven Connecticut

THE mid-century mark poses a number of issues for the youth of the world—issues which we Mennonite youth in our semi-isolated existence must face. A paramount concern is one's responsibility toward one's neighbor. This should be of special interest particularly to Mennonite youth, for our heritage and background is colored with an intense desire and concern to be associated with neighbors who are in need of our possible help. Of course we are engaged in relief projects that are being carried on by the various branches of the Mennonite Church. These, it goes without saying, are indeed commendable and should certainly appear on the credit side of our books. Efforts in rehabilitation of certain slum areas in large cities, work in mental hospitals, et cetera, all fall in line with a concern for one's neighbors. But it would seem that these efforts, noteworthy as they are, are inadequate. Our history points up the fact that the founding fathers of the Faith had a deep concern that those who were directing the economic, social and political life of the people also have a vision of the gospel. They made frequent requests that public debates be held so that people would be made aware of problems that were of deep concern to the church as well as the state. They became righteously indignant over tyranny and misguidance in "ruling places." With this in mind, can we pose the question, "Are we doing everything in our power to keep those who have control of our national destiny aware of the relevance of the basic assertions of the gospel to national and international policy?" If our answer is in the negative, what are we doing but perhaps ineffectually folding our hands, wondering at the mistrust and fear that is growing rampant in the country as the result of party politics in our capitol city, and continuing with our daily tasks with a sanctimonious feeling of disguest for those who do not share our feeling of brotherly love?

Have we done any thinking in regard to the current cold war which is taking a tenacious hold on the peoples of the world? Or is this a problem that we leave up to our statesman to do as they see fit? Should we have a regard for a nation which is avowedly anti-religious—particularly since this nation represents to many of us a place of persecution? Is it possible for us to think in terms of the relevance of the gospel for our relationship to the Russian people?

These same problems have disturbed another group

"In a world darkened with clouds of trouble, what can we say our responsibility as Christian youth is?"

which is somewhat similar in its understanding of the Christian principles to the Mennonite Church—the Quakers. In an attempt to understand the problem more fully they have delegated some of their finest minds to work out a comprehensive study of American-Soviet relations. They admit that they have not solved the dilemma that is disturbing the world. But their report has received widespread publicity even in such wary places as Washington, D. C. They have compiled the report with the belief that "moral insights are relevant to even the most difficult political issues of our times." The following summary is only superficial. It is not an attempt to convince the reader that he must accept wholesale the considerations and recommendations. It is merely a review of what a concerned group has done to inform our politicians what course they think would be the Christian course to pursue in regard to our relations with Russia and as such it should be thoughtfully considered by Mennonites.

In making their report the committee tried to be as realistic in their approach as possible. So often the criticism leveled at peace groups is that their approach is always too unrealistic and fails to understand the real issues of politics—that while it sounds very well as far as words are concerned, it is hardly a practical program which might be put into action. However, it is fair to say that this report has managed to pass the judgment of a number of hardened realists and has been given some thought and recognition.

The first basic consideration upon which the report stands is the overwhelming desire on the part of the peoples of the world for peace. People are weary of war and its destruction—the old cliches used by propagandists to paint glamourous pictures of war no longer have the ring that stirs men to take up arms and march.

Then, too, there has been much talk of a revolt within the Soviet government, of a weakening of the leadership, of a possibility of Stalin's death, of a much-hoped-for breakdown and collapse of communism from within. However, the Quakers feel there is much more evidence to support the possibility that communism will be with us for a long time to come. And because of the apparent stability of the Western democracies, it is unlikely that either system will suddenly perish—unless via the bomb method. As a result it would be wiser and saner to direct our energies toward making it possible that both systems can exist at the same time. However, because of ignorance and misunderstanding the popular opinion is that no similarities between the two systems exist. Therefore we have no common group on which to build understanding, cooperation, et cetera. There is no doubt that there are many basic differences in the aim and economic and political methods of the two systems. But let us consider a few of the similarities. Both the United States and Russia are comparatively young and ambitious civilizations interested in the materialistic rather than the spiritual, both have developed—to some extent—a scorn of class distinctions. We are impressed with the Russian material accomplishment (development of natural resources, for example) and they in turn are interested in American efficiency, mass production, et cetera. Fundamentally, both systems desire to promote the general welfare—they differ in defining it.

Y.P.U. Workshop

HOW WOULD you like to help write a book? It is a thrill to see the printed results of your labors go out to the hands of others who desire to learn from your experience and your information.

The Y. P. U. Workshop will help write a pamphlet. The pamphlet is now in manuscript form. It has been written by Elmer Ediger. It deals with youth and the local church. It faces the problems everyone faces who has a local church youth program. It is not a completed product, the original draft needing revision. The Y. P. U. Workshop will do that revising. It will be an exciting and interesting task.

Officers and leaders of local youth organizations—plan to attend Y. P. U. Workshop and the General Conference. The Workshop is from August 18-23 at Camp Byron, South Dakota. Costs are $1.50 per day for camp.

We must not lose sight of the fact that the present conflict is not the first in history in which two great powers have been in opposition to each other. For example, Protestants and Catholics were in constant strife during the Reformation period. Their bitter opposition against each other continued long after the initial break, but both have managed to survive and a certain amount of toleration and cooperation is practiced now. This is only one incident which could be cited. It would seem that in our case also enough similarity exists between the two differing factions to permit at least a degree of understanding and cooperation without resorting to the senseless modern method of reconciling a problem—by blowing it off the face of the earth.

One of the basic psychological effects of the cold war is that both nations fear each other and this fear has spread to the entire world. And because it is seemingly impossible for nations to function as understanding and trusting agents while they fear each other, it would seem apparent that the combating of this fear is another primary consideration in any talk for peace and world understanding. Can fear, insecurity, and distrust be dispelled by a mad race at armaments and by constant talk and speculation as to who possesses the biggest and most destructive bomb? Can even the most democratic nation continue to remain free and democratic if reliance on military power and constant fear be hammering at the very foundations of that democracy? The annoying habit that history has in repeating itself might give us the answer. Armaments and the competition for military supremacy is likely to be a strong contributing factor towards war.

The last consideration is perhaps the most debatable—that present evidence does not indicate that either the United States or the Soviet Union intends to promote its foreign policy by military aggression. Up to the present there has been very little indication that the American people would support an aggressive war. Further, there is little evidence that the morale of the Soviets is such that it would be equal to the strain of aggressive warfare now. The Communists are concern-

(Continued to page 487)

How to Build a Telescope

by Owen Gingerich

ON calm nights many of us like to go out under the clear sky for a mental journey through the heavens. For a longer trip, there is nothing better than a telescope to probe beyond the naked-eye limits. Only with a telescope can we see the rings of Saturn, or the stars of the Great Globular Cluster in Hercules.

Few of us have the resources merely to go out and buy a telescope. However, hundreds of amateurs have, instead, built their own excellent instruments. Anyone with time and patience can make an astronomical telescope.

To begin, we need a piece of glass for a mirror, and another for a tool. "But wait a minute," I hear someone saying. "I've never heard of a mirror in a telescope. Don't you mean a lens?" It is true that most small telescopes are made with lenses, and we look straight through the tube. But a glass lens acts as a prism and makes the image of a star colored. In order to avoid this, good telescope lenses are made of two pieces of different glass, making four surfaces which must be accurately polished.

Therefore most amateurs make a curved mirror which has only one finished surface. Like a lens, the mirror focuses the light to a point, which is then viewed with an eyepiece. Only, with a mirror, we must put a small prism in the converging beam of light to bring it to the side of the tube, so our heads won't be in the way.

The size of the mirror, and not the power of magnification tells us the most about a telescope. Thus to build a six-inch telescope, we must first purchase a specially made piece of pyrex glass six inches in diameter (about $3.50). For a tool we will use a piece of plate glass equally large.

Our first task is to put a concave dip on the mirror blank. This is done by placing a little No. 80 carborundum and water on the tool, and then grinding the pyrex back and forth across the tool. When the pyrex is at the end of a stroke, the weight of the glass hanging over the edge of the tool will cause the carborundum to grind faster, hollowing out the center of the disk. At the same time, the lower piece becomes convex. Both surfaces become spherical, because those are the only surfaces that will keep contact in all positions.

After an hour or so we can already see that the surface is becoming curved. We can test it in a dark room with a flashlight, by finding the place where the reflected beam appears to fill the whole mirror. This position is the center of curvature of the mirror, from which all testing is done. The actual length of the telescope, however, will be only one-half as long. The maker has the freedom of selecting the telescope length. However, a long telescope will be difficult to mount, while a short one does not give as much magnification. Forty-eight inches has been selected as the compromise length for a six-inch telescope, although instruments are actually made in many sizes.

When the mirror reaches the right curvature (usually after several hours), we are ready to go on to the next step. This is the fine grinding, which removes the pits and scratches left by the No. 80 carborundum. After an hour and a half on the next grade, an inspection should show that only No. 150 pits are left. We then take the next grade in the series, No. 240, and in a similar manner work through this and the other four to seven grades of carborundum and emery used.

But still, though the surface is smooth and free from scratches (we hope), it is far from finished. We are ready now to pour a "lap," for polishing. This lap is merely a layer of pitch placed on the glass tool. The pitch is a mixture of about 90% rosin and 10% pine tar. The tool is warmed to about 100 degrees in a pan of water, removed, dried, and the warm pitch is poured on the tool, spiraling in from the edge. Meanwhile, the mirror is painted with a solution of precision optical rouge and water. When the pitch has cooled a little, the mirror is pressed on the pitch, carefully so that not to many bubbles form between the surfaces.

When the lap is cool, the mirror is slid off and small channels are cut across the lap, about 1½ inch apart, forming square facets. The mirror is again replaced, using more rouge solution to prevent sticking, and left on the lap so that each facet will maintain perfect contact with the mirror.

Using the rouge as abrasive, we can again proceed to stroke the mirror across the lap. At the same time, the mirror is slowly turned, and the worker changes position continually so that several successive strokes are not made in the same direction across the lap.

After about two hours, when the surface has brightened, the mirror is knife-edge tested. For this test, we place a pinhole source at the center of curvature of the mirror, about eight feet from the glass. The light source could be just a lamp under a coffee can with a small hole punched in it. And for a knife edge, a block with a razor blade taped to one side will work.

Now if the mirror surface is part of a perfect sphere, all the rays of light from a pinhole at the center will be reflected back to a point at the center. (We can move the light slightly to one side to get at the returning beam of light.) If we place our eye just behind the reflected point of light, the mirror will appear filled with light. If we cut through the returning beam at the point, all the light will be cut off at once, and the entire surface will appear dark. If there were a little bump on the mirror, some of the reflected light would fall beside the image of the pinhole, and that part of the mirror would still appear bright if the razor blade had blocked off only the pinhole reflection. In this manner we can measure errors as small as one one-millionth of an inch.

However, a paraboloid instead of a sphere is the geometrical surface which would reflect the parallel beams of starlight to a perfect focus. Those interested in seeing how a paraboloid appears under the knife-edge test should obtain a copy of *Making Your Own Telescope,* by Thompson, which may be obtained from the Sky Publishing Company, Cambridge 38, Mass. The best astronomical mirrors are made with a paraboloidal surface, although good results may be obtained with a spherical mirror.

If the mirror has a good figure at the end of ten to fourteen hours of polishing, we may call it done. A very thin coat of aluminum needs to be placed on the surface to make it a mirror, a process usually done professionally.

After the mirror has been made, a simple mounting may be easily built. For several years I used a mirror mounted in a cardboard rug tube. My present telescope is open, and has only a structural iron frame. Some amateurs prefer to use a tube of galvanized iron. The prism and the eyepiece needed can be secured from war surplus.

No matter what type of construction is used, the maker will be much happier if it is sturdily built, free from quivers and shakes. Then the owner will be set to explore the skies via the first-class passage of his own rocket ship.

Ad Astra! —*Youth's Christian Companion*

Our World Responsibility . . . Cont'd from page 485

ed primarily with a series of economic revolutions, and a war would involve costly setbacks in first rehabilitating the invaded and conquered countries.

Keeping the above in mind the committee further proposed some recommendations to better our relationships with Russia. Any encouragement of trade between the East and the West would be advantageous economically to both sides as well as other countries in Europe and Asia. A united Germany being made a member of the world community would be beneficial in trade development as well as for social, cultural, and purely humanitarian reasons. And in order to resolve much of the tension between the two factions it is recommended that the United Nations be strengthened as an instrument for settling disputes and that it be developed into a more effective instrument of world government.

These in brief are the findings of one concerned peace group. Their voice has at least been heard in "high places." Is there anything that we, who are also a concerned peace group, can do to indicate that we too are aware of our responsibility to our own nation and to our world neighbors?—even Russia? Or are we to continue in our habitual mode of living—giving relief to suffering areas after the wars have subsided and having supreme confidence that the $10,500 budgeted to the General Conference Peace Committee will take care of any and all work preventive of future wars and suffering we may wish to do? This is our problem!

Follow Me

JESUS stopped by the bank of the river
Where the fishermen mended
Their nets; Without any pleading
Or coaxing, apologies or regrets,
He asked them to stop in the toil
Of the day and listen to what
He had to say. While they looked
At each other with glances free.
They heard him demand—follow Me.

They were men of minds as the men
Of today; they were men of toil
Who learned how to pray. There was
Thomas who doubted and peacemaker
Paul, men who could serve or
Men who could fall. There were
Those who were quiet, whose words
Were brief, There were those like Peter
Whose tongue was his grief.

He chooses them now as He
Chose them then, stopping to speak
To the hearts of men, disregarding
Their place in life, refusing
Excuses of time and strife.
We dare not bury ourselves
In sin, until the voice of the Lord
Is dim. Heed to His voice when
The call shall be, live to serve
And follow Me. —Marjorie Myers, Lansdale, Penna.

Building the House of God . . . (Cont'd from page 477

duced it should be fully in harmony with our principles and beliefs. If we are not creative and resourceful enough to adopt symbols that will express our principles and beliefs we should at least develop a sense of propriety as to what constitutes a violation of the same.

With many of the Reformers our forefathers of the 16th century favored the removal of crucifixes, altars, candles, etc. from the houses of worship which they considered barriers between themselves and the Lord. To us it may seem that they went to extremes. However we must remember what great significance was attached to these media of worship in Catholic and other liturical churches. That is the case even today. The altar with the ever-present God in the bread and wine of the "sacrament" is central. For the non-liturgical churches, and among them the Mennonites, the open Bible is the most prominent source and center of worship. Therefore, when we in our day, move from the simple non-liturgical worship in the direction of the more elaborate ceremony let us be aware of our heritage. Our houses and forms of worship should be in harmony with our principles and our mission as a Mennonite church.

What About Mennonite Church Architecture?

The question may be asked, what constitutes Mennonite church architecture? The Mennonites have likely not developed more of a specific church architecture than have the Methodists, Baptists, and some of the other denominations. And yet there have been certain characteristics peculiar to them. The Mennonites, of Holland, Prussia, Russia, and the eastern United States have at times developed certain characteristics which seemed to express simplicity, honesty, and integration of their basic principles. In saying this we must be aware of the fact that there are changes of taste, of need, and of functional purposes even in a building like a church. A building that was beautiful, functional, and in harmony with Mennonite principles a century ago in Russia or Prussia will hardly stand this test without modification in our day in America. In the prairie states and provinces we observe a change that takes place. Thus far almost every generation built a new church—mostly a wooden structure. Now there

(Continued to page 488)

Beyond Our Own

TORONTO,ONTARIO—Toronto, this summer, will be a center of world-wide Christian cooperation.

Protestant and orthodox church leaders from over 60 countries on five continents will be gathered at Toronto and environs for a series of twelve conferences and assemblies to plan action and establish policy affecting over 160,000,000 Christian believers throughout the world.

Lasting from July 3rd to August 21st, the conference series will include the massive World Convention on Christian Education, with an estimated 5,000 delegates and visitors in attendance, to be held at the University of Toronto, August 10-16.

The Central Committee of the World Council of Churches, the 90-member policy-making body for cooperative action among 156 Protestant and Orthodox churches in 44 countries, will be holding its annual meeting July 8-15 at Emmanuel College, Toronto. Expected for the Central Committee meeting are such world-famed church leaders as G. Bromley Oxnam of the Methodist Church, New York Area, Martin Niemoeller of the Evangelical Church, Germany, and Michio Kozaki, President of the United Church of Japan.

Please enclose this label when writing.

OMAHA, NEBRASKA.—Delegates and officers of two smaller Mennonite bodies met on the campus of Grace Bible Institute, Omaha, May 31—June 1, comparing and studying their faith and practice and seeking ways of uniting their bodies for future work and practice.

They are the Evangelical Mennonite church, made up of congregations located in Ohio ,Illinois, Indiana, Michigan, and Kansas, and the Evangelical Mennonite Brethren, having churches in the western states and Canada. —*Menn. Weekly Review.*

PASADENA, CAL.—A mammoth evangelistic rally, expected to be the largest of its kind has been scheduled for the Rose Bowl, Sept. 14, with Billy Graham as principal speaker.

NEW YORK.—The charter of The National Bible Institute has been amended, changing the name to SHELTON COLLEGE, and, in addition to the diplomas and degrees now offered, authorizing the school to confer the degree of Bachelor of Arts. The change was enacted May 18-19, 1950, by the New York State Regents.

CHICAGO—The American Bowling Congress narrowly escaped a court order revoking its charter and was fined $2,500 for limiting its membership to white males.

CONFERENCE STEWARDSHIP THERMOMETER

AT MID-YEAR—OVER MONTH BEHIND

The total budget receipts for each board and committee to the end of June is as follows:

Board	Budget	January-June Receipts	Per cent Received to date
Foreign Missions	$225,000	$118,268*	46
Emergency Relief	178,250	45,839	26
Home Missions	59,800	32,781**	55
Mennonite Biblical Seminary	56,000	19,493	35
Board of Education	17,000	4,121	24
Mutual Aid Board	11,850***	4,471	36
Peace Committee	10,500	3,623	35
Board of Publication	10,000	2,953	30
Women's Missionary Association	9,500	3,960	42
Ministers' Aid	6,000	801	11
General Treasury	5,115	2,270	44
Young People's Union	3,800	1,160	31
Doctrine and Conduct Committee	400	327	81
	$623,215	$240,067	39

* Includes one large gift of $18,000 from an estate.

** Includes one large gift of $6,000 from an estate.

*** Includes $10,000 needed for loan capital.

June 30 was the "half-way mark" of the year 1950—in terms of time. In terms of meeting the budget needs we cannot say it was the "half-way mark." Only one of the major boards has met this mark; several boards and committees have not or have barely reached this mark half-way; the average for all boards and committees falls 11 per cent short of meeting the half-way mark.

This month considerable gains were made by the W.M.A. and the Y.P.U.

In behalf of the boards and committees we again say a hearty "thank you" to each one who has shared in the work of your Conference.

Very sincerely,
Edna Ruth Mueller, Office Secretary
General Conference Headquarters

Building the House of God . . .

Continued from page 487

seems to be a tendency toward building more permanent structures by giving preference to stone and brick. This makes it more urgent that our planning of these churches be carefully done.

These few observations indicate that there is no ready-made Mennonite church pattern in existance that could be used everywhere. However the absence thereof, inconsistencies that have occurred, and the increasing awareness that we have a mission also in this area should arouse us to united action to study this matter carefully and to develop, if possible, a church architecture that will be in harmony with our heritage and express our principles and beliefs. Our forefathers may have made a mistake by abolishing too many of the Christian symbols. Let us not make another mistake by blindly accepting symbols which have no meaning for us or which are in contradiction to our principles. A genuine Christian faith and a real appreciation of art will creat and adopt symbols that are in harmony with each other. Here lies our task.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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MENNONITE BIBLICAL SEMINARY LIBRARY

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Freeman College, Freeman, South Dakota, August 23-30, 1950

Airplane view of Freeman, South Dakota with Freeman College on Upper Left.

Courtesy Ray's Photo Studio, Freeman 9160

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WESTERN DISTRICT C. E. CONVENTION

The annual Western District C.E. Convention will be held at the First Church, McPherson, Kansas, Sunday, August 6. The Convention will open with the business meeting at 2:30, followed by the fellowship luncheon at 5:30, and the youth rally at 7:30. Western District youth will want to keep this date open.

The Mennonite

Editor, J. N. Smucker, Bluffton, Ohio

Associate Editors: Lester Hostetler, Don E. Smucker, W. F. Unruh, David C. Wedel. Contributing Editors: Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannabecker, Paul Roth, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

THE MENNONITE is the weekly religious journal of the General Conference of the Mennonite Church of North America, devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for this paper to Mennonite Publication Office, 722 Main Street, Newton, Kansas. Address all manuscripts for publication to: J. N. Smucker, Editor, THE MENNONITE, Bluffton, Ohio.

Looking Toward Freeman

LAY PEOPLE, 70 PER CENT

Fifty General Conference delegate certificates had been received from churches on July 20. These 50 congregations hold almost one-fourth of the votes to be cast at the Conference. Thus far, almost 30% of the delegates are ministers of the gospel; 50% are laymen; 20% are laywomen.

Pastors are encouraged to send the remaining delegate certificates to the General Conference Headquarters, 722 Main, Newton, Kansas, as soon as possible.

Upon arrival at Freeman, South Dakota, delegates may begin registering for rooms, delegate badges, a copy of the *Conference Report*, a pad of official ballots, also checking with the Conference Secretary certifying arrival at Freeman.

Registration will probably begin Wednesday, August 23, 2 p.m. All delegates from churches to the Women's, Men's, and Young People's meetings are entitled to a copy of the complete Conference Reports—a book of 224 pages.

We ask your prayers that the hearts of all may be prepared for the periods of inspiration and for the momentous questions facing us. God has the answers for us if we will but listen for His will. Hope to see you at Freeman!

Conference Secretary
Walter H. Dyck

Of Your Pen Acquaintance

JOHN E. FRETZ ("Intercessory Prayer as a Stewardship"), Telford, Pennsylvania, is secretary of the Conference Layman's Organization, member of the program committee of the Eastern District, and president of the Eastern District Brotherhood; he is the owner of a box factory.

H. A. FAST ("Further Comments on Constitution Revision"). North, Newton, Kansas, is chairman of the Conference Coordinating Committee, chairman of the Emergency Relief Board, vice-chairman of the M.C.C., and chairman of the department of Bible and Christian Education at Bethel College.

H. J. ANDRES ("FOR CONFERENCE DECISION"), Newton, Kansas, a layman, is administrator of the Bethel Deaconess Hospital and Home for the Aged and serves as chairman of the Conference Board of Publication; he is a member of First Church, Newton.

Of Things to Come

JULY

July 25 to 30, Western District Young People's Retreat, Camp Mennoscah, Murdock, Kansas.

July 22-28, Eastern District High School Retreat, Men-O-Lan.

July 23-30, Swift Current Children's Camp.

July 28-30, Eastern District Adult Retreat at Men-O-Lan.

July 31 to August 5, Western District Young People's Retreat, Camp Mennoscah, Murdock, Kansas.

July 31 to Aug. 7—Stirling Ave. Mennonite Retreats at Chesley Lake, Ontario.

July 31 to August 3, The first Mennonite Women's Spiritual Retreat on Bluffton College Campus, Bluffton, Ohio.

AUGUST

August 4-7, Central District Conference, Calvary Church, Washington, Illinois.

August 6, Western District Christian Endeavor Convention, First Church McPherson, Kansas; business meeting at 2:30, fellowship luncheon at 5:30; evening service at 7:30.

August 7 to 10, Western District Intermediate Retreat, Camp Mennoscah, Murdock, Kansas.

August 10 to 13, Western District Adult Retreat, Camp Mennoscah, Murdock, Kansas.

August 12-19, California Mennonite Young People's Retreat, Camp Gaines, Lake Sequoia.

August 13-16, Manitoba Young People's Retreat, Assinaboine Mennonite Mission Camp near Headingly, Manitoba.

August 14-18, Northern District Young People's Retreat at Byron Camp, north of Huron, South Dakota.

August 18-23, General Conference Young people's Workshop, Camp Byron, Huron, South Dakota.

August 18-23, Ministers' Retreat on the campus of Gustavus Adolphus College, St. Peters, Minnesota.

August 19-20, Reunion of former Fort Collins C.P.S. men and their families, at North Newton, Kansas.

August 20, Ontario Young People's Retreat, Waterloo, Ontario.

August 20, a reunion of ex-Norristown State Hospital C.P.S men and families on Norristown State Hospital grounds.

August 23-30, 1950. General Conference Sessions, Freeman. South Dakota

August 27 to September 4, Christian Education Emphasis Period.

August 31, Annual Council of Boards meeting at Freeman, South Dakota.

SEPTEMBER

September 5-7, Opening days at Mennonite Biblical Seminary, Chicago, Illinois; opening chapel service and orientation, September 5; registration for both Seminary and Bible School, September 6; class work begins, September 7.

September 5-10, Opening days at Bethel College, North Newton, Kansas; freshman assembly, September 5: junior-senior registration, September 6; freshman registration, Septembed 7; sophomore registration and beginning of classes, September 8; formal opening, September 10.

September 6-11, Opening days at Freeman College, Freeman, South Dakota; Academy Registration, September 6; College Registration, September 7; classes begin, September 11.

September 8-14, Opening days at Bluffton College, Bluffton, Ohio; Friday to Monday, September 8-11, freshman days; sophomore, junior, and senior registration, September 12; freshman registration, September 13; classes begin, September 14.

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Editorials

ATTENTION OUGHT to be called to two types of ministry by the church which represent a rather undramatic though no-less strategic and far-reaching service. The first of these ministries is that to Mennonite girls who go to work in larger cities as described in a Home Missions article (page 464 of the July 11 issue of THE MENNONITE). As far as we know this ministry is restricted to Canada. One has two questions about this ministry. First, why is it restricted to girls and has such a ministry been attempted to serve the young men who feel their calling is not on the farm? Second, why has this ministry been restricted to Canada? All the girls raised on the farm in the States do not stay on the farm. Let it be said that our concern is not basically that of keeping them for the Mennonite denomination, though this cannot be ignored. Our concern should be to keep them in the church itself, and no group is better prepared to do that than the group in which they have been raised provided that group has the willingness to adjust its ministry to the city environment. Sometimes one tires a bit of hearing over and over again that Mennonites are a rural people with a rural mission. If Mennonites are truly Christian, they must be interested in people in need wherever they are. By all means, let us cultivate our rural heritage, for the roots of the future are in the land. But this should not permit us to become indifferent to those who need Christ the minute we cross the city limit. The cities desperately need the men and women of clear vision, sensitive consciences, and willing hands who came from rural areas. Are we in the States passing up a real opportunity to serve our youth who feel the vocational call coming from an urban direction? Such centers if effectively placed and carefully administered could well be important "beachheads" in conquering our urban centers for Christ. Such centers holding forth the whole gospel for the whole of life for the whole world in terms of a twenty-four-hours-a-day ministry to young men and women who go into the network of a city's business can be a missionary task of the highest order.

THE OTHER MINISTRY we would like to refer to is the university and large-city fellowships that are occasionally reported in the pages of this publication. The girls' homes mentioned above are an opportunity for the church to make its gospel real on the vocational and economic levels where the rank and file of our people are. The university fellowships offer an unusual opportunity to penetrate the intellectual levels of our time with the gospel. This is most strategic from the long-range point of view. For it is the philosophies of life as they are formulated in our institutions of higher learning today that filter down to the level of the common man tomorrow determining the way of life of the future. Ministering to our graduate students in the larger universities and those of our students on the undergraduate level who for various reasons have seen fit to go to state schools offers a real opportunity to the church. If the church consists of any "two or three gathered in the name of Christ," then who knows but what some of these unlisted congregations may be serving real needs.

The trouble with too many of us is that we want to be Christian enough to be respectable, but worldly enough to be acceptable.—Charles R. Bell.

GETTING AWAY FROM THINGS

Some of us probably have a false notion of the possibility of getting away from our daily and nightly concerns. We take vacations and try to forget everything we've left behind. We go on trips, thinking that a range of mountains or the wide ocean can be a barrier to "the cares that infest the day." We go to "retreats," thinking possibly that we actually can retreat from our past and our present. Some people try to get away from other things by drinking liquors or by a continuous round of pleasures. "Forget it" is their slogan.

There is such a thing as a period of rest. And all

(Continued to page 503)

Carl Heinrich van der Smissen

1851 - 1950

AS HIS ACTIVITIES lessened, his prayer ministry increased." These are the words that a friend of Carl Heinrich van der Smissen used to describe one who carried a perpetually youthful, vigorous, and active faith with him almost to the century mark. Van der Smissen has stood as a kind of General Conference landmark with his parents having been called from Germany to serve the Wadsworth Seminary, the first General Conference school, in the 1870's. Thirty-seven years of his own life were given to the ministry in General Conference churches—a life contribution in itself. Much of the life-span of many of our people has been served through his editorial ministry, beginning with the *Kinderbote* for the youthful readers and continuing with the *Christlicher Bundesbote* and the German Quarterlies all of which he served as editor in a ministry covering 30 years—another life contribution. His services to the Conference also included terms as member of the Conference Board of Publication and Board of Foreign Missions. His life of perpetual youthfulness as manifested by his intense interest and concern not for himself but for the cause of Christ even into the last moments of the sunset of life spell out an unforgetably living message for us who are left behind: One man completely devoted to Christ can multiply himself and his witness by the intenseness of his love and concern for Christ and others. "Greater works than these shall ye do."

So You Want to be a Missionary!

by Norma Blomquist

MANY FOLKS THINK that when a man or woman leaves the shores of this land to give themselves to mission work, all their problems are solved for them, and everything is perfect, forgetting they are the same human beings they were before they left this country, and have to meet and conquer many of the same temptations and unpleasantnesses as when here. Miss Norma Blomquist says:

"I have just returned from furlough. Everywhere I find young people who 'want to be missionaries' and churches that want to support missionaries. But among them all I find an appalling ignorance of what is really involved in being a missionary.

"Many think in terms of poverty. To others the physical handicap of being without the conveniences of civilization is the real sacrifice of a missionary.

"Much of the time these factors are not present at all, but there are other difficulties. And the person who thinks he wants to go to the mission field had better think carefully and untangle his motives before going further. So if you want to be a missionary, ask yourself, 'Why'?

"Is it so you can be patted on the head and be called 'wonderful' for making such a big sacrifice? (that will happen). Or because you have heard an inspiring message from a successful missionary and you want to be like him? Or because you pity the poor heathen sitting in darkness—quite unlike our own heathen brethren in the U.S.A. of course? Or because it takes less training than any profession in the homeland—or so you think?

"Let's be honest about the whole thing. It is a hard life considered from most angles, except that you will not have to do menial tasks as we call them. You will have a boy or a girl to wash your dishes and do your laundry and many other things. But it is still hard. (During the Famine and the war boys and girls left us so we were in for the menial tasks, added to the other work).

"It is a lonely life. You may be the only white person at your station, with the next station several days journey away. So you will need much inner resources to keep yourself from growing stale and narrow spiritually and intellectually.

"On the other hand you may be placed with several other missionaries, those who are your senior in the work, and perhaps one or two who came out with you. Unfortunately, however, missionaries are not the saints they are sometimes believed to be. You do not become a saint by crossing the ocean, nor do you become a missionary by leaving home.

"You are the same on the foreign field as you were at home, only more so. You will work with very human men and women, all of whom were leaders at home in their field of work, all with very different ideas. There will be clashes of opinion, sometimes clashes of personality, but you cannot run away. You are stuck there. You eat, play, work, pray with the same handful, day in and day out.

"You face the temptation of thinking you are rather good. The natives come to you for advice in all matters. Your word is law, and utmost deference is paid to you. There is no competition such as there is at home to keep you humble.

"Perhaps you will be unusually successful in winning the confidence of the people. If you are, do not be too surprised if one of your fellow missionaries who is having a hard time getting adjusted becomes jealous

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PICTORIAL MISSION MESSAGE FROM CHINA . . .

Photos, left to right:

The three Kin sisters (18, 16, 12 yrs.), all members of the Easter 1950 baptism class at Chengtu, West China Mission Station.

Three youngest (11, 11, and 12 respectively) in Easter baptism class (1950) at Chengtu, West China

The Easter (1950) baptismal group at Chengtu, West China, with Chang, an ordained native, on right and Rev. Boehr on left.

Missionaries P. J. Boehr at Chengtu, West China (April 1950).

Further Comments on the Proposed Revision of the Constitution of the General Conference

by H. A. Fast

ONCE more we urge members of our General Conference to study carefully, open-mindedly, and prayerfully the proposed revision of our constitution as printed in the May 9 issue of The Mennonite. (Please note in the same number the article on page 324 explaining the major changes recommended).

This revision of the constitution deserves the mature thinking of every member of the Conference. Mature judgments are possible only where they have had time and opportunity to grow and ripen. Much valuable time can be saved at the Conference if delegates have previously thoroughly familiarized themselves with the provisions of the constitution and have evaluated the proposed changes in an unhurried and open-minded manner. When the constitution comes up for discussion they will be prepared to share their best judgment and express it in a clear and forthright manner.

The question is sometimes raised whether under the new set-up the large boards with various sub-committees will not be overloaded with work. That depends on how the work is organized.

Take the Board of Missions as an illustration. This Board would probably first of all take an over-all view of its total responsibility. Then it would determine how this work could best be divided into appropriate units of responsibility. This would involve defining areas of responsibility of the various units, establishing policies of work and cooperation, and allocating to each unit an appropriate share in the budget. Next it would seek to organize its members for effective functioning into the sections and committees indicated keeping in mind the primary importance of its two sections on Foreign Missions and Home Missions. It should be noted that the constitution authorizes the board to appoint as members of its committees such additional qualified persons from the Conference at large as may be needed for efficint administration. This board needs without question a full-time secretary and in this new cooperative arrangement such a secretary is completely warranted and can be adequately supported.

Under this new arrangement the sections and committees of the Board would do the hard work and the Board as such would carry administrative responsibility for the policies, the proper functioning, and the coordination of its various units. The Board probably would not meet oftener than once a year. Its executive committee would clear quickly most matters that might be referred to it by its committees or sections. This arrangement would eliminate some duplicating of efforts now existing between the Home and Foreign Mission Boards and unify their efforts for a more effective impact on the whole missionary effort of our Conference.

The above observations with regard to the functioning of one board could with variations be made with equal validity in regard to the other three boards. It is self-evident that boards and committees will have adjustments to make to fit into the new arrangements and relations. However the adjustment should not be too difficult and if board and committee members enter into the new arrangement with faith and the will to succeed, the transition experience should be brief and not unpleasant.

SO YOU WANT TO BE A MISSIONARY . . . . Continued from page 492

of you. Or it may be an older missionary who has never quite won the people. Or you may be smitten with the same disease.

"There will come times of discouragement when you have labored faithfully for months and can see no fruits. The Christian you were so sure had come into a vital faith slips back into grossest sin. The burden of these sinful children almost breaks your heart, and you wonder if the time will ever come when they will really walk in the Light. You face the bitterness of seeing souls hungry bcause you are just one and no one else comes to help.

"There comes discouragement, too, when you realize with deep regret that you are not adequately prepared. You had always been a live wire Christian at home, acquainted with the work to such an extent that you knew what verses to use in personal evangelism. You went to high school and perhaps to a Christian College or a Bible school, and felt that was sufficient training to win souls—which was all you expected to do on the field.

"But on the mission field your lack of Bible training, your ignorance of the culture and psychology of the people, your poor language background rise up to remind you are ill-prepared for such an honor.

"It is amazing how varied and many are the temptations which come to a missionary. At home you were even-tempered most of the time, but somehow on the field you find the hot climate, the responsibility of always being a missionary, the frequent attacks of fever seem too wear your nerves thin. The slowness of your boys irritate you. A broken dish calls forth sharp words. The carelessness of a student nurse brings out with clarity the tension and temper of the mission doctor or nurse.

You enjoyed gossip at home, you indulge in it on the field with painful results. You slipped in your private devotions once in a busy while at home; you find yourself too busy out here, even though the need is greater if possible.

"Do you still want to be a missionary?

"There must be only one reason why you do and that is not because of the ease of the task, nor the glory of it, nor the adventure connected with it, nor even the pity for the heathen. There must be only one rea-

(Continued to page 503)

Information Concerning the Draft

AKRON, PA.—The recent order of the President that Selective Service classification be brought up to date, and the more recent actual drafting of men for the armed forces, may affect the cases of young men holding conscientious objection to war.

The extension of Selective Service has not changed the provision of deferment for registrants who are conscientious objectors to both combatant and noncombatant military service.

Neither has it changed the classification procedure which specifies that registrants are to be placed into the *lowest class for which they are eligible*, according to the following list:

Class I-A available for military service
Class I-A-O conscientious objector available for noncombatant military service
Class II-A deferred for non-agricultural occupation
Class II-C deferred for agricultural occupation
Class III-A deferred because of dependents
Class IV-D exempted as a minister or ministerial student
Class IV-E deferred as a conscientious objector opposed to both combatant and noncombatant service
Class IV-F physically or mentally unfit
Class V-A over the age of liability for military service.

Registrants holding conscientious objection to both combatant and noncombatant military service should accept no classification above IV-E. To do so is construed to mean that the registrant waives claim to IV-E. If the Local Board gives class I-A, I-A-O, or one of the deferments above IV-E, the registrant should write to the Board within ten days, stating that he wishes to appeal for Class IV-E. Likewise, any men who have been placed in one of these other classes and have not appealed heretofore, should do so without further delay. The regulations provide that while an appeal should be requested within ten days after the Notice of Classification is received, the Local Board may nevertheless accept an appeal if the failure to appeal at the proper time was due to misunderstanding. Likewise the Local Board can reopen a case at any time if new information affecting the classification of the registrants is presented.

Men should be sure that they have submitted to the Local Board a carefully completed copy of the Special Form for Conscientious Objectors, SS Form No. 150, as it is this information upon which the determination of a IV-E classification is based. There is no time deadline after which this Special Form cannot be secured, but it will be much more difficult to make convincing claim of conscientious objection if this Form was not completed at the proper time promptly after having completed the classification questionnaire.

The Peace Section of the Mennonite Central Committee, Akron, Pa. stands ready to furnish specific information and assistance to anyone having a problem in relation to the draft.

Concerning Packing of Christmas Bundles

A number of people have inquired regarding the service offered by a Department Store of New Holland, Pa., in supplying complete and ready packed Christmas Bundles for specified prices.

This firm is known to be reliable and the service offered is appreciated and useful in cases where the proper materials cannot be readily obtained and packing by the contributor is not practical.

One of the purposes, however, in the Christmas Bundle program has been the personal nature of the contribution which children and young people can make in actually packing the gift for a needy child overseas. The more personal the gift, the greater its value can be in this respect. It is therefore recommended that in most cases in the average Mennonite congregations, children be encouraged to personally prepare the Bundles which they wish to contribute.

Camp Landon Serves

The Service Unit at Camp Landon, Gulfport, Miss., recently assisted an elderly couple of the community during a period of illness. After a few days the husband was again able to care for his invalid wife, and assume other household duties.

Unit members installed blackboards in the North Gulfport Colored School, after an interested friend in Kansas had contributed funds for the material. The teacher and pupils expressed appreciation for this facility which was so much needed.

Groups Contribute for Hospital Furnishings

Sewing Circles and other women's groups of the Pacific Coast churches are making significant contributions toward furnishing for Kings View Homes, the Mennonite mental hospital at Reedley, California. To furnish the hospital adequately will require a considerable sum, and the gifts of church groups who undertake to provide certain smaller or larger items, will help materially in making the institution a home in which proper care can be given to the mentally ill. Groups in the Pacific area or elsewhere may secure more information by contacting the Kings View Homes staff.

Service Board Changes Location

The National Service Board for Religious Objectors, which served during the C.P.S. program in a capacity of liaison between the church groups and Selective Service, and has continued since the war in the interests of freedom of conscience, is moving from its present office location at 941 Massachusetts Avenue, N. W., to smaller quarters at 1000 Eleventh Street, N. W., Washington 1, D.C. The N.S.B.R.O. service and concept of work continues as in the past, with the reduction in office facilities making possible greater economy. Inquiries regarding matters related to Selective Service, may be directed to the new address of N.S.B.R.O. or to the Peace Section, M.C.C., Akron, Pa.

Intercessory Prayer a Stewardship

by John E. Fretz

CHRISTIANS, especially laymen, are often content to limit their stewardship to the material things of life.

There is something joyous in sharing the contents of one's pay envelope, the returns of the harvest on the farm, and the value of the property one may hold, through our gifts to the church in it's world wide ministry.

But, this is a small part. Far above and beyond these expeirences lies the all important privilege of INTERCESSORY PRAYER as a very definite part of our Christian stewardship. "To wrestle in prayer was as much a part of faithful stewardship as to proclaim the message or to spend money for the welfare of a growing congregation," wrote Bishop Cushman, of the early church.

Now I cannot put my thoughts or words into the proper theological terms, but I have a growing conviction that Christian laymen everywhere, must consider intercessory prayer as of prime importance in our daily schedule as we go about our work and play. We should participate not in the formal and public prayers alone or the " 'gimme' this or that" petition of so many who ought to know better, but in real wrestling, unceasing until one lays hold upon the very power of God; in the secret place or even upon the busy thoroughfares of the city this can be done.

This kind of praying for others does something for you and to you. Selfishness begins to disappear, when you share another's burden; your burdens are lighter too when stacked alongside the crushing grief and heavy load of the one for whom you are praying. There is infinitely more compassion and understanding of the needs of others.

Another factor must also be acknowledged. The most humble person will experience a new vision of his worth and place in God's great cause. His horizon stretches as he becomes less small and of Christlike character; and so very often this radiant personality is seen by his fellow-men. This is indeed strange in our world of tension and anxiety.

Does your pastor make prayer requests from the pulpit? This is our opportunity for a real service as laymen and must not be received lightly. Sunday school teachers would do well to assign or perhaps suggest definite matters for intercessory prayer during the week, on the part of the members of the class; Reports and thanks for answered prayer both stimulate and strengthen our testimony.

Few would dispute the statement that our mission and relief work could be greatly enlarged instead of embarassing our Boards by deficits and, what is even more serious, limiting and curtailing the preaching and teaching of the gospel in our fields. If we laymen really meant business and took this serious matter to the Lord in prayer, the work would go forward. And why shouldn't we?

Today's screaming newspaper headlines make our hearts heavy. What reaction comes to you as a Christian citizen and steward now?

It may be a paradox, but today's world condition brought about to a large extent by a smug and indifferent professing Church, brings with it a wonderful opportunity for real Christ-centered witnessing. Intercessory and unceasing prayer may be made not only for our friends' needs, our fellow workers in the mission and relief fields but for our national leaders alongside of our so called enemies. Somehow, suffering and prayer have always gone together and much of the church's history has been written on black background (and this chapter will be no different), but we know that "Prayer is the mightest force in the world" and this force is only in the hands of Christianity. It is high time we make more use of it!

It is refreshing to reflect that this "force" is within reach of all. Everyone can pray. Before God, the lisp of a child, the profound utterance of the philosopher, the aged saint, or the busy executive's prayer stand equal. Fortunately, there are many millions of devout believers already forming a faithful nucleus throughout the world. Would that our fellow-members everywhere joined these ranks through the medium of intercessory prayer, in our homes throughout the Conference.

No bank ever closes its business day until its balance is found to be absolutely correct; and no Christian should close a single day until his accounts with God have been perfectly adjusted alone with him.—*R. A. Torrey.*

Program: 32nd Ses

PIONEER HALL, FREEMAN

THEME: "WITNESSIN

WEDNESDAY EVENING, August 23

Opening welcome service arranged by local churches
Address — Carl F. H. Henry

THURSDAY FORENOON, August 24

Early morning prayer service in behalf of Evangelism in the Community
Opening Service
  Scripture and prayer — Vice-chairman Olin A. Krehbiel
  Conference Sermon — President J. N. Smucker
Introductory Business
  Appointment of assistant secretaries
  Order of the Day — report of Business Committee
  Presentation of delegate certificates (certificates to be sent to the secretary by August 1)
  Welcoming of new ministers and representatives of other conferences
  Appointment of temporary committees
    1. Nominating Committee (Appointed by Business Committee in advance)
      John D. Unruh, Chairman, Northern District
      J. Herbert Fretz, Eastern District
      Albert M. Gaeddert, Western District
      W. Harley King, Pacific District
      Howard T. Landis, Middle District
      G. G. Neufeld, Canadian District
      H. E. Nunemaker, Central District
    2. Resolutions Committee (appointed in advance by the Conference President)
    3. Committee on letters and telegrams
    4. Tellers committees (three or more,
    5. Memorial Committee
    6. Publicity Committee
    7. Committee on Floor Privileges
    8. Any other temporary committees
Reading of Minutes — Conference-Secretary Walter H. Dyck
Report of Executive Committee
Election of Conference Officers

THURSDAY AFTERNOON

Scripture and prayer — Paul N. Roth
Report of Executive Committee (continued)
  Coordinating Committee (New Constitution)
  Headquarters Office Report (including auditor's report)
  Church Unity (including recommendation on admission of new churches)
  Historical Committee
  Pension and Minister's Aid Committee
  Report of Statistician
  Report of General Conference Treasury
  Elections
    Business Committee member
    Church Unity Committee members

THURSDAY EVENING

Memorial Service
Communion Service
Address — Carl F. H. Henry

FRIDAY FORENOON, August 25

Early morning prayer service in behalf of Evangelism in the Home
Scripture and prayer — A. M. Lohrentz
Executive Committee Report (continued)
Report of Trustees and election

FRIDAY AFTERNOON

Scripture and prayer — J. G. Rempel
Address — Carl F. H. Henry
Report of the Board of Publication
  a. Introduction by chairman — H. J. Andres
  b. Report of secretary — B. Bargen
  c. Election
Report of Placement Committee
  a. Introduction by chairman — Freeman Schwartz
  b. Report of secretary — P. K. Regier
  c. Election

FRIDAY EVENING

Women's Missionary Program

Scripture and prayer
  by chairman .... Mrs. A. M. Lohrentz
Music .... Junior Choir, Salem-Zion Church
Mission Work
  in the Congo .... Mrs George B. Neufeld
Music .... Ladies' Choir Salem Mennonite Church
Relief Work
  in China .... Mrs. Edwin Schrag
Offertory .... Delsie Tieszen Bartel
Closing Prayer and Benediction .... G. G. Epp

SATURDAY FORENOON, August 26

Early morning prayer service in behalf of Evangelism in Business
Scripture and prayer — J. J. Plenert
Report of Board of Home Missions
  a. Introduction by chairman — J. M. Regier
  b. Our Southern Mountain Field — Miss Margaret Slotter, Cumberland, Kentucky
  c. Report of Evangelism Committee
  d. Our South American Brethren — Peter Klassen, Witmarsum, Sta. Catarina, Brazil
  e. Report of secretary — A. J. Neuenschwander
  f. Election
Report of Committee on Doctrine and Conduct and election

SATURDAY AFTERNOON

Tours of places of interest

SATURDAY EVENING

Evangelistic Service

Chairman — Olin A. Krehbiel
  vice-president of the Conference
Message — "The Supreme Invitation" .. Andrew Shelly
Music .... in charge of Marvin Dirks

eneral Conference

AKOTA, AUGUST 23-30, 1950

LL MEN." Acts 22:15

SUNDAY FORENOON, August 27

Early morning prayer service in behalf of Evangelism in the Church
Services in the various churches

SUNDAY AFTERNOON

Lay Evangelism Program sponsored by Evangelism Committee

Scripture and prayer — Harry Yoder
Music by the quartets of our Mennonite colleges
Message — "Lay Evangelism in Our Mennonite Churches" — Ellis Graber
Five minute reports by five people who have participated in lay evangelistic efforts

SUNDAY EVENING

Musical program sponsored by the local churches

MONDAY FORENOON, August 28

Early morning prayer service in behalf of Evangelism in Summer Camp
Scripture and prayer — Verney Unruh
Report of American Bible Society representative
Report of Relief Board
  a. Report of chairman — H. A. Fast
  b. Election
Report of Peace Committee
  a. Report of committee
  b. Election
Report of Mutual Aid Board
  a. Introduction by chairman — Harry M. Detweiler
  b. Report of executive secretary — J. Winfield Fretz
  c. Recommendations
  d. Election

MONDAY AFTERNOON - Auxiliary Organizations

Business Meeting of the Women's Missionary Association

Scripture and prayer — Mrs. A. M. Lohrentz
Music — Ladies Choir, Hutterthal Church
Appointment of teller's committee and resolutions committee
Reading of the Minutes of 1947 meeting by the secretary — Mrs. W. C. Voth
Presentation of delegates by secretary (Delegates to register upon arrival at Freeman)
Election: vice-president, second vice-president (Canadian), secretary, and member on the literature committee
Reports — Open time for discussion or questions
Disposition of Friday's offering
Discussion of W.M.A. Projects led by project chairman — Mrs. W. C. Andreas
  Offering for literature production
Presentation of organizational set-up of W.M.A. — Mrs. G. Friesen
Evangelism in the Local Mission Society — Mrs. Olin A. Krehbiel
Our Mission in Colombia — Mrs. Gerald Stucky
Memorial Service — Mrs. P. R. Schroeder
Question Box
Report — Resolutions Committee
Other business and announcements
Reading of minutes of this session
Closing prayer

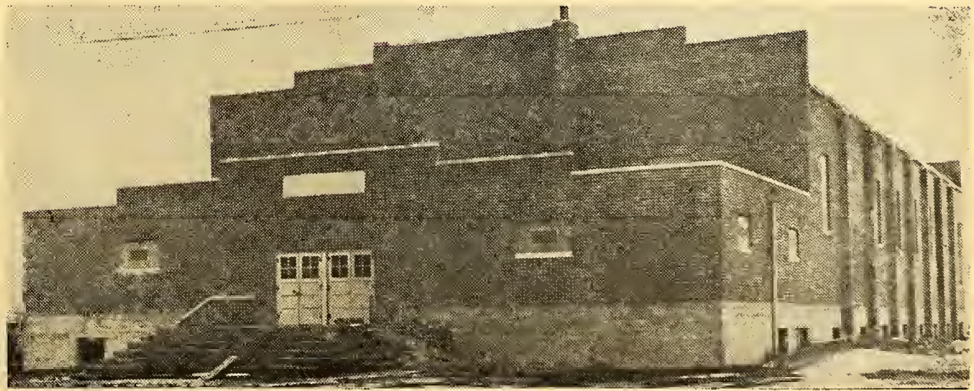
Business Meeting of Young People's Union

Business Meeting of Laymen's Organization

Scripture and prayer — A. A. Penner, Mountain Lake, Minnesota
Group singing with special selections of music throughout sessions
Business Session:
  a. Report of the Interim Committee
  b. Submitting of proposed constitution for study
  c. Appointment of committees
Round-table discussion: "What Should the General Conference and the Congregations Expect From Laymen."
Laymen's Luncheon

MONDAY EVENING

Young People's Program



Pioneer Hall
Freeman Junior
College
will house
Sessions of the
General Conference

9060

TUESDAY FORENOON, August 29

Early morning prayer service in behalf of Evangelism in the School
Scripture and prayer — A. S. Rosenberger
Report of Bible School and Seminary Board
- a. Introduction by Chairman A. S. Rosenberger
- b. Report by President S. F. Pannabecker
- c. Remarks by faculty members
- d. Election

Report of Board of Education
- a. Report of the Secretary — L. L. Ramseyer
- b. Report of education activities among the churches
- c. Report of the Curriculum Committee — Paul Shelly
- d. Report of the Young People Union — Kenneth Bauman
- e. Report of the Inter-School Committee
- f. Report of the colleges and academies
- g. Financial and enrollment statistics to be included
- h. Message: "Current Trends in Christian Education" — Ronald von Riesen
- i. Election

Report of Laymen

TUESDAY AFTERNOON

Unfinished business

Auxiliary Meetings (Continued)

Continuation of W.M.A. and Y.P.U. business meetings
Meeting of Women's Advisory Council

Laymen's Organization (Continued):

Scripture and prayer — P. C. Jantz, Odessa, Washington
Motion Pictures — "Our Brotherhood at Work" a 16mm colored picture recording the activities of Eastern District Laymen's Organization
Business Session:
- a. Summary and report of previous session
- b. Submitting of proposed constitution for adoption
- c. Election of officers
- d. Report of district laymen's activities
- e. Unfinished and new business
- f. Closing prayer and benediction

Mennonite Student and Alumni Fellowship

TUESDAY EVENING

Program sponsored by Board of Education
Chairman .... Erland Waltner
Teachers Consecration Service .... J. N. Smucker
(All college and academy teachers to be on stage)
Address: "The Teaching Mission of the Christian Church" .... E. G. Kaufman
Special Music ....All-College Choir

WEDNESDAY FORENOON, August 30

Early morning prayer service in behalf of Evangelism in the World
Scripture and prayer — D. J. Unruh
Report of Board of Foreign Missions
- a. Introduction by chairman — A. E. Kreider
- b. Report of secretary — Howard G. Nyce
- c. Election

Report of Women's Auxiliary
- a. Introduction by chairman — Mrs. A. M. Lohrentz
- b. Reports:
  1. Secretary — Mrs. W. C. Voth
  2. Treasurer — Miss Eleanor Camp
  3. Literature Committee — Miss Elva Schrock
  4. Advisor Committee — Miss J. J. Janzen
  5. Canadian Advisor — Mrs. G. A. Krehbiel
  6. Junior and intermediate department — Mrs. E. A. Albrecht
  7. Mennonite Women's Service Committee — Mrs. J. T. Neufeld

WEDNESDAY AFTERNOON

Mission Jubilee Service

Chairman — S. F. Pannabecker
Opening Hymn 328 — "O Zion Haste"
Scripture and prayer .... P. A. Wedel
Special music .... by the local committee
Message — "Fifty Victorious Years With Christ in India" .... Mrs. P. W. Penner
Special music .... by the local committee
Message — "A Forward Look" .... John Thiessen
Closing Hymn
Prayer .... J. J. Thiessen
(All the India Missionaries on furlough as well as all missionaries that have served on the India field are requested to be on the platform.)

WEDNESDAY EVENING

Mission Rally

Chairman — Howard G. Nyce
Opening Hymn 334
"We Have Heard the Joyful Sound"
Scripture and prayer .... Kenneth Bauman
Five Minute Talks on the various mission fields
The Arapahoes - Hopis - Cheyennes
China - including Hopei Province, Paoki, and Chengtu
The Belgian Congo
Colombia
Special music .... by the local committee
Recognition of retired missionaries and mission applicants
Message — "Japan, the Country and Its People"
W. C. Voth
Special music .... by the local committee
Message — "The Urgency of Missions in Our Time"
A. E. Kreider
(All missionaries present, requested to be on the platform)

Get your shoulder to the wheel rather than your back to the wall.

You rule over your thoughts until you speak them: then they rule over you.

Some people are so anxious for others to shine that they forget to put oil in their own lamps.

Jottings

WESTERN DISTRICT

—Bethel Church, Hydro, Oklahoma: W. F. Unruh was our guest speaker June 25. He based his thoughts on "Tasks of the Church." Whether we are called to work or teach, let us not do just one and neglect the other, but let us be faithful in both and, thus, further the cause of Christ. Tuesday afternoon, around eighteen young people attended a Youth Rally at the City Park in Carnegie.—Wilfred Ewy, Corr.

—Eden Church, Inola, Oklahoma: Sunday, July 2, Missionary P. W. Penner and Mrs. Penner brought the morning message and came back Thursday evening to show slides of their work in India. Brother Penner seems to be gaining strength right along. Friday they made a few calls at homes as Mrs. Penner has some relatives and they have many old friends here.Saturday they returned home with Sol. Mouttet. We wish them God's blessing in their labors and hope to see them back here sometime.—Jacob Froese, Corr.

—Meadow Church, Colby, Kansas: June 4 our church was well represented at the Mennonite Fellowship at Ransom. All enjoyed this fellowship with the other four Mennonite churches of this area. Our summer Bible school this year had a record enrollment of 66. The program by the school was recorded by Marvin Schmidt which was of interest to all. Six young people have returned for the summer and are active in the Young People's work of the church. They have several projects; among them are giving programs, painting signs, and rolling tracts, and distributing them. There are about 40 young people in the organization.—Mrs. W. H. Regier, Corr

—First Church, Halstead, Kansas: Ten children were consecrated on Sunday, June 18. They were Judith Ann, Larry Dean, and Deloris Mae, children of Mr. and Mrs. Leroy Janzen; Stanley Kent, son of Mr. and Mrs. Milton Jantz; Karen Sue, daughter of Mr. and Mrs. Cecil Keller; Pamela Ann, daughter of Mr. and Mrs. Errol Johnson; Elaine Elizabeth, daughter of Mr. and Mrs. Ernest Mueller; Dianne Sue and Duane Edwin, children of Mr. and Mrs. Edwin Regier; and Suzanne, daughter of Mr. anl Mrs. Robert Schroeder. The morning message by the pastor was "Prayer— the Parents' Resource."—Betty Franz, Corr.

—First Church, Halstead, Kansas: On June 25 five were received as members of the church—Henry Rupp by letter and Dale Dick, Forrest Dean Ewy, Larry Lee Flickinger, and Dorothy Janzen by baptism. After the morning services, eleven members of the congregation were elected as delegates to the General Conference at Freeman, South Dakota. Pastor Loris Habegger chose "Prayer—the Sinner's Plea" as the topic for his morning services.—Betty Franz, Corr.

—First Church, Hillsboro, Kansas: We are again enjoying our summer union services which are held at the Brudertal Church. Mrs. Ezra Bert and her daughter Vera Mae were baptized last Sunday and they with Cornelius Bartels from Wolf Point joined our membership roll, while Mr. and Mrs William Harms left us and joined the McPherson Church. We are again working with Christmas bundles. Frank Goertz and Anna Adrian were maried in our church July 9.—Corr.

MIDDLE DISTRICT

—Salem Church, Dalton, Ohio: Miss Mary Jean Smucker and Donald Moser were united in marriage June 17. Robert Romey and Miss Joanne Doyle were married June 30. Mr. and Mrs. Leonard Moser have returned from a 10,000 mile trip west which included a visit to the Oraibi Indian Mission Station in Arizona where they delivered in person some quilt patches from our Missionary Society to the Leonard Wiebes. The July program of the Missionary Society centered around the theme of home missions which included the story of John Mason Peck who was a hard-working, self-sacrificing missionary in the United States during pioneer days. Demonstrating the theme in a practical way, a linen shower was held for Mrs. Karl Fahrni who with her family has recently immigrated here from Switzerland.—Mrs. Ivan Badertscher, Corr.

PACIFIC DISTRICT

—First Church, Reedley, California: Our summer Bible school was held the last two weeks of June with the enrollment over one hundred. Besides their Bible study for which the new Mennonite materials were used, each class worked on mission projects including making and filling school bags for overseas distribution, making seventy stuffed animal toys, patching and knotting a quilt, and assembling the contents for a Christmas bundle. Following the closing program, work books and projects were displayed.—Mrs. R. Harder, Corr.

—Glendale Church, Lynden, Washington: We are thankful for the interest that was again shown in the vacation Bible school. Our enrollment was 248 with 30 teachers and helpers. Our church sent eight delegates to the Pacific District Conference at Dallas, Ore. In the absent of Dan Toavs, the morning message on June 18 was brought by F. D. Koehn. The evening service on June 25 consisted of reports by the delegates which were much enjoyed and appreciated. On July 4 our Sunday School had the annual picnic and program. J. R. Barkman and a group from the Grace Children's Home spent the day with us. July 6 the Ladies Mission Circle held their regular meeting at the church. Our delegate, Mrs. Dan Toavs, brought us an interesting report on the conference. On Sunday morning, July 9, Miss Helga Kemnitzer, a Bethel College student from Germany, spoke to the young people. For the evening service Mr. and Mrs Aaron Suckau presented their tract-placing work and showed the film "The Dying Thief."—Mrs. Clarence C. Schmidt, Corr.

EASTERN DISTRICT

—Deep Run Church, Bedminster, Pennsylvania: About 135 attended the summer Bible school. J. Herbert Fretz is beginning a series of sermons on the book of Jonah: "A man who hated Ninevah," "A prayer in deep waters," "A second chance that worked," and "A gracious God and a pouting prophet." A joint Christian Endeavor "Sunset Service" out of doors was held Sunday evening at the Norman Gahman farm overlooking the beautiful Deep Run Valley. A loud speaking system with hearing aids and extension in the nursery and annex has been installed.—Corr.

—Zion Church, Souderton, Pennsylvania A displaced persons family sponsored by our congregation has arrived from Europe and in the next few days will make their home in Morwood. Arrangements have been made through M.C.C. by our committee consisting of Elvin R. Souder, Henry D. Detwiler, and Harold Clymer.

—Grace Church, Lansdale, Pennsylvania: Vacation Bible School with enrollment of 69 had its closing exercises recently after a two weeks daily classwork. A number of our young people, intermediates, and juniors are attending our retreat at Men-O-Lan. Miss Nancy Seasholtz is Booster. Our annual Sunday school picnic was held at Men-O-Lan. The C.E. held their final meeting before retreats and vacations at the home of Harvey Bean, in the form of a campfire service. We are again joining the local Schwenkfelder Church and Evangelical Church in the Sunday evening service for the summer months.—Corr.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Seminary Issue

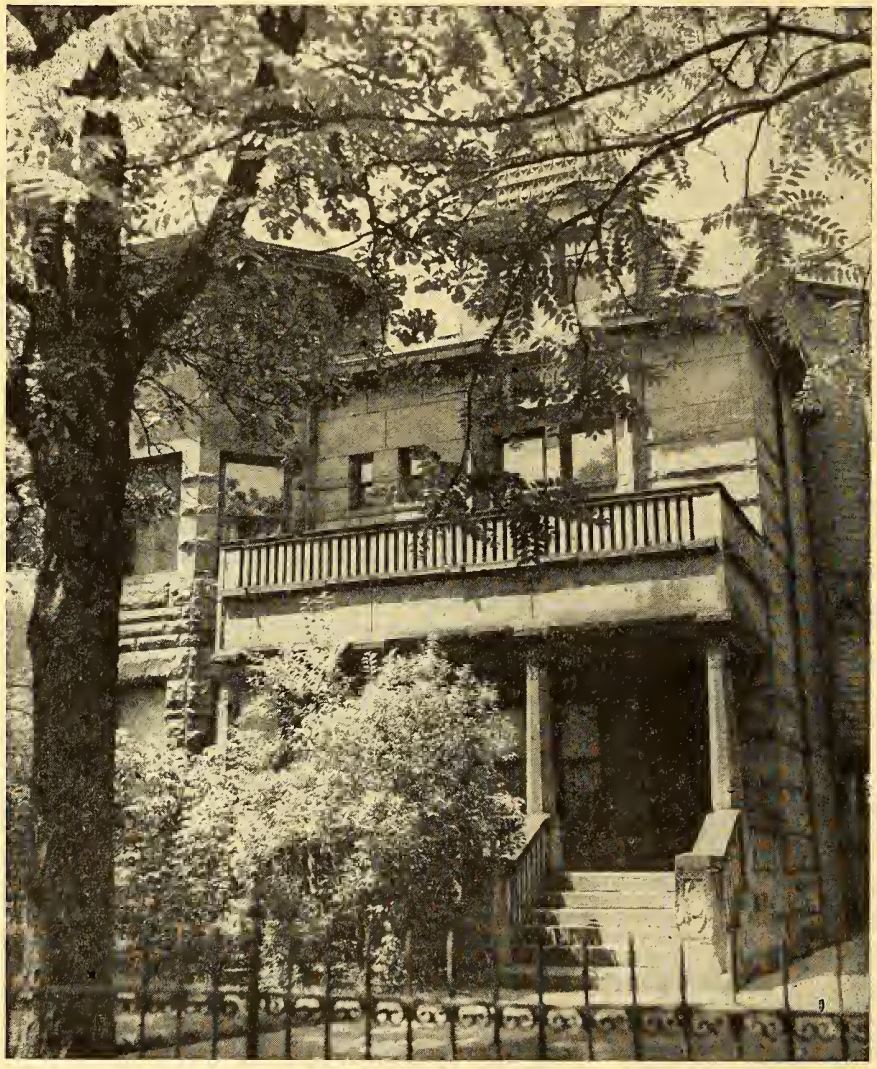
What Seminary Training Is

THIS year for the second year in succession nine young people came to the platform on commencement day and received diplomas representing courses of study completed in Mennonite Biblical Seminary. It will be interesting to follow them as they go out into work. One who received the B.D. degree has already been serving the church at Summerfield, Illinois. His family has lived with the church while he spent Tuesday to Friday at school. Now they will be entering together into service for that congregation. Another will be married during the summer and with his bride enter a pastorate in Kansas. What can be more satisfying than for two young people to start life together in such service! Others go to the mission field or into Christian education.

The responsibilities of a minister are great—leading a congregation in worship, shepherding the flock in joy and sorrow, warning the wayward, encouraging the weak, marrying, burying . . . He is both priest and prophet and a respected leader at the same time of the summer camp, young people's society, women's sewing circle and the men's brotherhood. It takes the grace of God, a knowledge of His Word, and a life time of experience to be a good minister.

Fortunately some preparation for the task can be secured in advance and it is the purpose of the Seminary to provide this. The Seminary acts as the agency of the church in passing on some of the accumulated experience and knowledge of the past. Yet preparation for the ministry is much more than receiving; it is acquiring, and presupposes an active participation in the process. Preparation for the ministry is based on general education but goes beyond what is commonly regarded as education. It assumes not only a searching for the truth but a finding of the truth. Jesus said, "I am the way, the truth, and the life." Ministerial preparation must be based on the new life and the truth in Christ Jesus.

Training in the Seminary involves a nurture of the devotional life. Personal habits of Bible study and prayer are essential. Besides this the whole group meets in daily



Main Seminary Building, Chicago

800

chapel and in weekly evening prayer meeting. One or two heart searching retreats are held each year with the idea that every student will be faced with the opportunity to rethink and restate his intimate relation to Christ.

Seminary training also involves the discipline of study. The biblical field is of primary importance—the Bible itself, the tools of biblical research, and the background of biblical writings. The historical field is important—the church, its origin and development, its expansion in the missionary movement, and its appearance in our own denominational expression. The theological field is important where an attempt is made to systematize and understand the problems of man and salvation from the Christian viewpoint. Finally, there is a field of practical studies covering techniques in preaching and teaching, problems in religious work, and social and ethical questions in the light of the gospel.

A third area of training is found in discussion and study of Conference interests. This refers to the incidental, spontaneous, and extra-curricular activities as contrasted with formal study. Student discussion groups have been organized for discussion of such questions as ministerial recruitment, assets and liabilities of the General Conference, the constitution for the new Conference organization, and even the work of the Seminary. Visiting Conference leaders are invited to represent their work, and the meetings of the many church committees and organizations at the Seminary give opportunity to observe from the side.

Then the Seminary offers the experience of group worship and church life. Chapel services and prayer meetings have been mentioned and are related to this but what is meant more specifically is the periods of formal worship as experienced in the Sunday school and the Vesper services. Through these, something akin to church life has come, and it seems even a church organization may develop.

The world needs the gospel of salvation in Jesus Christ and those who have believed in Him have responsibilities to meet. The Kingdom of God and the Mennonite church in its responsibility to the Kingdom needs consecrated men and women for full time service in the ministry, the mission field, and in Christian education and service. If you have accepted Christ as Savior and the obligations of that relationship, if you believe in prayer, if you feel the call to special service in God's Kingdom, and if you desire the fellowship of others in preparation, the seminary invites you to join our group.

A Day's Activity

FOUR days each week, from Tuesday through Friday, the activity of the students follows more or less an established pattern. Seven ten is announced by a single blast of the bus' horn. Five minutes later the bus leaves for classes at Bethany Biblical Seminary.

The usual route is to proceed east to Lakeshore Drive; enter the hurtling stream of north-bound traffic that takes us to Jackson Street, then turn west through the "Loop." This trip of approximately eleven miles consumes about thirty minutes in the morning

(Continued on next page)

Top: The Graduating Class of 1950: Henry Grimm, Summerfield, Illinois; Ronald von Riesen, Newton, Kansas; Marie Kroeker, Beatrice, Nebraska; Erwin Goering, North Newton, Kansas; Sarah Wiens, Chicago, Illinois; Harold Ratzlaff, C. P. India; Erna Friesen, Henderson, Nebraska; Marvin Dirks, Chicago, Illinois; Orlin Frey, Goessel, Kansas.

Center: The Faculty and Staff: Front Row: Don E. Smucker, S. F. Pannabecker, Marvin Dirks, Back Row: Miss Katie Andres, John Neufeld, Mrs. S. F. Pannabecker.

Bottom: Mrs. Warkentin serving tea at a lawn party for the women from Bethany seminary.

9013

Top: Students, their families, the faculty go to a retreat for a season of prayer and renewal of spiritual experience and for recommitment. This is a happy experience after many days of city life.

Center: The Seminary bus ready to return to Mennonite quarters. One of the Bethany Seminary buildings is in the background.

Bottom: A week-day Bible school class receiving an hour's instruction.

and from forty-five minutes to an hour in the evening. Traffic is relatively light in the early morning hour but on the return trip after five o'clock the bumper-to-bumper traffic through the "Loop" is brought almost to a standstill.

These trips are not without interest, however. There is always conversation, and sometimes singing. Some students spend some of the time reading. In the fall we note the brilliant colors of trees and shrubs, the falling leaves, and the small boats gradually disappearing from Lake Michigan. On stormy winter days we see a frothy lake sending its spray high over the retaining walls. When spring slowly and uncertainly returns the dull, dismal, drabness of winter is soon forgotten as our attention is drawn to the greening lawns and the budding and blossoming trees.

Upon arriving at Bethany Biblical Seminary, the members of the group scatter to their classes. An hour later the students assemble in the chapel for a period of worship. After this period spent in His presence, classes are again resumed.

At noon the single students take their lunch at the Boarding Club, while the married students enjoy a period of fellowship together while having their lunch.

Since most classes are held in the morning, students spend the afternoons in the library. Five o'clock finds the group again boarding the bus for the return trip.

Twice a month on Monday evenings the Fellowship meets to discuss topics of particular interest to the group. On Wednesday evening choir practice and the mid-week prayer service are held, and often on Friday evening a member of the Fellowship shares pictures.

Practical Work by Students

THE central purpose of the work of the church is the development of a vital and creative religious life, both in its inner aspects of understanding attitude and motive, and in its reconstructive outreach toward society. To train men to discover God and the religious quality of life in his own experiences, and to use the religious resources of the ages in bringing light to bear creatively upon the perplexing problems of modern life through an integrated understanding of life and of the human persons and the social situations which mould them, requires a curriculum focused upon life in the present. Thus it is that Mennonite Biblical Seminary requires all of its students to do some type of practical work during their academic preparation—a definite effort to take education out of the classroom and library and give it application. In many instances it is in the practical work that classroom material becomes relevant and meaningful.

Though the range of practical work has not been too varied, there always has been more work than the students could do comfortably. Areas of service have included: Sunday-school teaching at the Seminary, as well as in the neighboring churches, week-day Bible school (one hour each week used for Bible study for public school children) in various churches, week-end pastorates, choir directing and singing, rendering programs in the city and in other Mennonite communities, etc. Plans are underway to have a better organized and farther-reaching practical work program in the future, for it should be included in the course of a seminary training. It is through practical work experiences that one discovers the value of time, becomes aware of one's own ignorance, grows in patience, experiences divine help, makes contacts with other pastors, increases one's sense of responsibility, and realizes the labor and joy in Christian service.

The Student Religious Life

CORPORATELY and individually the members of the Mennonite Biblical Seminary Fellowship pause to worship God and gain strength for our daily tasks. We seek to grow in the spirit of Christian love and brotherhood and permit the will of God to command our lives.

Sunday school begins at nine o'clock. Our average attendance is about fifty. Faculty members, students, student wives and children, and friends are invited to participate in the Sunday school service. S. F. Pannabecker and Elmer Ediger have assisted Don Smucker in instructing the adult class. After Sunday school the students are invited to attend the morning worship service in one of the several churches located in the immediate neighborhood. Twice monthly, on Sunday afternoons, the Mennonites of Chicago and friends of the Seminary worship with us in a vesper service. The Seminary choir, directed by Professor Dirks, is an essential part of the service. This service is worshipful and inspirational as well as enlightening in terms of the content of each message presented.

Every morning of our school week the students of the Mennonite Biblical Seminary and the Bethany Biblical Seminary gather in the Bethany Chapel for prayer, singing, and lectures given by faculty members and leaders of the Mennonite and Brethren churches. Wednesday evening is reserved for prayer meeting and choir rehearsal. The prayer meetings are led by faculty members and students.

Twice a year the Seminary group leaves the city, to retreat from the daily routine of work and study, for a day or two. We go to some wooded camp ground to meditate, participate in sports, and group discussions, to evaluate and re-evaluate our experiences and relationships, and to find God in the quietness of His beautiful creation. These times have been spiritually refreshing and have served to enlarge our lives.

SO YOU WANT TO BE . . . . Continued from page 493

son—because you are confident it is God's place in life for you. You will never, never succeed, as God looks at success, on the Mission Field without that assurance.

"What are you doing about your preparation? If there is anything which has been bothering you, such as appendix or tonsils, have it taken care of before you go. Of course you will have to take a physical examination before you are accepted by your board, but it is possible to fool the doctors if you are foolish enough to do so. You need a strong, well-regulated body to stand the rigors of missionary life.

"Are you well spiritually? Are you grounded in the Word so that every action can be checked by God's method of speaking to us? Are you humble enough so that God can entrust you with great responsibilities? Can you sincerely in honor prefer your brother and sister?

"Mentally are you well? Curious question to ask, you say. But so important. It is strange how little idiosyncracies which did not bother folks at home very much turn out to be really mental quirks on a mission field. How do you rate socially? Or are you just sort of a queer? Believe me the mission field has no place for queer folks. We need attractive men and women, well trained, successful at home, sane, wholesome, joyous, fervent, intelligent. Check up on yourself. We send our best representatives to be our ambassadors to foreign countries. Should Christ's ambassadors be less fit?

"You still want to be a missionary?

"Good. God has called you to one of the choicest professions in the world. He has considered you worthy to suffer for Him. Yours is the joy of fellowship with some of the world's greatest persons. To you is given the inestimable privilege of telling the wondrous story of Jesus to ears which have never before heard. You will taste the sweetness of victory as you struggle to keep life in a little one, and then watch that one grow, in grace and knowledge of our Lord Jesus Christ. Thank God you still want to be a missionary. We welcome you."—*The Missionary Signal*

GETTING AWAY FROM THINGS . . . Continued from page 491

of us must have something of the kind. But we must realize that getting away isn't as easy as we might think. One may go to Palestine without finding the balm of Gilead for an uneasy conscience. One can't retreat from his own memory and the thoughts of self-condemnation which hound him. One can't get away from a bad reputation or a record of disgrace and failure. One can't run away from debts, nor cut his connection with things he ought to have done. The psalmist knew that though he made his bed in hell he could not get away from God. The voice of conscience and the speaking of the Holy Spirit is always with us, no matter where we are. One may transport his body to a different scene. But the personality that goes with that body is the same as it was where he came from. Rather than running away from God, one had better face Him, and by true repentance get into a position where the presence of God is a comfort. Instead of fleeing from oneself, one had better, by the grace of God, make that self fit company. Instead of running away from failure and a spoiled reputation, one had better, by thorough conversion of life, make good on the very scene of the failure.

Yes, it is a fallacy that one can get away from things. One can survive them or conquer them, or rise above them, or transcend them, or use them. But one cannot just run off. All our wrong ideas and wrongdoings have a way of meeting us at unexpected crossroads. It is pleasant to have no fears that wherever one goes one might meet some unpleasant ghost of yesterday.—*Gospel Herald*

Beyond Our Own

BERNE, Ind. A resolution of the Adams County Ministerial Association placed a share of the blame for divorce on the shoulders of ministers.

The resolution condemned preachers "who merely read the marriage ceremony for a fee."

Every minister ought to feel a responsibility for the success of each marriage he performs, A. C. Gillander told the group.

He urged the association "to do all in your power to indicate to each couple the stake that God and the church have in each marriage and to explain to young people the meaning of love, the understanding of which is vital to happy and successful marriage."

A committee was appointed to draw up a set of pre-marital counseling standards for adoption at its next meeting.—*Protestant Voice*

THE PROTESTANT RADIO Commission has announced plans for its fifth annual summer Workshop in Religious Radio to be held this year at Temple University in Philadelphia, August 6 to 31.

As in past years, Workshop attenders will improve their effectiveness as religious broadcasters by actually creating programs and working out goals and policies applicable to the local situation under the direction of outstanding experts in both commercial and public service broadcasting.

Attendance at the Workshop is open to both lay and professional religious leaders. Tuition for the four-week session is $60. Many denominations are making scholarships available to qualified applicants. Further information may be obtained from the Protestant Radio Commission, 297 Fourth Avenue, New York 10, N. Y.

NEW YORK.—Robert W. Searle, of New York City, has been appointed editor of the *Protestant World*, the projected interdenominational news weekly scheduled to appear before the end of the year. A nation-wide campaign to raise $2,000,000 for the paper is under way, with regional fund-raising organizations being formed throughout the country.—*Watchman-Examiner*

LANCASTER, PA.—A total of $95,000 has been subscribed toward the goal of $180,000 for a proposed mental hospital, it was announced at the second annual meeting of the Lancaster Mennonite Hospitals organization held at Rohrerstown during Mental Health Week.—*Menn. Weekly Review*

Ronald von Riesen 8-50
4614 Woodlawn
Chicago 15 Illinois R-520

Please enclose this label when writing.

The Every-Home Subscription Plan

For Conference Decision at Freeman

AMONG the responsibilities of the Board of Publication of our Conference is that of promoting the work of all of the conference boards and committees through our Conference papers, THE MENNONITE and DER BOTE. This responsibility does not only mean that we must publish such materials and information as we may deem essential and helpful, but it also includes the further responsibility that our publications find a place on the reading table in all of our Conference homes.

In order that we might gain a larger circulation for our Conference papers, the Board of Publication in 1941, at the Souderton conference, proposed, and the Conference adopted, what has been known as the "One Hundred Per Cent" subscription plan. This plan placed a large responsibility for the subscriptions to our conference papers upon the individual churches and has been very effective in raising the subscriptions substantially.

More Readers, More Prayerful Support

However, while the "One Hundred Per Cent" subscription plan has proved itself effective and helpful, We have long felt that it does not go far enough to bring our conference papers into every Conference home. We believe that, when all of the people of our churches read our Conference papers, there will be in those churches a better understanding and an increased prayerful support for the causes and work which God has given us to do.

Since it has become increasingly clear that, for maximum usefulness, our Conference papers should be received in every Conference home, your Board of Publication presented to the meeting of the Council of Boards held at Mountain Lake, Minnesota, in November 1949, a proposal which is an extension of the "One Hundred Per Cent" subscription plan, and which would make it possible for our Conference papers to be received in every Conference home. We like to refer to this proposal as the "Universal Subscription Plan," or "The Every Home Subscription Plan."

The secretary of our board has explained to you in detail how this plan will function and has also answered some of the questions which have been raised in the articles which appeared in this paper in the April 4 and May 9 issues.

On a Voluntary Basis

The "Every Home Subscription Plan" is a simple plan, simple to understand and easy to use. Under this plan, our Conference papers will carry a nominal subscription rate which will be paid on a voluntary basis through the churches. The balance of the cost will be borne by the Conference as such through its boards and committees.

Members of all Conference boards have approved the "Every Home Subscription Plan," and the proposal as such will come to the Conference floor at Freeman for your consideration as a recommendation of both the Board of Publication and the Executive Committee of the Conference. —H. J. Andres, Chairman, Conference Board of Publications.

TOLEDO, OHIO. Missionaries in two hemispheres are finding the Jeep indispensable in bringing the Word of God to the natives. The bishop of the missionary district of the Episcopal Church in southern Brazil wants to take a Jeep to a Brazilian rector who frequently tires five saddle horses in a day, riding to conduct church services, according to *The Southern Churchman*.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 65 — August 1, 1950 — Number 30

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Courtesy *Gospel Messenger*

TENEMENTS

Hot tenements—dry and bleak
Summer's merciless, sunbaked heat
On hard pavements
In the street.

Lonely tenements—colorless, bare,
Looking down upon rough concrete,
No cool green
For little feet.

Noisy tenements—voices harsh,
Cities' restless, maddening surge.
No deep silence
To lift and purge.

Numberless tenements—over the world,
Could from these wrecks some young soul hold
Keys for tomorrow—
Some answer unfold?

—Helga Skogsbergh
Covenant Weekly

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by Samuel Ummel and Melvin Norquist

The Unity of Believers
by W. F. Unruh

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NOTICE

Since the new editor now has full charge of THE MENNONITE, send all manuscripts and communications to J. N. Smucker, Editor, THE MENNONITE, Bluffton, Ohio. All communications regarding subscriptions, personal or church, should continue to be directed to Mennonite Publication Office, 722 Main, Newton, Kansas.

The Mennonite

Editor, J. N. Smucker, Bluffton, Ohio

Associate Editors: Lester Hostetler, Don E. Smucker, W. F. Unruh, David C. Wedel. Contributing Editors: Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannabecker, Paul Roth, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

THE MENNONITE is the weekly religious journal of the General Conference of the Mennonite Church of North America, devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for this paper to Mennonite Publication Office, 722 Main Street, Newton, Kansas. Address all manuscripts for publication to: J. N. Smucker, Editor, THE MENNONITE, Bluffton, Ohio.

Looking Toward Freeman

AFTER 27 YEARS

The request has come that I write briefly on the above topic. Of course, I am looking toward Freeman. That has been my home for five years. I was connected with Freeman College that whole time and also served as pastor of the Bethany Church for 3½ years. That shall be the fifteenth session of the General Conference that I attend in a row. Great changes have taken place in our church work during these years. It was in Freeman, 27 years ago, that I was elected into the Board of Home Missions, and it will be in Freeman where I will discontinue my services in that Board. During the early years of my connection with this Board, I often wished that the two Mission Boards would be united, as the whole world is really one big mission field. Gradually I became convinced, that even though it is all one field, we need the two Boards; and now at Freeman the two Boards shall become united. Many new adjustments will have to be made, but we pray that God's Kingdom will thereby be built more rapidly. Many of the responsibilities will at Freeman be placed into younger hands. It should be thus. Some of us will decrease, others must increase. God will guide that conference if we let Him.

J. M. Regier, Chairman
Board of Home Missions
Pastor Johannestal Church
Hillsboro, Kansas

Of Your Pen Acquaintance

W. F. UNRUH ("The Unity of Believers"), North Newton, Kansas, former pastor and missionary to India, now field secretary of the Western District Conference.

HENRY TOEWS ("Trip Through African Outstations"), Nyanga par Tshikapa, Belgian Congo, Africa, is a Conference missionary.

SAMUEL UMMEL and MELVIN NORQUIST ("The Gospel, a City, and a Mission"), Peoria, Illinois, are city-mission workers under the Central District Conference.

HEINRICH MARTINS ("Pentecost in Brazil"), Blumenau, Caixa Postal 131, Sta. Catharina, Brazil, came to Brazil in 1930; he is minister in the church at Witmarsum.

Of Things to Come

JULY

July 31 to August 5, Western District Young People's Retreat, Camp Mennoscah, Murdock, Kansas.

July 31 to Aug. 7—Stirling Ave. Mennonite Retreats at Chesley Lake, Ontario.

July 31 to August 3, The first Mennonite Women's Spiritual Retreat on Bluffton College Campus, Bluffton, Ohio.

AUGUST

August 4-7, Central District Conference, Calvary Church, Washington, Illinois.

August 6, Western District Christian Endeavor Convention, First Church McPherson, Kansas; business meeting at 2:30, fellowship luncheon at 5:30; evening service at 7:30.

August 7 to 10, Western District Intermediate Retreat, Camp Mennoscah, Murdock, Kansas.

August 10 to 13, Western District Adult Retreat, Camp Mennoscah, Murdock, Kansas.

August 12-19, California Mennonite Young People's Retreat, Camp Gaines, Lake Sequoia.

August 13-16, Manitoba Young People's Retreat, Assinaboine Mennonite Mission Camp near Headingly, Manitoba.

August 14-18, Northern District Young People's Retreat at Byron Camp, north of Huron, South Dakota.

August 18-23, General Conference Young people's Workshop, Camp Byron, Huron, South Dakota.

August 18-23, Ministers' Retreat on the campus of Gustavus Adolphus College, St. Peters, Minnesota.

August 19-20, Reunion of former Fort Collins C.P.S. men and their families, at North Newton. Kansas.

August 20, Ontario Young People's Retreat, Waterloo, Ontario.

August 20, a reunion of ex-Norristown State Hospital C.P.S men and families on Norristown State Hospital grounds.

August 23-30, 1950. General Conference Sessions, Freeman, South Dakota

August 27 to September 4, Christian Education Emphasis Period.

August 31, Annual Council of Boards meeting at Freeman, South Dakota.

SEPTEMBER

September 2-3-4, California Family Retreat, Camp Pines, Cambria Pines, California.

September 5-7, Opening days at Mennonite Biblical Seminary, Chicago, Illinois; opening chapel service and orientation, September 5; registration for both Seminary and Bible School, September 6; class work begins, September 7.

September 5-10, Opening days at Bethel College, North Newton, Kansas; freshman assembly, September 5; junior-senior registration, September 6; freshman registration, Septembed 7; sophomore registration and beginning of classes, September 8; formal opening, September 10.

September 6-11, Opening days at Freeman College, Freeman, South Dakota; Academy Registration, September 6; College Registration, September 7; classes begin, September 11.

September 8-14, Opening days at Bluffton College, Bluffton, Ohio; Friday to Monday, September 8-11, freshman days; sophomore, junior, and senior registration, September 12; freshman registration, September 13; classes begin, September 14.

September 29 to October 1, The Oklahoma Convention at the "Go Ye Mission" near Chouteau, Oklahoma.

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Editorials

READER, YOUR HELP, PLEASE

ASSUMING the responsibility of editing a church paper is no light matter. In fact it is too heavy a responsibility to be borne by the Editor alone. Your help, friend reader, is greatly needed.

Your help is needed in keeping the Editor informed of important church and kingdom news, and events of general interest. It takes but a few minutes to drop a line about that important event.

Your help is needed in submitting articles for publication; good articles wrought out through hard work, prayer, and the guidance of the Holy Spirit. When the Editor requests an article from you on a given theme, do your best to comply and on the date specified.

Your help is needed by way of comments, suggestions and helpful criticisms. You may have some very definite ideas on what a church paper should be and what it should contain. Send them in, they will be carefully considered.

Your help is needed in carefully reading your church paper, after it reaches your home. Much work goes into the planning, writing, and publishing of the same. Please do not toss it lightly aside; it is meant to be *your* paper. Read it thoughtfully and prayerfully and let it speak to your mind and heart.

Finally and most important of all your prayers are needed, for without your prayerful support the Editor cannot succeed in this task assigned him. There must be divine wisdom and guidance if this work is to be blessed. If you, kind reader, will support the Editor by your prayers, then God can use THE MENNONITE as a medium of spiritual blessings. When throughout the churches everywhere, sincere prayers are offered for the success of this venture, then the Editor may be a tool in the hands of God. So when you turn to this weekly visitor as it quietly enters your home, pause to breathe a prayer for the editor, the contributors and the readers that this medium may be used of God to build up souls in Christ. "Brethren, pray for us, that the word of the Lord may have free course, and be glorified."—J.N.S.

GOING TO FREEMAN?

HOW many times this question is being asked as the time for the General Conference approaches. There are some common misconceptions of a Conference, such as: it is mostly for ministers and those on boards; the reports are dry and dull; only the main speeches are worth listening to; there is nothing of interest for laymen; all one gets out of it is the meeting of friends and making new acquaintances.

But be assured that Conference can be a rich blessing for us all. It is not only for a select few and the reports of the progress and plans of Christian work are not dull. While it may be important to hear what one man has to say, it is also important to learn what report a Board has after many men have worked long and hard in outlining their plans. True, Conference is a fine place to meet friends and the Christian fellowship one may enjoy should enrich our spiritual lives, but these are experienced in addition to our deep concern and interest in the general work of the church.

So come to Freeman with the proper spiritual preparation. Become familiar with the leading issues. Learn the names of your representatives on the various boards and committees. Pray for the presence and guidance of God at all sessions. Pray for those servants who are trying to fulfill their duty which Conference has placed upon them. If you cannot be present, send your prayers. So, whether present or absent, help make it a better Conference.

"MEN AT WORK"

WHAT a common sign as we travel the highways. Formerly the sign read "Slow Men at Work," but the men did not appreciate the interpretation often put on this reading, so the first word was dropped.

It might be a good sign for a church, as it now reads. A church can grow and prosper where there are "men at work." Too often the work has been left to the minister and the women's organizations. But if the men have been a bit "slow" in getting started, it is heartening to see them arousing themselves to greater effort. The number of brotherhoods and laymen's organizations being organized in the churches is a healthy indication of a renewed interest. In this connection, study carefully the proposed Laymen's Constitution as found in this issue. (page 514) It is intended to be a guide for men's work in the church.

When the man-power of a church is really put to proper work we may expect new life and activity. Boys will follow their fathers. So build a wall of men around your church and the boys will not slip away so easily.

PREACHERS NEED NOT READ THIS

But if you are a layman who would like to do a fine thing for your minister and his wife, here is how you can do it. Make it possible for them to attend the Minister's Retreat held at St. Peters, Minnesota, just preceding the conference at Freeman. Many ministers may feel that they cannot attend because of the expense involved. If your church will act at once there is still time to arrange to send your pastor and wife. The cost is $15 per person while there. Here you have a fine project for your church, brotherhood, or mission society. You will be doing a fine thing for your pastor and wife but incidently you will be helping yourselves as you benefit from the renewed ideas and spiritual strength your leader may receive at the retreat. To him that giveth it shall be given.

Most of us see better when sorrow's tears have washed our eyes.

It requires a strong constitution to withstand repeated **attacks of prosperity.**

Conference Information

FREEMAN, SOUTH DAKOTA.—At a combined meeting of the committees making plans for the conference, information of interest to guests planning to attend the conference from a distance, was formulated. Advance information which will answer some of the questions that arise in the minds of people planning to attend, is given in the following paragraphs.

Meals. These will be served in the dining room in the basement of pioneer hall. For those not having breakfast at the homes where they sleep, breakfast will be served. More guests, naturally, are expected for the noon and evening meal. For the convenience of those not wishing a full meal, a lunch room will be maintained in the main college building. Here light lunches will be sold. The lunchroom will be open continuously from 10:30 A.M. to 10:30 P.M., unless otherwise announced. Nominal charges for meals will be made.

Lodging. A limited number of hotel rooms will be available at the Marion hotel. Anyone wishing hotel accommodations in this town should make advance reservations. Plans are being made to care for the guests in homes in the community as well as in the college dormitories.

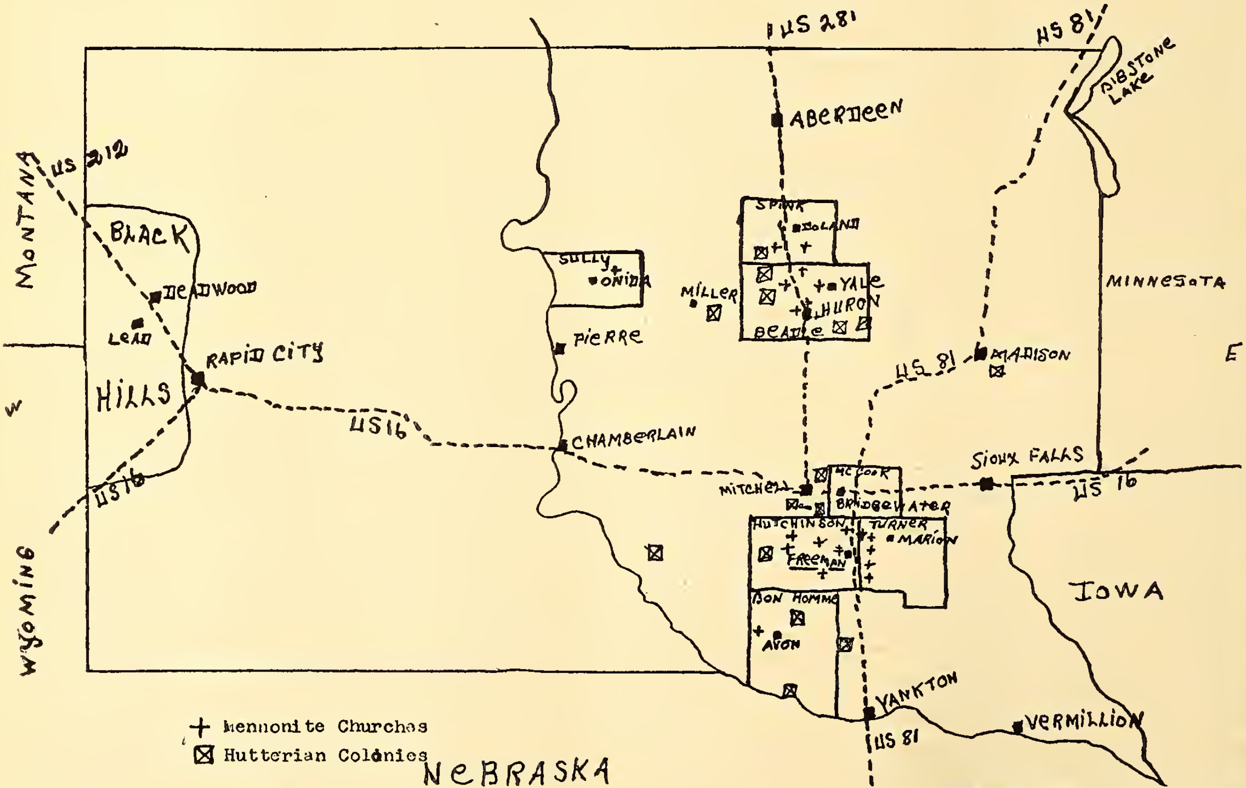
Transportation. For guests coming to Marion, transportation to Freeman will be provided. Plans have been made to meet the several trains coming to this point. Should any guests arrive at this, or another point, and lack transportation to Freeman, calls should be made to Pioneer Hall, at Freeman, requesting transportation.

Entertainment of Children. Children of conference guests will be entertained during the morning and afternoon sessions, except Saturday and Sunday. Ages 4-12 will be accommodated. It is requested that the children of conference guests either remain with their parents or be brought to the entertainment center, there will be a great deal of traffic on the grounds and this request is a safety measure.

Tours. Plans are being made for bus tours on Saturday afternoon. Points of interest to be visited will probably include the churches of the vicinity and one of the Hutterite colonies. Definite information to be given at the conference.

Information. An information booth will be maintained. Messenger service, telephone and telegraph service will be available. Probable location—the lobby of Pioneer Hall. An information folder for guests will be available at the time of registration.

Museum. The college museum will be open to visitors at stated intervals to be announced.—Submitted by the Publicity Committee, Freeman. Elma Waltner, Hurley, South Dakota, Chairman.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US 81
BIG STONE LAKE
ABERDEEN
MONTANA
US 212
BLACK HILLS
DEADWOOD
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YALE
HURON
BEADLE
MINNESOTA
E
US 81
MADISON
SIOUX FALLS
US 16
MITCHELL
McCOOK
BRIDGEWATER
HUTCHINSON
TURNER
MARION
FREEMAN
IOWA
BON HOMME
AVON
YANKTON
VERMILLION
US 81
NEBRASKA
+ Mennonite Churches
⊠ Hutterian Colonies

Drawing by J. D. Unruh 9309

Counties With Mennonite Communities in South Dakota (Freeman, lower right)

From the Mission Front

A Trip Through African Outstations

by Henry Toews

GREETINGS in the precious Name of our Lord and Saviour Jesus Christ. We have just finished visiting all of the outstations. It took us almost eight weeks to do this. Paul and I went first to a section of the Bampende tribe where our assistant pastor Kijika Paul is in charge. We always take the assistant pastor along who is in charge of the territory in which we travel. This time we traveled in the direction of Tshikapa and were gone about two and a half weeks. In this section there were seventy-two that came forward to accept Christ as their Saviour. Among these was one chief. The whole territory is divided into certain sections. When we go into a certain section we first visit all the villages in that section, examining the schools and holding a service in each village. Then we set a day when all of these villages come together for a regional meeting. At this regional meeting we first gather all of the people together for an evangelistic service. Then we gather the Christians for a time of testimony and confession. And finally we gather the church members for the Lord's Supper.

Expensive, but Worthless Medicine

At one of these regional meetings a man came forward and said he had some time ago professed to be a Christian but had backslidden. It seems some of his children died and a man of the Baluba Tribe came and told him he could make medicine that would kill the person who was guilty of killing his children. He believed this Muluba and paid him seven goats, twenty chickens, some cloth and some money to make this medicine. Some of it they buried in the yard and some of it they kept in the house. Each month he had to kill a chicken and offer it to the idols. He said it didn't help him the least bit as his children kept right on dying, and he had no rest in his house nor in his heart. So he asked us to come and take away all this medicine and help him clean house. So we went over and gathered everything together. He went into his house and brought out all of the things that had to do with this medicine. We put it all in a pile and while the teachers and Christians were singing songs of praise to God, the medicine went up in smoke. Recently I heard one of our assistant pastors say that he had talked with this man and he told him that now he was happy and rest and peace was in his home and in his heart, and he could sleep peacefully again.

The second trip was also made by Paul and myself. This was the territory where our assistant pastor Ngongo David is in charge. We traveled for another two and a half weeks. This trip took us partly thru Bampende territory, but also partly through the Batshoke tribe. In this section we saw some of the worst roads I've ever seen. It was so bad that at places we could hardly get through. At one place we got stuck in a mud hole so bad that it took fourteen men pushing for all they were worth to finally get the car out.

"I Want to Take Christ as My Saviour"

But all of this trouble was not without reward. For we saw eighty-six precious souls come forward to accept Christ as their Saviour. Who would not go to some trouble to see eighty-six souls come forward to accept Christ. Six of these were chiefs. One of these was the big chief of the Batshoke territory. He collects all of the taxes for the state and is also the head of the native court. He gets quite a bit more pay per month than most people here get per year, yet he was not ashamed to stand up among a large crowd of people all alone and say, "I want to take Christ as my Saviour."

A Junior Choir at the Mutena Mission, Belgian Congo, Africa

On the last trip which also took about two and a half weeks Mrs. Toews accompanied me. This took us partly through Bampende territory but also partly through the Bashilele tribe. This is the territory where our assistant pastor Mazemba Pierre is in charge. This proved to be a very interesting trip in spite of the fact that we got stuck in the sand a number of times and one section of the road was very bad. On the other hand we had some very good roads as Congo roads go. It was on this trip that we saw most people come forward to accept Christ. There were over 350 that came forward. Two of these were chiefs. Some of them fathers and mothers, grandfathers and grandmothers, but most of them were school children. One night we were in bed already when there was a knock at the door. There stood one woman and four men. The woman wanted to accept Christ and the men wanted to reconsecrate their lives.

On all three trips together we had the privilege of pointing a total of over 500 souls to the Lamb of God and praying with them. But the biggest job is still before us; that of shepherding these lambs. Please pray for them, they need your prayers.

Yours for the lost in Africa,
Henry A. Toews and family.

Dear reader: We praise God for this report of the many who have found Christ as Saviour and Lord. Will you not give as unto the Lord that this work

(To next page)

The Unity of Believers

by W. F. Unruh

THE unity of believers is not a matter of choice. It is a basic doctrine of the Christian faith. Jesus taught it, and He felt so deeply about it that He prayed fervently for it. This is an instance of where Jesus specifically prayed for what He taught.

In the light of this must we not say that it is a sin for believers to be disunited? Admitting this we are still confronted with a problem that baffles us. We are willing and desirous to recognize other believers as Christians, and yet we cannot see how we can consistently consider ourselves united with them when they interpret the sacred Scriptures in ways that seem unreal and untrue to us. Under such conditions shall we draw back and say that we cannot fellowship together? Or is there another alternative? Surely we should not forget that unity of the Spirit among believers is the prayer of Jesus and a prerequisite for an effective witness to the world which the church has been commissioned to make.

Is it not true that when people accept Christ as their Lord and Saviour, when their lives give evidence that they love and trust Him, and when they are committed to their best understanding of the will of Christ, that they are united at the center? Is such a life not of the Holy Spirit? Is that not the unity of the Spirit which we are admonished to keep?

Then it becomes the duty and obligation of every believer to share with fellow-believers his best understanding of the will of Christ, and basing his convictions on the Scriptures to leave it with the Holy Spirit to convince them of the truth. If other believers do not share fully our understanding of the Holy Scriptures we should not hastily refuse to fellowship with them. When the Christians met at the Jerusalem conference they differed very widely on some fundamental issues. It was after Peter, Barnabas and Paul had shared with the conference what they had seen God do among the Gentiles and how that harmonized with the Holy Scriptures that they came to agree to the point that they could write a resolution embodying these words, "For it seemed good to the Holy Ghost and to us. . . "

The Apostles insist, however, in their epistles that believers must take a definite stand against anti-Christian teachings. Examples of this are found in II John 9-11 and Romans 16:17-18. The Church is called the pillar of truth. She must teach the truth and witness to it. This is best accomplished by simply teaching what the Bible says and leaving it to the Holy Spirit to convince people of the truth. Martin Luther said, "Scripture without any comment is the sun whence all teachers receive their light."

Great Jubilee and Mission Rally at Freeman

The Board of Foreign Missions is grateful to the Program Committee of the General Conference for arranging a Mission Day, the last day of the General Conference session. In the morning the reports of the Secretary and Treasurer will be heard after the opening remarks by the president of the Board, A. E. Kreider. This will be followed by the election of officers.

In the afternoon there will be a Jubilee Service to commemorate fifty years of mission work in India. In the evening there will be a Mission Rally Program. The tentative program as arranged by the Board for the afternoon and evening follow.

It is the sincere wish of the Board that all the delegates remain for this important service. We covet your prayers for this day's service that the Conference may catch a new glimpse of the great Mission work God has entrusted to our Conference.—Howard G. Nyce, Exec. Sec'y.

WEDNESDAY AFTERNOON

Mission Jubilee Service

Chairman — S. F. Pannabecker

Opening Hymn 328 — " Zion Haste"
Scripture and prayer .... P. A. Wedel
Special music .... by the local committee
Message — "Fifty Victorious Years With Christ in India" .... Mrs. P. W. Penner
Special Music .... by the local committee
Message — "A Forward Look" .... John Thiessen
Closing Hymn
Prayer .... J. J. Thiessen

(All the India Missionaries on furlough as well as all missionaries that have served on the India field are requested to be on the platform.)

WEDNESDAY EVENING

Mission Rally

Chairman — Howard G. Nyce

Opening Hymn 334
"We Have Heard the Joyful Sound"
Scripture and prayer .... Kenneth Bauman
Five-minute talks on the various mission fields
The Arapahoes - Hopis - Cheyennes
China - including Hopei Province, Paoki, and Chengtu
The Belgian Congo
Colombia
Special music .... by the local committee
Recognition of retired missionaries and mission applicants
Message — "Japan, the Country and Its People"
W. C. Voth
Special music .... by the local committee
Message — "The Urgency of Missions in Our Time"
A. E. Kreider

(All missionaries present, requested to be on the platform)

AFRICA . . . Continued from page 509

might go forward and that many more may be won for the Lord? The mission treasury is low and we need to uphold the arms of the Lord's servants. Please send in your contributions to General Conference Headquarters, 722 Main Street, Newton, Kansas. Thank you!—Howard G. Nyce, Exec. Sec'y.

From the Home Mission Front

Pentecost in Brazil

by Heinrich Martins

HARVEST Thanksgiving, May 14, was a beautiful sunshiny day. Wagons began to come in from the settlement at 8:00 o'clock, and several truckloads of visitors from elsewhere came to our church yard. There were over 1000 guests in attendance, including children. The church was hardly large enough to hold all. The Evangelical choir from Neu-Bremen and Neu-Breslau as well as the trombone choir from Neu-Breslau were on the program. Guest organist, P. Mueller, accompanied the congregational singing on the fine organ which is our gift from the Kaufman family. After breakfast was served to our guests from a distance, the morning service of the choirs began at 9:00. At 10:30 the worship service began with a welcome to guest, announcements, several songs from the Mennonite Gesangbuch and introductory remarks by David Nickel. Pastor Duebbers of Hammonia who had come to get acquainted with the Mennonites, delivered a warm, plain, deeply evangelical sermon on Job, Chapter I. He pointed out Job's threefold possessions. First, material wealth is a gift from God and must be received with gratitude. Second, children are a precious possession, a gift from the hands of God. Third, the most important thing is possession of a devout, god-fearing heart the only thing that makes one really happy.

The official speech was given by Elder Johannes Janzen, on the text James 1:17. The noon meal was then served at four long tables, covered in white, in the beautifully decorated basement of our church.

In the afternoon there was again music by the choruses and the trombone choir. Two missionary addresses were given, by Rev. J. Boldt and Rev. Duebbers. It was a richly blessed day. Evidence of this is the mission collection.

Many Evangelicals as well as a number of Catholics were guests. They all admired the fine building and its practical arrangement, as well as the well-organized arrangement of program. It seems as if we are only just now beginning to seek the way to the hearts of the surrounding population, and we are finding it. It is gratifying to find that the doors are open. May God grant us much wisdom and willingness for a service offered to us although we have not wished for nor sought it. The ways of the Lord are inscrutable. It is hard to comprehend how he rules.

When we are at the end of our rope and in the last few months even thought the colony would have to be broken up, He sets new tasks before us and turns our hearts toward things that in his eyes have eternal value.

On this day we thought back a year ago to the first harvest festival in our fine new church, when the brethren Neuenschwander and Kaufman were present and took an active part. Next to the Lord, our gratitude goes out again and again to the dear brethren in North America for their generous gifts which made it possible to build our fine church.

On the second Pentecost holiday, which was the finest day of all, we had a little welcome service for Dr. Peter Dyck. The gathering was small in the forenoon because many had to be about their work. The noon meal was again served in the basement. From 1:15 until 4:00 P.M. Dr. Dyck gave a report of his trip. Both congregations were well represented. We were all glad to have our beloved physician back again after his absence of several months in America and Canada. With great interest we listened to his account of his travel impressions, of his visits with leading personalities of both conferences. And thus our richly blessed holidays came to an end.

MENNONITE CHURCH
WITMARSUM
BRAZIL

8572

The Gospel, a

by Samuel U

The Peoria Mission Building

The Women's Missionary Society has a busy day.

"Give ye them to eat"

THERE has ever been and ever shall be a challenge to the people of God. We of the Peoria Mission feel more the cause of faithfulness to this command, knowing that God's people do expect us to be faithful in giving to as many as will of the "Living Bread" of Heaven, which, said Jesus, "that a man may eat thereof, and not die."

Few there are who can realize the tremendous forces of evil which often arise against a "life-giving," "life-saving" station such as a city mission.

We do praise Him and thank Him for the many answers to prayer in behalf of the work here. We thank Him also for each of you, your prayers and other means of support. We are indeed grateful for each of our workers here, who so faithfully support the work with their presence and spirit which means so much. This was also the mind of Paul who wrote, "I thank my God through Jesus Christ for you all" . . . "We are laborers together with God."

We are always mindful in the city that as in the rural sections too, there is the hurrying to and from our daily task, the duties of this life, the "many things" that would often mislead us until we would forget that we are "the called according to His purpose." When we see a little child, one of the many hundreds on the street, we know God's will—that He would direct every cause toward the salvation of that one soul until it be saved for Him.

The Activity Program

Many children of our Sunday School come from homes that are divided which makes it hard for the teachers to work toward a perfect attendance. However we do work toward that end and have some good records in that respect. We thank God for our Sunday School leaders who are putting forth every effort to present a varied and interesting program for each one that comes in. Lessons are presented with the use of flannelgraph, filmstrips and objects.

Our Sunday evening service opens with a pre-prayer service at 6:15 P.M. with one of our high school girls in charge. At 6:30 there are four groups of children and young people, also an adult Bible-study group. The gospel service follows at 7:30. Our regular prayer service is held on Wednesday evening with two groups meeting for prayer. At present the junior choir is meeting for rehearsal on Thursday night and the adult choir on Friday night.

The Women's Missionary Society meet the first Thursday of each month for an all day sewing, and rolling bandages for the African mission work. This group also meets the fourth Thursday of each month for the business session which is followed by a spiritual program. This organization, as at other places, is doing

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The following poem speaks forth the choice of all the workers at the Mission:

"MY CHOICE AND HIS"

I said: "Let me walk in the field";
  God said: "Nay, walk in the town";
I said: "There are no flowers there";
  He said: "No flowers, but a crown."

I said: "But the sky is black,
  There is nothing but noise and din";
But He wept as He sent me back,
  "There is more," He said, "there is sin."

I cast one look at the field,
  Then set my face to the town;
He said: "My child, do you yield?
  Will you leave the flowers for the crown?"

Then into His hand went mine,
  And into my heart came He;
And I walk in a light Divine,
  The path I had feared to see.

—George McDonald

and a Mission

lvin Norquist

a great work and continues to serve the church in bringing help to many, thus glorifying God through our Lord Jesus Christ.

Recently the men of the Mission met and formed an organization with the purpose of giving substantial support toward such worthy causes which may arise. Since then they have decided to promote a Christian Boys Club for boys 12 yrs. and over. They have appointed a leader with three assistants who will be responsible for meetings once each week. In addition to the spiritual instruction, the boys will be helped in clean, wholesome recreation. We are planning to do something along this line for the teen-age girls.

During the Christmas holidays we played Christmas recordings through our public address system. The speaker was placed in the attic vent, thereby reaching a radius of two blocks. Many folks from the community commented to us favorably on the effect of this music and requested that we make this a permanent practice. This has been done and now, preceding each service, and following the Sunday morning service, well known hymns featuring the organ and chimes, are played out into the community reaching many who never enter our Mission. The Holy Spirit can speak to many who are calloused and hard through the music of a well known gospel hymn.

A Personal Ministry

We wish it were possible to impart unto you the joy which we experience as we see the gospel of our Lord Jesus and its power. Yesterday while at the State Hospital, there among the hundreds that are mentally ill, we visited two members of our Conference that are patients there. It is wonderful to sense the peace that comes to them as we read together from God's Word and turn to Him in prayer. What a satisfaction there is in the Word! "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

This afternoon two new-born babes in Christ are being visited—both are confined in their homes and may never be able to leave their homes. One was saved about two weeks ago, the other about a month. What a privilege to minister to such as they—near the setting sun of this life, ready to go into that great realm beyond the sunset and to be present with the Lord. One dear soul, whom the Lord led through the valley of the shadow of death, spoke these last words to us which we pass to you, "Tell the folks for me that the Lord is precious." As we minister to such, we seek to take them, prayerfully, step by step, into God's saving grace, meeting with them at least once each week, sometimes more often. As the hour of death draws near we often meet with them each evening, at the bedside for inspiration from God's Word and prayer together.

Over the front entrance of the Mission the neon sign, for which the boys of the intermediate class at the Calvary Church are responsible, bears this truth which all the world should know and experience today that JESUS SAVES. You and I may be convinced of the truth of these words, but we are not saved from the need of telling others. May ours ever be the joy to tell others what great things the Lord has done for us.

The Teaching Program—Cradle Roll

The Teaching Program—Primary III

The Teaching Program—Junior I and II

(Cuts and article, courtesy, *Christian Evangel*)

Proposed Laymen's Constitution

THIS proposed constitution for the Laymen's Organization of the General Conference is being submitted for further corrections to all laymen and others interested in this movement. Prior to this it had been sent to a number of individuals who responded with very helpful suggestions.

The Laymen's Interim Committee consisting of Walter Temple, Chairman, John E. Fretz, Secy.-Treas., and J. S. Schultz, is anxious to bring to the Conference at Freeman as workable a constitution as possible for final criticism and adoption. Please send suggestions for changes to J. S. Schultz, Bluffton, O., before August 15, or bring them to the Conference.

ARTICLE I—NAME

The name of this association shall be "Mennonite Laymen," an auxiliary organization of the General Conference of the Mennonite Church of N.A.

ARTICLE II—MEMBERSHIP

SECTION 1. All brotherhoods or laymen's organizations of Mennonite churches are invited to join "Mennonite Laymen." At the business meeting, every local church organization shall be represented by one vote for every 30 members or fraction thereof. Officers elected by District Laymen's Organizations or Brotherhoods shall have delegate privileges. No delegate shall cast more than ten proxy votes.

SECTION 2. In the local church organizations, it is recommended that all male members of the congregations be eligible to membership. All elected officers, locally as well as of district and general conference organizations, shall be held by laymen.

ARTICLE III — PURPOSE

The purpose of this brotherhood shall be to draw its members into a more intimate fellowship so as to develop spiritual strength for Christian service in harmony with Mennonite teachings, both in the local church and community as well as through any or all of the channels which our General Conference offers.

ARTICLE IV — OFFICERS

SECTION 1. The officers of this organization shall be a President, a Vice President, and a Secretary-Treasurer which officers constitute the Executive Committee and thus are authorized to do the business of "Mennonite Laymen" between sessions of the brotherhood.

SECTION 2. Each officer shall perform such duties as usually pertain to similar office.

SECTION 3. The term of office shall be nine years; one officer being elected at each conference session.

SECTION 4. The Executive Committee shall a) appoint a nominating committee before the first official meeting of the conference which committee shall present at least two candidates for each office to be filled; b) appoint any other committees needed for effective work of laymen in the conference; promote any activities in keeping with the purpose of the organization and offer help to existing brotherhoods as well as laymen in churches not yet organized. Regional meetings are advised.

SECTION 5. a) There shall be a Laymen's Council made up of the Executive Committee and one representative from each District Laymen's Organization. This representative may be the District President or one chosen by his executive committee or at the District meeting.

b.) The duty of the Council shall be to interrelate laymen's work of the local church, the District, and the General Conference. This shall include a budget for operating as well as financial assistance to Conference enterprises.

ARTICLE V — MEETINGS

SECTION 1. The regular meetings of the organization shall be held during the session of the General Conference. Special meetings may be called by the Executive Committee. The Executive Committee shall prepare the program including a report of Laymen's activities for the tri-ennium; District representatives shall report each for his District.

SECTION 2. The Executive Committee shall hold meetings annually at the time and place of the Council of Boards. At least once in three years the entire Laymen's Council shall meet.

SECTION 3. Each District Laymen's Organization shall meet at the time of its annual conference session.

SECTION 4. It is recommended that each local organization hold nine to twelve regular meetings a year. These meetings will inspire, inform, motivate service and will include discussions, addresses, manual service, fellowship, and social activities.

ARTICLE VI — AMENDMENTS

This Constitution may be amended by a three-fourths vote of the members present at the regular meeting of the organization.

Under Orders

THE Lord willing, the Ordination of Henry Funk, as pastor of the Mennonite church, Carman, Manitoba, is to take place Sunday afternoon, August 13, 1950. Benjamin Ewert, Winnipeg, has served as elder of this group, since it was started. The Board of Home Missions and the local membership solicit your prayerful interest in this ordination and this group. Neighboring ministers are invited to assist in the service and the congregations are invited to attend.

Early in 1947 Brother Funk, then a student in Canadian Bible College, Winnipeg, came out to this place and gathered the scattered Mennonites together for worship services. He has served this group ever since. During these years, an unused school house was bought, renovated and enlarged.

With the gathering of more families, a Sunday School and Young People's Society were organized and a choir is doing good work to enrich the worship services. A few months ago they had evangelistic services and a number of individuals accepted Christ and were received into the fellowship.

On June 19, the Congregation voted to have Henry Funk ordained and at the same time they took steps to affect a full organization which is to take place in about two months. Brother Funk was graduated from Bible College this year and will be giving full time to the work at Carman. (Contributed by A. J. Neuenschwander, Secretary of the Board of Home Missions.)

Jottings

MIDDLE DISTRICT

—Salem Church, Dalton, Ohio: Bible quizzes featured the May and June Willing Workers socials. Christian Endeavor held a wiener roast. In the Orrville Courier-Crescent biweekly newspaper column of "Men at work" recently, Amos Diller, active seventy-nine year-old member of our church was chosen for his success in the tile-making industry. A picture of him at work and his life story were included, telling how perseverance, foresight, and diligence helped him find success although he started from scratch. His most enjoyed hobby has been creative interest in music.—Mrs. Ivan Badertsher, Corr.

CANADIAN DISTRICT

—North Star Church, Drake Saskatchewan: From July the eleventh to the fourteenth we had Professor W. H. Hohmann in our midst, instructing the North Star and Bethany church choirs. On July 12 the octet from the Canadian Bible College gave a program. Their topic was "Witnessing for Christ." On July 16 an ordination service was held for Mr. and Mrs. Milton Jantz, who are going out as missionaries to Northern India under the Ceylon and India General Mission. Mr. Jantz is a graduate of Grace Bible Institute.—Mrs. Milton Ewert, Corr.

PACIFIC DISTRICT

—Calvary Church, Barlow, Oregon: Miss Arlene Sitler, Reedley, California, spoke at our church Tuesday evening, July 18, in behalf of the Kings View Homes, now under construction near Reedley. The young people's retreat during the week of July 23 was held this year near Mt. Hood, Oregon. The junior retreat was held this year for the first time; they met at Jennings Lodge, Oregon, during the first part of July.—Mrs. Ivan Learfield, Corr.

—Grace Church, Dallas, Oregon: On June 25 sixteen young souls were baptized and received into the church, A new project has been taken up, namely that of having Sunday school at Buell. A vacant church was cleaned and painted. The attendance is small, but we hope and pray that there may be fruit.—Mrs. F. J. Schmidt, Corr.

NORTHERN DISTRICT

—Bethel Church, Mountain Lake, Minnesota: On June 4 our church observed a farewell service for A. W. (and Mrs.) Friesen who has been our assistant pastor and reception for our new pastor Walter Gering and family. Our annual Mission Festival and Children's Day program were held in the forenoon on June 18. Andrew Shelly of Kitchener, Ontario, gave a message in the morning and also in the evening. A fellowship meal was served at noon. Albert Penner of New York brought the morning message on June 9. Our church is again preparing to send CARE packages and Christmas bundles this year.—Mrs. Geo. Eitzen, Corr.

—First Church, Madrid, Nebraska: Pastor and Mrs. J. P. Glanzer returned July 7 from a month's vacation at Dinuba, California with their children and friends. J. H. Epp of Henderson conducted the services for two Sundays during their absence. Our union daily vacation Bible school closed in May. We had over seventy in attendance The other churches taking part were the Methodist and Pilgrim Holiness. All the material used was from the Mennonites, as all believed it to be some of the best. People are harvesting; the crops are good; weather is not so good. Miss Marian Regier is attending summer school at Springfield, South Dakota. She expects to teach school this coming year.—J. P. Glanzer, Corr.

WESTERN DISTRICT

—Bergtal Church, Pawnee Rock, Kansas. On Sunday evening, June 25, our church held a musical program and picnic lunch at the Rudiger picnic grounds. The churches of this community are having union open air meetings on the high school lawn during July. New doors have been put on our church which improves the church as to service and beauty. The Gerald Stucky family, Colombia, South America, were with us Sunday, July 30, for an outdoor program arranged by the Ladies Mission Society. Pastor Kaufman invited the young men of draft age and those about to register to a meeting at the parsonage on Friday evening, July 21. We appreciate our pastor's interest in these boys and counseling with them.—Mrs. John K. Friesen, Corr.

—First Church, Burns, Kans.: On July 16 we had a C.E. program dealing with relief. Everyone who made a Christmas bundle brought it for presentation by the children. The H. J. Dycks of Elbing who spent a year in Germany spoke that evening. A collection of $32.00 was given for Testaments for the bundles. A joint C. E. program was held June 18 with the Gnadenberg and Zion Churches. July 13 our church held an importan business meeting.—Mrs. Dave Stucky, Corr.

—First Mennonite Church, Ransom, Kansas: The district fellowship meeting was held at our church on Sunday, June 4, with members from the Hanston, Pawnee Rock, Colby and Vona, Colorado, churches present. The noon meal and evening lunch were served in the grade school building. Our daily vacation Bible school was well attended. We had three classes. A program was given by the students at the close of the school. Dennis Smith served the Vona, Colorado church on June 11.—Mrs. John G. Mishler, Corr.

—Eden Church, Moundridge, Kansas: Our congregation has enjoyed the presence of many visitors of late. Cornelius Dyck told us of the conditions in Paraguay where some sad but also some pleasant events can be recorded. On May 19, Ernest Crous visited us and reported on the spiritual and various other conditions as they exist in Germany after the war. An important date was May 21, when the congregation partook of the Lord's supper and baptismal services took place on that day. May these young people remain true to their vows. On May 28 a farewell festival was arranged for the Walter Gering family. Important events that happened during the time of his ministry were reviewed and the church wished him God's blessing in his new field of work. On June 4 the Junior Choir School of the Bethel College Church gave a program, which reminded us of the Scripture passage, "Out of the mouth of babes hast thou perfected praise." Since we do not have a resident minister at present, various other ministers have served us. But we hope to have our own minister again before long who will head the leadership in our church.—J. J. Strausz, Corr.

—Zoar Church, Goltry, Oklahoma: We are planning to have a revival campaign from August 6 to 18. Welter Gomez, evangelist to Old Mexico, is to be the speaker. The Sam Becker's from Gothenburg, Nebraska are to have charge of the music and the children. May the Lord send us rich blessing from above.—Corr.

Into the Beyond

JACOB MUELLER, Halstead, Kansas, a member of the First Church, Halstead, died June 16, 1950.

CONSTANCE JOET SCHWARTZ, Freeman, South Dakota, of the Salem-Zion Church, Freeman, born May 27, 1949, and died July 8, 1950.

ABE SCHROEDER, Hillsboro, Kansas, a member of the First Church, Hillsboro, died July 9, 1950.

IDA EVA (SPRUNGER) AMSTUTZ, Kidron, Ohio, born in Berne, Indiana July 5, 1881, a member of the Salem Church, always active in church and community life, housewife and many years chief operator and bookkeeper of the Kidron Telephone exchange, died June 28, 1950.

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Workcamp - In the Name of Christ

Institution for the Blind
Illzach, Haut-Rhin, France
February 20, 1950

Mennonite Central Committee
U.S.A.

Dear Brothers in Christ,

In the name of the trustees of our Institution, and in the name of our blind inmates and of all our friends, may I express to you our deep gratitude for the help you have brought us by the organization of the Reconstruction Camp which has just ended.

Without falling into the sin of exaggeration, I must affirm that your team has done a magnificent job. The demolition of the original building in itself, which the team took care of with the help of local Mennonites, has saved us an expense of about 300,000 francs ($860.00 by present exchange rates). Besides this task which the team took as its chief goal, your young volunteers did a big job of cleaning up, both on the grounds and inside our damaged buildings. The girls were also very helpful with painting and sewing.

Personally I can say that these three weeks with these young Christian workers have been to me an inestimable encouragement and a brilliant manifestation of God's love. Founded almost a century ago by a blind man who came to the faith through suffering, and now nearly destroyed by the effects of the war, our Institution feels that it has been saved by the solidarity shown in your beautiful gesture of Christian brotherly love.

We know that the workers have already found their reward in the satisfaction of work completed and in our fellowship together, but I especially want to thank warmly all those who by their gifts in money and in kind, and with their prayers have permitted the success of the visibly blessed Work Camp.

Mr. Heitzmann, Director
Institution Des Aveugles

DEMOLITION — IN THE NAME OF CHRIST

Translation of article on Illzach workcamp which appeared in Mulhouse Newspaper "L'Alsace," in French and German, Saturday, February 4, 1950.

ON THE GROUNDS of the Institution for the Blind at Illzach, a wire rope is being tied around a skyward-pointing splinter of the war-ravaged house's ragged wall, much as a hangman would fasten his noose to the neck of a condemned criminal. The cable is hitched to the tractor, the motor roars, the taut cable jerks, the house trembles and crooked cracks run across its face. Another jerk, collapse—and a cloud of dust settling on the debris. The motor hums the tranquil joy of its strength . . . .

"It was the oldest house in Illzach," says one, looking on with nostalgia. "There was an inn on the ground floor when Illzach still belonged to Switzerland. It was a smugglers' meeting place."

The dust has settled, partly on the onlookers, and already a team of young people is at work on the pile of stones and rubble. Shovels and prying bars are at work. The wagon that just pulled up before the pile is already full.

These young people are pulling down and clearing away, with little thought about the fact that the building they destroy was once the haunt of smugglers, or for the fact that the French-Swiss border once ran through here; for their destruction is for reconstruction, their task is above all nationalisms and boundaries.

They have a lot to tell us, these youngsters who have been helping to clean up the ruins of the Institutions for the Blind. We question a few of them. This one, in blue overalls, is named Classen, an American from the state of Kansas. His parents farm 170 acres of land. "How many horses does your father have?"

"One, for fun."

A blond girl with a bright red bandanna rests her shovel a moment. "I'm Gisela Fellmann, age 24. My father is a farmer in Monchzell, near Heidelberg."

The tall dark girl, whom the others call Mama because she does the cooking, Dora de Ruiter, comes from Zeist, near Utrecht, Holland. That big blond, handling her shovel like a professional ditch-digger, comes from Bourtzwiller, where her parents farm.

The little black-haired Margot Fuchs comes from the Saar where her father manages the big Ensheimer farm. And two boys from around Montbeliard, two more Americans, girls from the Sundgau, a nineteen-year-old German, and others from nearer Mulhouse.

"How did you happen to come here?" we ask Melvin Headrick, 22-year-old American from the State of Colorado.

"We all belong to the Mennonite Church, which has about 200,000 members in America. We refused to do military service during the war because we will not and cannot kill. However, we did serve in workcamps. And now to show the nation that we are no shirkers, we have chosen, voluntarily and without pay, to come to Europe to rebuild and bring relief. We work in different countries. When the Mennonite Central Committee heard of the great need of the Illzach Institution for the Blind, a relief team was organized. We'll work here for three weeks, to be followed by a Bible week.

"And everyone works like four," adds Mr. Heitzmann, the Director of the Institution, who goes on to tell us that these Mennonites receive their food supplies, wherever they are working, in the form of canned goods. It is not ordinary canned goods from a giant American cannery, but it has been canned by the Mennonite farmers "over there," who write on every can their name with the phrase, "In the name of Christ."

The Dutch girl who acts as housemother tells us her work is child's play. Just think! I have a potato peeler, running water, and a good cookstove. Such things aren't usually found in the camps where these volunteers work. "But still it's always a lot of fun," she adds.

Everything is democratic with these seventeen Mennonite volunteers. Evenings they meet to sing, pray, read, and discuss the coming day's work. Working hours, rest periods, and mealtimes are set by agreement. They need no boss, because each one imposes on himself the discipline in group life.

Can they understand each other? All the Americans speak either German or French, and the Alsatians translate when the little girl from the Saar runs out of English. But really they all speak together the language of their ideals and their hearts.

Here they are but seventeen. Elsewhere they are hundreds; in the world, hundreds of thousands. Evenings, one sits at the piano and they all sing the same song. And as they finish tearing down ruins, they build out of the rubble the great hope of human brotherhood. Over oceans, over borders, they reach a helping hand, because they are inspired by one and the same spirit.

Isn't it hard sometimes for us to get along with our fellow men, even those who have the same nationality and speech and belief? That's why these workers have a lot to tell us, these seventeen with but one heart and soul, working on the banks of the Doller in obedience to but one sentiment: to love their neighbor.—L. P. Lutten.

WESTERN DISTRICT C. E. FELLOWSHIP CONVENTION
McPHERSON, KANSAS, AUGUST 6, 1950
THEME: Christ Our Hope

THE Annual Convention of the Western District C.E. Fellowship will be held this year at the First Mennonite Church, McPherson, Kansas, August 6. The speaker for the evening meeting will be Ernst Harder. Harder is not new to many of us having come to this country from Paraguay to receive his higher Education in our Mennonite schools. Upon completion of his work he went back to his own people in South America and is now back again to continue his studies at our Seminary in Chicago.

Program: Sunday, August 6, 1950

2:30 P. M.
  Devotionals — Roland Goering
  Special Music — First Church, Lehigh
  Business Meeting
6:00 P. M. Young People's Luncheon (Nominal Fee)
8:00 P. M.
  Special Music — Hopeview Mennonite Church
  Speaker — Ernst Harder

The offering will be for the work of the C. E. Fellowship.

In connection with the convention there will be a meeting for the Junior C.E. members and leaders in the basement of the church at 8:00 P. M.

NOTE: Delegate Quota — One for every twenty members
  Registration Fee — Fifty cents per delegate.

The Story of a Workcamp in France

THE Workcamp in France told about in this issue of "Mennonite Youth" took place from January 30 to February 19, 1950. It was in Illzach, France, near the Swiss border in Alsace. The winter workcamp was planned for farm laborers who would have a little more free time in the winter. It was an all-Mennonite workcamp consisting of ten Alsatians, four Americans, two Germans, one from the Saar, one from Holland, and three from other parts of France. There was a very genuine spirit developing among these workers which always develops in a workcamp.

There are local Mennonites in this region of France. With them there developed a very close relationship. They provided the camp with considerable quantities of food. The local Mennonite churches had their annual week-end Bible study meetings on the three week-ends that the workcamp was there so they participated with the Alsatian Mennonites hearing from Guy Hershberger, Pierre Widmer and, on the last night, they went to Basel, Switzerland to hear Orie Miller's report on his trip to the Orient.

The workcamp enjoyed most cordial relations with the institution for the blind which is a Protestant institution of almost a century in age. Mr. Heitzmann was greatly impressed by the spirit of the young people in the workcamp and was also impressed to see love in action in this manner.

The workcamp lived in the institution's main building in which several rooms had already been restored. They used institutional cooking equipment which was equipped to serve eighty, but now is serving only twenty because of the destroyed buildings.

There was much publicity given to the workcamp. A long article in the main newspaper of the region, *L'Alsace,* plus numerous contacts and indirect relationships with the village all served to point up the purpose and motive of the camp.

There is something deeply thrilling about workcamps. For youth that want to see things done, it serves to give their zest for action an outlet. For youth that desire to see their faith taken out of the printed pages of the Bible and placed into living reality in the lives of men and women, the parables of Jesus begin to become real as the work of unselfish service progresses. Those who have had the workcamp experience testify to the rich fellowship they experience with one another, the genuine testimony their work reveals, the effect such an experience has both on those they help and on those who are the helpers. We need more, many more, of our young people who will give themselves in voluntary service in such experiences as work camps.

Western District Youth Sponsor Rallies

ONE aspect of the young people's work in our district this year is the rallies which have been held in several communities.

The plan has been to get the Mennonite young people in various communities to cooperate in arranging a program that would be mutually helpful. The district Fellowship program-committee has worked with the local groups in trying to accomplish this.

The usual procedure has been to get a committee representing the participating churches to meet with members of the Fellowship program committee. This larger committee then discussed the needs and problems of each local group as presented by its representative. This became the basis for planning the rally program for that community. The first of such programs was well received and seemed to set the pattern for subsequent rallies, although there is nothing binding for any group may use its creative abilities to set up a different type of program.

The local representatives have almost unanimously expressed the need for more information regarding both district and General Conference Y.P.U. work, so the district officers have tried to bring to each rally this desired information. Then, under competent leadership, local representatives have arranged a panel discussion on their particular needs and problems. This was usually followed by a general discussion with audience participation. The climax of the rally was an inspirational and challenging message by a special speaker.

We hope it will be possible to continue this type of program and reach all communities in the Western District.

Colombia Prayer-Request

by Janet Soldner

SHORTLY after returning from furlough I was asked to give injections in the home of one of our neighbors. The family had fled from the vicinity where they had lived before because of political pressure. Here again I found those who were sympathizers to our cause. During my first visit the conversation soon lead to talking about the Bible. It seemed that the husband could hardly wait to ask whether we had Bibles for sale. The following day I was happy to sell him one. The face of both husband and wife lit up as I told them about some of the precious truths contained therein. They promised to come to our services but thus far have not done so. This is so often the case, they promise to come but never do so. They are sympathizers, no more. They are afraid of neighbors, afraid of what their friends might say, afraid to lose their business. Pray for them that the Holy Spirit might speak to their hearts and that they might be willing to stand up for Jesus.

V. S. Workers Visit Rescue Mission

At Chicago in June Bertha Fast of Mountain Lake, Minnesota, who is director of Voluntary Service led the girls in a period of orientation. She was assisted in this work by Lois Kreider and John T. Neufeld. There were a number of lecturers on methods of Daily Vacation Bible School teaching, how to travel over the city of Chicago, and the objectives of the Voluntary Service Program. A rather unexpected experience came during the week when the unit went down to the loop in the evening and stopped in for the service of the famous Pacific Garden Mission in the very heart of the skidrow area of State Street. The girls took their seats well in the back of auditorium and hadn't been there very long when the pastor, Harry Saultier, asked where they were from and then said in a few minutes he would call upon them for a musical number. Even though they were taken aback by this sudden invitation to appear on the program, the unit members decided that they would be able to sing and a little later they stood up before the audience of skidrow characters and sang a Christian hymn.

Test of a Christian

Judge not one another; but every man look into his own bosom. How stands the matter in your own breast? Examine your conscience before God. Are you a happy partaker of this Scriptural, this truly primitive religion? Are you a witness of the religion of love? Are you a lover of God and all mankind? Does your heart glow with gratitude to the Giver of every good and perfect gift, the Father of the spirits of all flesh, who giveth you life, and breath, and all things; who hath given you his Son, his only Son, that you "might not perish, but have everlasting life?" Is your soul warm with benevolence to all mankind? Do you long to have all men virtuous and happy? And does the constant tenor of your life and conversation bear witness of this? Do you "love not in word (only), but in deed, and in truth?" Do you persevere in the "work of faith, and the labor of love?" Do you "walk in love, as Christ also loved us, and gave himself for us?" Do you, as you have time, "do good unto all men," and in as high a degree as you are able? Whosoever thus "doeth the will of my Father which is in heaven, the same is my brother, and sister, and mother." Whosoever thou art whose heart is herein as my heart, give me thine hand! Come, and let us magnify the Lord together, and labor to promote his kingdom upon the earth! Let us join hearts and hands in this blessed work, in striving to bring glory to God in the highest, by establishing peace and good will among men. to the uttermost of our power! —John Wesley.

BRETHREN BRING GERMAN YOUTH

ELGIN, ILL.—The service commission of the Church of the Brethren will bring an additional 200 German high-school students to America for a year's stay in Christian homes here, it was anounced today by W. Harold Row, secretary of the commission. One hundred fifteen students arrived in New York on July 5 and 85 more arrived on July 10.

Nealy a year ago, the commission sponsored the coming of 90 students. These have been attending school here and have been living in Brethren homes. They will return in late September and early October.

The new group, of whom approximately 70 are girls and 130 are boys, will spend several days in an orientation course at the Brethren Service Center at New Windsor, Md., before going to their "foster" homes.

Approximately half the students will stay with Brethren families and half with families of other denominations, Row said. Although predominantly Protestant, the group includes Catholics.

The purpose of bringing these students to America for a year's stay is "to promote better international understanding through giving these students an insight into our church, school, and home life."

RELIEF PERSONNEL NOTES

Norman and Eunice Wingert of Upland, California, and Virgil, and Anne Grace Flickinger of Pretty Prairie, Kansas, left on July 14 for Europe. Ada and Ida Stoltzfus returned from India on July 7.

SERVICE FOLDER AVAILABLE

A leaflet describing the service unit at Topeka State Hospital in Kansas is available. The information includes a picture of the work, the challenge for service in such a place of need, and steps to follow for making application.

What Would You Do?

If you were a member of one of our Mission Boards faced with some of the following problems, what would you do?

1. When young people think it more significant to begin a new work than to faithfully carry on what has already been started?
2. When our churches give more consideration for interdenominational mission organizations than for our own work for which we are responsible?
3. When missionaries from large congregations get many Christmas gifts while those missionaries who come from very small congregations may not get any Christmas gifts?
4. When mission candidates dictate where and under what conditions they want to work rather than consider a call to a place where you have an opening and a great need for personnel?
5. When our churches pay our missionaries $5 or $10 for speaking but some independent missionary is given the whole offering?
6. When more publicity is given to undenominational missions than to Mennonite missions and when you have testimonies which show that our missionaries are doing a better piece of work on the foreign field than some of these which are more widely advertised?
7. When students interested in missions who have had all of their training outside of Mennonite circles expect the board to show them more consideration than those who have attended our schools?
8. When the opportunities are great but the finances do not keep pace?
9. When persons want to do Christian work but short cut their preparation for that service?
10. When one of your fields proved hard while another one of your fields yielded a bountiful harvest?
11. When people clamor to open up work in new countries when to do so would mean neglecting our commitments in those countries which we already occupy and where there are areas in our fields which have not been reached?

—From *Bulletin* First Church, Berne

PHYSICAL AND SPIRITUAL BUILDING

Recently several Voluntary-Service workers took part in a new type of work project in Oberrad, a suburb of Berlin. The task was that of building an addition to a pastor's residence, to be used for youth meetings. Participants in the work were to be young people (ages 20 to 25) from this particular congregation, rather than selected individuals from various places. The objective was not only to construct the building, but to work in close contact with the young people to strengthen their interest in the work of the congregation.

The experience revealed a situation prevalent among many Protestant churches in Europe: youths 13 to 15 years old who are in confirmation class, respond to the work of the congregation, but those older, 19 to 25, generally have little direct contact or interest in the work of the church. It is hoped that the work, fellowship and worship in this project made lasting spiritual impressions upon those whose lives were touched.

California Retreat — August 12-19

Young People's Retreat of the California Churches will convene August 12-19. Speakers are Andrew Shelly, Bible Teacher, Kitchener, Ont.; A. H. Schultz, Campfire Speaker, Quakertown, Pa.; Vernon Neufeld, Boy Girl Relations and Music, Shafter, Calif. The various churches are making donations to help lower the cost of registration.

Mennonite Biblical Seminary Library 1-51
4614 Woodlawn Ave
Chicago 15 Illinois

TO KNOW IS TO CARE . . . .

BUT **WHO** CARES?

All Mennonites care when they know what is going on in their Church. An informed Church is a responsive Church—responsive in support, concern, attendance, giving.

WHAT IS THERE TO KNOW?

The whole task of the Church is always known to the faithful members who attend regularly and share the responsibilities of the Church. There are others—still unaware of the Church's challenges and opportunities. If they were informed, they too would respond.

HOW CAN YOU KNOW?

Preaching alone cannot keep churches informed because not everybody attends regularly. Form letters from Boards and agencies either reach too few or are too expensive. But THE MENNONITE can bring all the messages and news of the Church into all their (or your) homes every week.

THE **COST** OF KNOWING:

Now there are two ways of subscribing to THE MENNONITE. Any individual can subscribe for $2.50 per year. The HUNDRED PER CENT PLAN, is the second way. This plan provides a subscription at the rate of $1.80 per family per year in any church which subscribes for all contributing resident families.

Yes, to know is to care—and to care is to know. Let **THE MENNONITE** work for you and your Church. .

For further information about the HUNDRED PER CENT PLAN *write to*

MENNONITE PUBLICATION OFFICE
722 Main Newton, Kansas

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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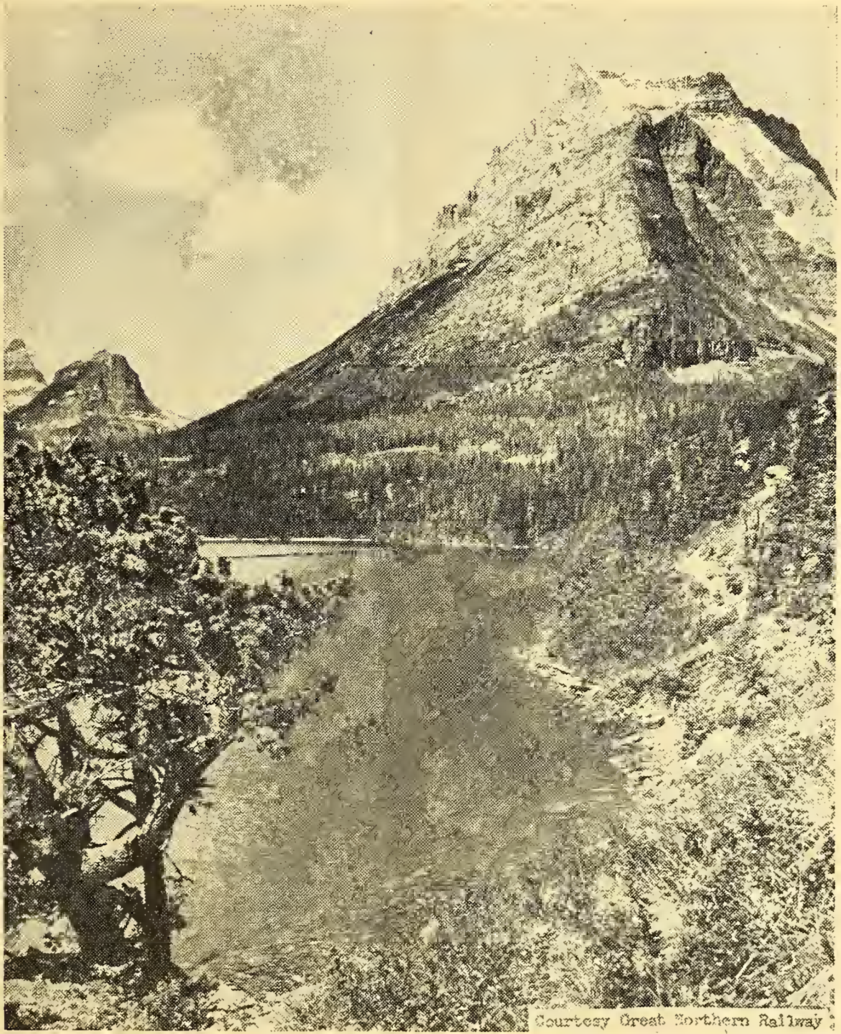
MENNONITE BIBLICAL SEMINARY



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"The Mountains shall bring Peace to the People." Psalm 72:3.

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Going-to-the-Sun Mountain in Glacier National Park, Montana Rockies.

The Mennonite

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THE MENNONITE is the weekly religious journal of the General Conference of the Mennonite Church of North America,North Newton, Kansas devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to: J. N. Smucker, Editor, THE MENNONITE, Bluffton, Ohio.

Looking Toward Freeman

MAY GOD PREPARE

Wherefore . . . be ye steadfast, immovable, always abounding in the work of the Lord . . . your labor is not in vain." I Cor. 15:58.

Conference reports at Freeman will again reveal unmistakably that our labor in the Lord has not been in vain. For this we should be prepared to give God the deep gratitude and devotion of our heart.

If we are spiritually sensitive, eager, and alert, these reports will also reveal how tremendous is our task, how unparalleled are our opportunities, and how staggering is the need and, in comparison, how feeble, half-hearted, inefficient, and unco-ordinated have been our efforts. This should cause us to bow in deep penitence of soul and call forth fervent prayer for forgiveness and for more adequate enablement.

Gratitude, on the one hand, for the amazing doors of opportunity, for the marvelous manifestations of God's saving and enabling grace, and for the provision of needed resources of personnel and of money, and penitence, on the other hand, for our blundering, prayerless, and ineffective ways of work should rouse us to strive more earnestly and prayerfully to become more abounding and effective in the work of the Lord.

This surely is one of our big purposes as we gather at Freeman. This purpose should also motivate the Conference desire to re-examine and recondition its organizational machinery. How can our Conference become more efficient and effective in serving God's redemptive purpose among us and through us?

May God prepare us for the Conference and for greater service in His name.

Henry A. Fast
Bible Dept., Bethel College
Chairman, Relief Board

Of Your Pen Acquaintance

I. I. FRIESEN ("The Modern Road to Emmaus") pastor, Bethel Mission Church, Winnipeg, Canada, and member of the Board of Education.

S. T. MOYER ("Adequate Leadership") is Missionary to India.

ANNE BULLER ("Letter Edged in Black") wife of our European M.C.C. director, Harold Buller; graduate of Tabor college.

JOHN ENNS ("With M.C.C. in Mexico"), Cuauhtemoc, Chihuahua, Mexico serves as director of the M.C.C. unit there.

Of Things to Come

AUGUST

August 7 to 10, Western District Intermediate Retreat, Camp Mennoscah, Murdock, Kansas.
August 10 to 13, Western District Adult Retreat, Camp Mennoscah, Murdock, Kansas.
August 12-19, California Mennonite Young People's Retreat, Camp Gaines, Lake Sequoia.
August 13-16, Manitoba Young People's Retreat, Assinaboine Mennonite Mission Camp near Headingly, Manitoba.
August 14-18, Northern District Young People's Retreat at Byron Camp, north of Huron, South Dakota.
August 18-23, General Conference Young People's Workshop, Gustavus Adolphus College, St. Peter, Minnesota.
August 18-23, Ministers' Retreat on the campus of Gustavus Adolphus College, St. Peters, Minnesota.
August 19-20, Reunion of former Fort Collins C.P.S. men and their families, at North Newton. Kansas.
August 20, Ontario Young People's Retreat, Waterloo, Ontario.
August 20, a reunion of ex-Norristown State Hospital C.P.S men and families on Norristown State Hospital grounds.
August 23-30, 1950. General Conference Sessions, Freeman. South Dakota.
August 27 to September 4, Christian Education Emphasis Period.
August 31, Annual Council of Boards meeting at Freeman, South Dakota.

SEPTEMBER

September 2-3-4, California Family Retreat, Camp Pines, Cambria Pines, California.
September 4-10, Opening days at Oklahoma Bible Academy, Meno, Oklahoma; enrollment, September 4; formal opening, September 10.
September 5-7, Opening days at Mennonite Biblical Seminary, Chicago, Illinois; opening chapel service and orientation, September 5; registration for both Seminary and Bible School, September 6; class work begins, September 7.
September 5-10, Opening days at Bethel College, North Newton, Kansas; freshman assembly, September 5: junior-senior registration, September 6; freshman registration, Septembed 7; sophomore registration and beginning of classes, September 8: formal opening, September 10.
September 6-11, Opening days at Freeman College, Freeman, South Dakota; Academy Registration, September 6; College Registration, September 7; classes begin, September 11.
September 8-14, Opening days at Bluffton College, Bluffton, Ohio; Friday to Monday, September 8-11, freshman days; sophomore, junior, and senior registration, September 12; freshman registration, September 13; classes begin, September 14.
September 28-October 2, Opening days at Canadian Mennonite Bible College; registration of new students, September 29; all classes begin, October 2.
September 29 to October 1, The Oklahoma Convention at the "Go Ye Mission" near Chouteau, Oklahoma.

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

NOTICE

The MENNONITE PUBLICATION OFFICE will be closed from August 14-26. Any orders which the Sunday schools or churches may wish for our office to fill should reach our office well in advance. Thank you.

Editorials

SOME EDITORIAL POLICIES

A NEW EDITOR may be blissfully ignorant of all the problems and decisions that lie before him, but his general course and goals should be fairly clear. The reader should also be aware of these policies that he may understand and cooperate for the best results. We may well consider certain common policies.

THE MENNONITE is the official publication of the General Conference of the Mennonite Church of North America. It is the servant of the Conference and not its dictator. This does not mean that it may not question or criticize certain phases of Church work if such should seem necessary. But as a servant of the Conference it will endeavor to keep before the church the work and program of the Conference and to carry out its general policies. It shall seek to maintain a balanced emphasis upon the various phases of church and Conference life and work.

THE MENNONITE stands by its motto, and firmly believes that Jesus Christ is the only foundation upon which to build a life, a church, or a paper. In deciding on matters for publication the test shall be whether Christ shall be glorified and man's spiritual life be strengthened. We stand squarely on the life and teachings of Jesus, being fully convinced that "other foundation can no man lay."

THE MENNONITE does not propose to engage in merely controversial issues. The great, clear-cut principles of the Gospel are too important and far-reaching to waste time and space on petty differences of opinion. We shall endeavor to abide by the great fundamental beliefs of the Christian faith without entangling ourselves in strange interpretations and fanciful ideas.

THE MENNONITE shall attempt to contribute to the whole of life: its faith and works, worship and life, the Christian ideals and practical applications. Consideration shall be given to old and young, the minister and the layman, men and women, to their problems, decisions, joys, and sorrows. But always with the hope that it may "comfort your hearts, and establish you in every good word and work."

THE MENNONITE stands for the simple life and the equality of all believers. Continuing the past policy, titles such as "Rev.", "Dr.", "Prof." ordinarily will be omitted. "The ground is level at the foot of the cross."

While the Editor may not agree with all the opinions expressed by contributors, he believes such opinions may be expressed where they are not at variance with the teachings of Jesus and His Gospel. The editorials, unless otherwise noted or initialed, are his own for which he must assume full responsibility. Letters of comment concerning articles published or matters of vital interest to the church are invited, and the right is requested to publish such letters when thought helpful.

The Editor requests the right to edit material that is received for publication, changing or deleting such parts as may not be of general value or interest. This may frequently be necessary in church correspondence, for obviously a class picnic in Pennsylvania may be of little interest to the people of Oklahoma or California. Let no one feel offended if such minor changes seem necessary.

Finally THE MENNONITE is to be your paper and you will have a large share in its success. Your contributions, comments, interest, and prayers are absolutely necessary to the success of this publication.

WHAT ABOUT KOREA?

NOW THAT there is actual fighting in Korea, the outcome of which we cannot forsee as yet, we need to do some real heart-searching. But the basic question for the Christian is not "What about Korea?", but rather "what about our foundations?" If we have built squarely on the solid foundation of the love of Christ, then no incident or storm anywhere in the world should sweep us off our feet.

In this connection we do well to consider again a portion of *Our Statement of Position* as adopted at a former Conference:

> "We believe that war is altogether contrary to the teaching and spirit of Christ and the Gospel; that therefore war is sin, as is all manner of carnal strife; that it is wrong in spirit and method as well as in purpose, and destructive in its results."

In connection with this statement there are also other basic facts which we should hold in the center of our thinking:

1. The power of God is mightier than the military might of man.
2. The ideal of love as taught and lived by Christ, is not a vague theory to be believed in peacetime, but cast aside when we need it most. It is the most endurable power in the world.
3. It is not our business either to succeed or fail as the world may see it. Our business is to "keep ourselves in the love of God," and leave all consequences with Him.
4. We may lose our life by holding true to the principles of love, but so did our Master.
5. The times call for deep penitence, a renewed dedication to God, and a humble walking with Him in the paths of peace,—cost what it may. It is a time for prayer!

MISSION DAY AT CONFERENCE

DID YOU notice the splendid program that is planned for the last day of the General Conference at Freeman? The Conference is not to dwindle in interest as we near the close but rather rise to a high climax as we celebrate the fiftieth anniversary of our mission work in India.

Everyone attending Conference should plan to stay to the close and thus gain the inspiration and blessing this mission program will afford. May this be a fitting benediction to our Conference.

The Modern Road to Emmaus

by I. I. Friesen

Luke 24:21 *"We trusted that it had been he which should have redeemed Israel."*

THESE ARE the words of the two disciples who were walking dejectedly down the road to Emmaus a short time after the crucifixion of their Lord. They reveal an attitude of disappointment and of eclipsed hope which is a very fitting illustration of the attitude and thinking of our present age. These men had once had great hopes and convictions about Christ. They had put great confidence in Him and had believed that in Christ they would find the answer to man's greatest needs. Now Christ was dead for three days and so they were completely confused about the meaning of it all. The key stone of their arch of faith had dropped out. They had lost their fondest hopes and convictions and were drifting along without being aware of any definite purpose or meaning to life.

9158

I. I. Friesen
Bethel Mission Church
Winnipeg, Manitoba

The world today is traveling this road to Emmaus. It too has lost its hopes and convictions. There was a time not long ago when man had hoped that through science and education this world would be redeemed. Now it has lost its supreme faith in these agencies, because it sees that science has brought this world to the verge of self-destruction and that education alone cannot overcome the innate selfishness that there is in man.

It is in this attitude of uncertainty that some have turned to the church for an answer. In a now well-known editorial in *Fortune* magazine, the statement was made, "The way out is the sound of a voice, not our voice but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says." Here we have a humble appeal coming by way of a secular journal. When, however, the world looks to the church, it finds that often here too there is confusion and lack of conviction as to essential truth. Arnold Toynbee, the historian, says, "It is now obvious that for a number of generations we have been attempting to hold on to Christian character without possessing Christian beliefs. But Christian behaviour which is not supported by Christian faith is a wasting asset, as we have discerned to our great dismay." The church, therefore, needs to return to a more serious study of its beliefs. Too often these have been taken for granted. They have been accepted as a spiritual heritage from our forefathers but have not been given special consideration as to their meaning and implications. Consequently, we have no very clear convictions about them and when asked to give an answer for the faith that is in us we are not able to do so. The emphasis in the church has often been upon activity and conduct rather than on belief. Sometimes "doctrinal definiteness" has been discouraged in the interests of general good will. We must realize, however, that our ethics soon waste away if not supported by basic Christian convictions. Beliefs are especially necessary in times of chaos and uncertainty in order to give stability and security to wavering disciples. Many churches are beginning to recognize this necessity in a time when the beliefs or ideologies of the world are being constantly pressed upon us. Many recent books like *What Can a Man Believe* by James Stewart, *A Firm Faith For Today* by Harold Bosely, *The Faith We Declare* by Edwin Lewis, and *This is Our Faith* by John Dow, all stress the importance of deepening and strengthening our Christian convictions.

In view of all this, it is well to observe how Christ restored the convictions of these wavering disciples on the road to Emmaus.

First, we notice that He took them back to the Scriptures. "Beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning Himself." Hence, if we are to renew our convictions, we must return to the Scriptures. It is in the Bible that God has spoken to man. It is through this Book that He continues to speak. As man waits in faith before the Scriptures, God comes to him and speaks to him the message that he needs to hear. Like these disciples going to Emmaus, we are slow to believe the Scriptures and to find therein the Christ who is Himself the center of our beliefs and convictions.

Secondly, we notice that Christ did not reveal new truth to these disciples but that He gave new meaning to old truth with which they were already familiar. These disciples, no doubt, knew the Old Testament, but they had never seen the truth as it applied to their present needs in just the way Jesus pointed it out to them. There are many old truths in the Scriptures to which we must again return if we are to be brought out of confusion into certainty in our day.

Among these truths is the fact of the exceeding sinfulness of human nature. The fact that men could crucify the Lord of glory was evidence enough to these early disciples that the heart of man was "deceitful above all things and desperately wicked." This conviction is again gaining ground in our day. Two world wars and the prospect of a third war

(Continued to page 530)

With M. C. C. in Mexico

by John Enns

CUAUHTEMOC is a town of about 13,000 inhabitants, situated roughly 2,000 miles directly south of Saskatoon, Saskatchewan, at the fringe of an inter-mountain valley lying 7,000 feet above sea level. This is where thousands of Mennonites living in the valley come to market their products and do their shopping. There are between 20 and 30 Mennonite families living in the town itself, some of which own businesses but the majority of which are day-laborers. Here, also, is the location of the M.C.C. Home which forms a link between the Mennonites of the North and the Mennonites of Mexico.

The "Home" was opened three years ago as a Voluntary Service Unit. During that time many young people from our churches have come and gone, each one leaving an impression in this community. Our various activities by which we seek to serve our fellowman are briefly described in the succeeding paragraphs.

Medical Service

By furnishing the local hospital with two Mennonite nurses, it is hoped not only to raise the nursing standard in this hospital but also to render Christian-motivated service to our brethren. M.C.C. has also contributed materially toward equipping this 30-bed hospital which enabled it to open a year ago. The Mennonite patients appreciate being able to talk Low German to the nurses, and the Mexican patients say that the "Menonitas" give better nursing care. Unfortunately, we find it difficult to continue this phase of our work. It seems that too few nurses apply for Voluntary Service.

Seventy-five miles to the north-west of Cuauhtemoc, at Santa Clara, we are operating a health clinic which serves both Mexican and Mennonite communities. The station is a converted old ranch house situated on a lonely patch of ground four miles from the nearest village. Accident and obstetric cases as well as public health duties are among the main services given by the two nurses stationed there. A vehicle and chauffeur are available when there are out-calls.

Educational and Social

School: The handy-man at the clinic was released half time to teach school in one of the villages. There were twelve children attending. By next fall it is hoped that we will be able to supply a full-time teacher. There is a great need here for better educational facility.

At the Unit Home: Five different classes in English are instructed two evenings a week. Both Mexicans and Mennonites are eager to learn this language. Students, numbering about 30, range from school children to doctors. A special Saturday afternoon class is being given which combines English with music and religious instruction.

Music: There are 19 students enrolled for piano lessons, most of whom prefer to take two lessons a week. We are fortunate in having Miss Ella Franz from Tabor College here to conduct this school of music. The students are enthusiastic workers and are making good progress. Most of them are children of school age, but several mothers with four and five children, also take time out for piano lessons.

Singing: Every Wednesday, night is open house for the Mennonite young people to come to the Home to sing. Religious and German folk songs are used. This group participated in the Christmas and Easter programs which were given in the Unit Home. Occasionally all the youth is invited to an evening of games and informal visiting.

Kindergarten: Kay Wiens, a unit member from Leamington, Ontario conducts a Kindergarten for Mexican youngsters five half-days a week. The children thus learn to play and work together under Christian supervision and leadership.

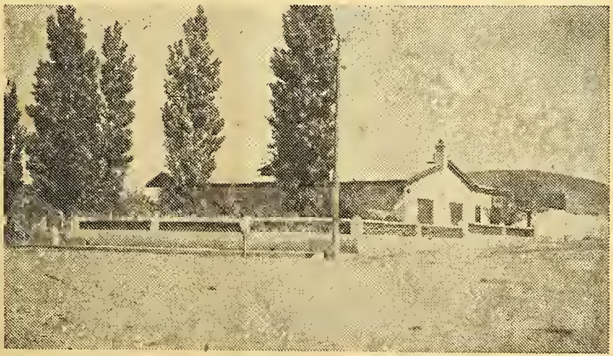
Library

We have the beginning of a German lending library containing about 200 volumes. These books are loaned free to anyone interested. People from 35 to 75 miles distant come to get reading material, in addition to the local reading fans. Good reading material is scarce in these communities and we are glad that we can offer this needed service. Our books have been donated by Mennonites in the United States. We are still collecting and adding to the library and would appreciate further donations, especially good fiction.

Agriculture

In a small way we are trying to help the farmers

(Continued on page 530)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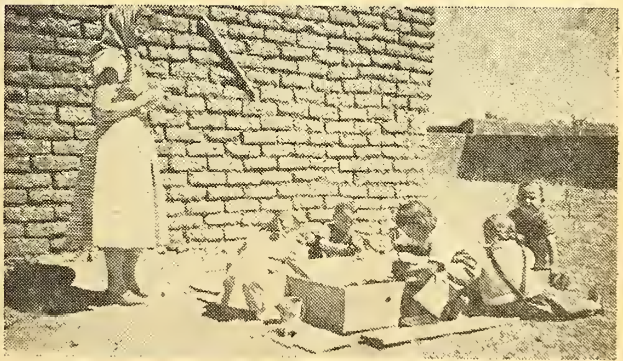
The M.C.C. Home in Cuauhtemoc, Chihuahua, Mexico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Kindergarten children playing in the sand

From the Mission Front

In Japan

IF YOU have any impressions of the country, write them before you've been there three months," the big man said, eight months ago. I think he must have been right because now many have become matter-of-fact, everyday occurrences.

That August day in Yokohama, as the stevedores came to unload the boat in their queer, two-toed tennis shoes, I was sure that the entire hundred of them must have been identical twins. But they weren't. Today the woman with the two children who came to mend her husband's trousers chuckled as she teetered on her clogs with her bare toes around the straps. That's her way of putting the baby on her back to sleep, and very soon she was at the machine again with the baby's head bobbling precariously at her shoulder.

"Charley," boyish and open-faced in expression but cynical in his attitude toward fundamental faiths; comes regularly to class twice a week. How we wish we could clip his hair, and with it clip off some of the scars that war has left on his soul!

Japan is a poor country—destroyed one time after another by earthquake and flood, and now ravaged by war. They accept the natural losses philosophically and tell me calmly that I should expect at least another severe earthquake before I go home in '52 although there is no regularity about their occurrence.

Fire losses accompany earthquakes. Those, too, are to be expected as inevitable. The carpenter's mother told us cheerfully that "Konohana-ku has a flood and tidal wave every ten years. There is sure to be one here again within the next year or two." I suppose that constant consciousness has made their war losses a little less poignant than they would have been in Westmoreland or Wayne County. Rice paper and plywood are pretty, but inexpensive, and their loss is accepted as quite a matter-of-course occurence.

At first the poverty and grime struck me straight between the eyes, and stayed there, It was hard to see the famous "Japanese love for beauty." But it is there. Each tiny house has its little "beauty corner," an alcove in the living room for a pretty wall hanging, which is seasonal, and a vase of artistically arranged fresh flowers. Americans try to discourage the impudent little English sparrows who persist in nesting in our trees and houses, but Japanese paint and carve them for decorative purposes. Surprisingly, the little fellows are right attractive. Our objects or art come from Greece and Rome. But for the Japanese they grow in their gardens—eggplant, and persimmons, and iris. Under the care of a sympathetic gardener, what at home would be a neglected nook somewhere, develops here into a lovely rest-spot with boulders and blossoms, and usually a tiny fountain and pool.

We love "blossom time" at home—drifts of pink and white across the hillsides against the new green of budding trees. But "blossom time" at home means fruit to us. We wonder if the cold last night blackened the tiny flowers and examine them anxiously in the morning. But not so in Japan. Japanese people love "Sakura" simply because they are beautiful. Families stroll under the few blooming trees near the Castle until the bare sand is pounded hard by their feet.

Schoolgirls walk the long way around just for a glimpse of the puny cherry tree beside the police station. Sections of great companies plan picnics to outlying parks or wooded areas because it is blossom time. Japanese hosts and hostesses eagerly point out a few pink blooms on a skinny tree and exclaim delightfully, "Berry, berry beautiful!" Naturally, we agree. But I'll admit that sometimes it is rather a dazed agreement.

"Straw sandals" in the fifth-grade reader were worn by squalid urchins in the reeking cities of China, and we recognized them with interest when we saw them first in the shops. But here the children wear them in school all the time and park their street shoes in little racks at the door. Perhaps it is better so. It does, at least, save a lot of energy that is now wasted in sweeping and re-sweeping the floors at home. Of course, they have the inevitable struggle with dirt, too, but leaving the sand outside in the first place is a help in solving the problem. Perhaps their dipper and pail of water with which they slosh continually is an answer to the dust problem which we have not discovered.

"Why, Tsuda-san, are you here?" I asked as I stumbled into Rhoda's class one-evening. "I thought you came Tuesday and Friday evenings." The next evening after class he waited for me. He's a slick little fellow who fits eyeglass frames at one of the large department stores.

"I'm very sorry I came last evening, Teacher. I won't do it again. But there is nothing to do at home, and my house is very small; so I like English class." I was ashamed of myself. Since the class he had crashed was a small one, we let him come. Four nights a week—Monday, Tuesday, Thursday, Friday—such ambition I have not seen in America!

Kozawa-san, the little old man who is a salesman for a steel company (I think he will soon be thirty-seven), and I were walking to the tram-car after class at the Y.M.C.A. "What shall I believe? I was in the army. Until the end of the war, I believed we would win. Then suddenly, Japan surrendered. Everything went wrong. Now I no longer believe the Japanese leaders. I no longer believe what my father and mother believed when they went to the shrine and prayed."

Then the little "old" man spoke. "I know it is hard for you young people. I used to go to Tokyo when we sold steel products for the war. I knew a few of the leaders. I knew it would be impossible for us to win the war. I saw that. But for you it is hard."

Then Kozawa talked again. "I believe the Golden

(Continued on page 527)

Adequate Leadership - 400 years ago

by S. T. Moyer

THE STORY of the Waldenses at the time of the Reformation is one which should make every lover of the Church of Jesus Christ pause for prayer, then rise up and act. As told briefly by John Horsch in *The Mennonites in Europe,* Waldenses up to the time of the Reformation adhered to these six principles and practiced among others:

Not taking the oath

Not going to court between members to settle disputes

No worldly amusements, gambling, immodest clothes, immoral songs

Nonresistance

Baptism only for those who by mouth and heart desire it

Avoidance of taverns and drinking

Three hundred years earlier, in 1259, the Inquisitor, the Roman Catholic Chronicler, Reinerius, reported: "They are modest in their attire, live by the labor of their hands, live lives pure and temperate in eating and drinking. They do not visit drinking houses, do not indulge in joking, slander, or gossip."

This non-conformity to the world, and reliance upon the Bible rather than upon political or ecclesiastical organization brought them power. Within a century they had spread over large parts of France and Italy. In the whole dukedom of Austria their adherents were calculated at 80,000.

Then what happened? When the State-Reformation churches arose, adherents of which violated every one of the six practices noted above, practicing a faith and works contrary to the Waldenses, then these Waldenses blindly went over to the Zwinglian leaders, asked for counsel and instruction, and soon they swallowed, bait and hook, the Zwinglian position and deserted the position for which they had suffered intense persecution and privation for centuries.

How is this explained? Horsch gives the answer: they lacked an "adequate leadership."

In Italy, a minority dissented and Waldenses. In France these Reformed-Waldenses later become Hugenots.

We cannot help but raise the question today: how long can the younger churches on the mission field in the future continue to stay true to the principles and practices which gave them birth, and which gives them life today, without an adequate leadership?

A bigger question is, just what is "an adequate leadership?" What are its roots? its methods? What is its temper? the core of its loyalty?

JAPAN (Continued from page 526)

Rule is good. If I practice that, and love my neighbors, isn't that enough?"

"No, Kozawa-san, it isn't enough. You need Jesus and His love in your heart."

"I know. But it is so hard to believe. So many things I have believed have failed."

O God, give us the wisdom to help him!

—Ruth Ressler in *Gospel Herald*

A Letter Edged in Black

by Anne Buller

The man referred to in the story is a Russian Mennonite whose wife remains in Siberia. He has worked for one of our M.C.C. units in Germany as a helper.

THE MAILMAN handed him a letter from his wife—the second one during six long years of separation. He fingered the envelope and carefully studied the writing on it. The return address was stamped somewhere in Siberia. What a surprise that it came through at all. With trembling hands he opened the seal and slowly drew out the contents. He found several pages of writing on sheets of paper edged in black.

Hurriedly his eager eyes skimmed the contents: "With great sorrow I must write you, dear husband, of the death of our little seven-year old son . . . how he suffered during the last years of his short life . . . I stayed at his bedside for eight days, never once going to bed myself . . . I wished so often that you were here . . . talked about you so often, and said that we should not write papa about his illness, and when I asked him why not he said, 'then papa will only worry about me too much.' " Papa's eyes filled with tears so that for several minutes he could not read on. But what about the rest of the letter? He dried his tears and continued, ". . . he passed away the day after his seventh birthday . . . we had the funeral in our room . . . would that you were here so we could share this sorrow . . . his older brother misses him already for they were so close to each other . . ."

Hundreds of thoughts crowd into his mind: Death . . . his own dear little son passed into eternity . . . Why? Insufficient food . . . no warm clothing . . . improper care because his dear wife must work as a slave—haul wood through the four-foot drifts of Siberia's forests, and come home to an ice-cold room where her clothes, wet from the day's work, freeze rather than dry . . . If only he could get her somehow he'd go immediately . . . in fact, he'd start out on foot tomorrow. He buried his head in his hands and cried like a little child.

But the rest of the letter . . . "And that is not all . . . your brother also has passed away . . . you can imagine what caused it . . . hunger, work, no hospital care . . . he was buried last week . . ." His brother also? And his little son?

His heart felt as though it would break. This sorrow seemed too much to bear. The thousands of miles separating Germany from Siberia prevent him from helping his dear family in any way. Not even by letter can he reach them—for none of them seem to go through. From various sources he hears of the thousands who die daily as a sacrifice to human selfishness and hate, and he wonders how long his loved ones will remain alive. But all he can do is wait—and pray that God may give him patience and hope, and ask Him to watch over those who are dear to his heart.

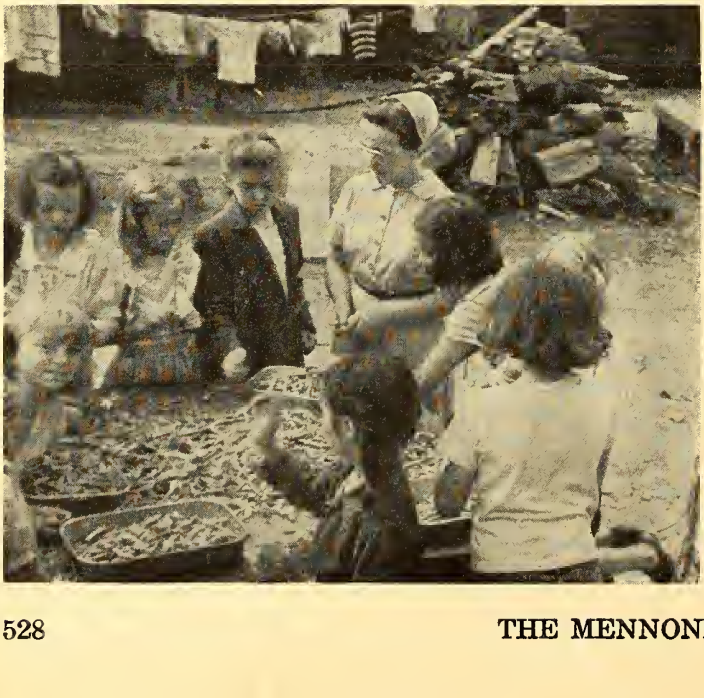
Are we who have suffered no ill grateful enough for that which we have? Do we feel responsible for the care of those who suffer under the cruel hands of the godless? Are we growing weary of giving and working? And do we find time to pray? God help us to search our hearts and be obedient to His voice.

"This is my commandment, That ye love one another, as I have loved you" (John 15:12).

Above—*Each one-year volunteer spends a month in orientation at Akron. With fellow volunteers he studies, worships, plays . . . and works!*

Below—*Underprivileged children and those coming from disrupted Washington homes learn to accept responsibility for simple tasks at Camp Bennett as well as have wholesome food and learn about Jesus.*

Right—*While building concrete structures these Christian young people are also building Christian understanding and broadening their vision of need and opportunities for service at home.*



Volun

"In the

The Gulfport community approc teach many chi

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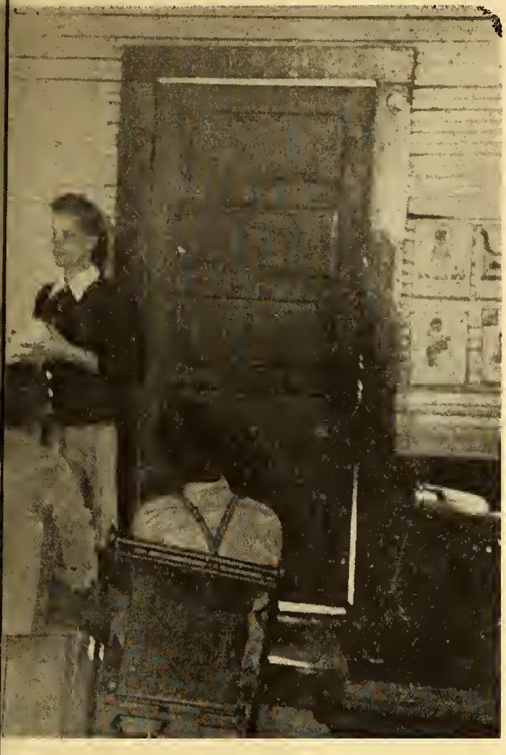
Christ"

Courtesy, M.C.C. *Services Bulletin*



nto all areas of life. Volunteers
st Bible stories.

"Let us not love in word only and with the lips, but in deed and truth" (I John 3:18, Weymouth).

Above—*Young people from varying backgrounds and geographical locations find unity and fellowship through their common desire to make known Christ's love.*

Below—*Unit members strive to make the child's life at the Industrial Home School Annex as complete and well-rounded as possible.*

Left—*In no situation is a loving approach more effective than on the wards of a mental hospital.*

M. C. C. Mission Study Group in Europe

Fifteen Mennonite and Brethren in Christ representatives including church leaders and M.C.C. field personnel, plan to make a detailed study of the European relief and service program in a two-week period, July 29 to August 14. Through visits to the relief projects in various countries of Europe, conferences with European Mennonites, and other contacts, the group is to evaluate the work, particularly to outline what its continuing purposes and goals should be. Those in the study group are: H. S. Bender, Harold Buller, H. A. Fast, Noah G. Good, Lester Hostetler, C. N. Hostetler, Jr., A. E. Janzen, H. H. Janzen, C. F. Klassen, A. E. Kreider, O. O. Miller, John H. Moseman, Paul Peachy, Elmer Swartzendruber, and Cornelius Wall.

School Supplies Being Sent

Shipping space has been requested for sending to Germany, France, Belgium, Austria, the Philippines and Java, supplies of various school supplies recently contributed by children in the United States. Contributions of these items in Canada will be sent to Paraguay. These pencils, scissors, crayons, tablets and other items essential to the teaching of children, are to be used in children's homes, community centers, school classes, and in other types of distribution.

Canadian Leader to Visit South America

Leaving on July 23, J. J. Thiessen of Saskatoon, Sask., is representing his conference group in a visit to the Mennonite colonies in South America. Brother Thiessen has been intimately connected with the work of Mennonite refugee migration and resettlement, through his service as Chairman of the Canadian Mennonite Board of Colonization and member of the M.C.C. Executive Committee.

Service Unit in Peru Approved

Assignment of at least four young men under the agency S.C.I.P.A. (Inter-American Affairs Committee) in Peru has been arranged. The major project may be that of helping to clear a ranch in the Amazon jungle, as an experiment to see whether it would be possible to colonize the area.

The men would work as regular employees, but they are desired by the agency to serve particularly in a role somewhat between that of the technicians and laborers; their background of agriculture and their personal attitudes and character are also values which are sought to add a constructive influence to the staff. This work offers good opportunity to help people in physical need, and at the same time, to give a witness through life and service "In the Name of Christ."

Government Group Plans Mobilization

The National Security Resources Board is the governmental agency whose function it is to develop a plan for mobilization of industrial and manpower resources in the event of national emergency. Labor leaders and others are being consulted in drawing up the provisions of the plan. The M.C.C. Peace Section is endeavoring to keep in touch with any developments in this connection or in other governmental agencies, which may have implications affecting conscientious objectors to war or military preparations.

Counsellors Visit Service Units

Contact with the various summer service units have been made by several ministers, teachers and other counsellors, particularly to strengthen spiritual life in the units, help in solving any unit problems, and interpret more clearly the purposes and challenge of M.C.C. Voluntary Service. Those helping in this capacity are Roy Roth, Lois Gunden, Andrew Shelly, Edna Ramseyer, and Alta Schrock.

Road to Emmaus **(Continued from page 524)**

ought to be enough to convince us of the radical evil that there is in the heart of man. Men no longer believe in automatic progress. This means that unless men receive help from without, they are completely unable to cope with the powers of evil in their own hearts and in the world around them.

This, then, must lead to another conviction, namely the truth that we have a living Lord, and that spiritual power becomes available to us when we surrender ourselves completely to the control of this risen Lord. When Christ secures the full control of our lives, He is able to lead us on to victory no matter how great the power of the enemy may be or how small our own resources. When the patient is willing to put this case into the hands of this physician, there is hope of healing and of full restoration of health for him.

These, then, are some fundamental convictions or beliefs to which we must return. They must become so real to us that they will cause our hearts to burn within us and send us out as missionaries in a world that has lost its hopes and convictions and again needs to be instructed about the things that give meaning and purpose to man's life here on earth.

With M. C. C. in Mexico **(Continued from page 525)**

grow new and better crops by importing experimental samples of different seed varieties, and distributing these for trial among the interested farmers in the valley. Different types of grasses and oats have thus been tested.

Church

There is a General Conference Church in Cuauhtemoc. The unit members attend services here and are ready to help in whatever ways they can to build Christian unity, love and understanding. During the summer months of July and August, M.C.C. will conduct a summer vacation Bible School for the Mennonite children.

That, in brief, is what we, the representatives of your church in Canada and the United States are doing in Mexico. Our motive and desire is to do all "in the name of Christ" and to spread abroad the love of God.

Jottings

EASTERN DISTRICT

—Bethany Church, Quakertown, Pennsylvania: John P. Suderman and family were with us recently. Suderman also brought us the message using as the text John 20:20, "Then were the disciples glad when they saw the Lord." His theme was "The Secret Of The Christian Joy." He teaches the Bible courses at the retreat at Men-o-Lan. Our pastor, Wilmer Denlinger, is being initiated into our retreat by being the musical director throughout the entire period.—Mrs. Ed. Stoneback, Corr.

PACIFIC DISTRICT

—Second Church, Paso Robles, California: J. R. Barkman, Charles Boehr and wife, the Misses Shirley Trew and Verda Barkman from Grace Children's Home, Henderson, Nebraska, brought us an inspiring program in word, music, and testimony on Sunday morning, July 23. Barkman gave a heartsearching message stressing especially "Being Spirit Filled." In the afternoon there was a "get-together" with A. H. and Mrs. Schultz. Mrs. Schultz is the youngest daughter of Mr. and Mrs. Henry Claassen of Paso Robles. Many friends and relatives came to greet the Schultzes and their four children from Quakertown, Pennsylvania. Mrs. J. J. Duecks is slowly improving from the stroke she had earlier in the year. She was able to go to her daughter who lives in Sacramento to stay there for some time.—Mrs. Frank Hamm, Corr.

—First Church, Aberdeen, Idaho: Missionaries Alfred Habegger from the Montana mission field visited our church on July 5 and gave a very interesting report of their work. The three week Daily Vacation Bible School with eight teachers from our church and 115 children from the various churches of the community closed on June 15 with an appropriate program in the church. Six young people were baptized on June 11, and the consecration services for five infants took place June 25. Twenty members from our church attended the Pacific District Conference the week of June 17, at Dallas, Oregon. Twenty-nine from the junior department of the Sunday School attended the retreat on July 18 at Justice Park in the mountains above Pocatello under the direction of our pastor, H. N. Harder.—H. H. Lehman, Corr.

—First, Upland, California: Two weeks of Bible School were held in the church with 34 enrolled. The closing program was enjoyed by a goodly number of parents and friends. A. J. Neuenschwander, former pastor of this church, preached in the morning service recently, and showed pictures of South America in the evening service. Mrs. Neuenschwander accompanied him. Holy communion was observed July 9.—Mrs. Fred Yoder, corr.

NORTHERN DISTRICT

—Swiss Church, Alsen, North Dakota: Plans are being made to have the ordination of Dan G. Regier, pastor of this church, as elder, on August 6. H. Ortman, Munich, North Dakota, is to be in charge of the ordination. On July 3 funeral services were conducted for Mrs. John P. Spenst, who was bedridden the last two months of her life.—Mrs. Dan G. Regier, corr.

WESTERN DISTRICT

—Hebron Church, Buhler, Kansas: July 16 we had baptismal services. Seven young people were added to the church. Mrs. A. M. Lohrentz and others are at this time touring Europe. Our church is participating in the wheat for relief drive. Christmas bundles too are being prepared now for early delivery.—Mrs. Elizabeth Wall, Corr.

—Bethel Church, Hydro, Oklahoma: Ernst Harder, who has labored in Paraguay for the past three years, and who returned the middle of June, showed pictures in our church of his people and their way of life. At present he is touring churches in Oklahoma soliciting students for Bethel College. Our congregation was a guest of the Greenfield Church at Carnegie at a Children's Day Program. Ernst Harder spoke in the morning; a basket dinner was served at noon.—Wilfred Ewy, Corr.

—First Church, Geary, Oklahoma: June 27 our church united with five other churches in a Youth Rally in the Carnegia, Oklahoma, park. The Ladies Aid met on July 3 at the home of Mrs. H. C. Zweiacher; Mrs. W. H. Coil is president. Patricia Biswell and Dwight Amstutz were united in marriage July 16. Ernst Harder spoke and showed pictures here about the work in Paraguay, July 19. The young people of the church presented a public address system to the church July 16.—Corr.

—Arlington Church, Arlington, Kansas: Our minister John F. Schmidt, and family recently returned from a two and one-half week vacation spent in Detroit, Niagara Falls and Pennsylvania. During his absence visiting ministers were Jacob J. Enz and Ronald von Riesen. Two new members were taken into the church Sunday, July 23, Mrs. Gladys Goudy and Mrs. Elva Griffee. Their memberships were transferred from the Methodist Church in Sterling and the Evangelical Church in Hutchinson respectively.—Mrs. Lester Ewy, Corr.

—First Church, Hillsboro, Kansas: Leona Enns and Allen Kaufman were married Sunday evening, July 23. All young men and women of the five General Conference churches in this community had a special program in store for them Tuesday evening, July 25, when B. Bargan from North Newton was here to answer their questions on peace and war. Several of our young people are planning to attend the General Conference Work Shop at St. Peter, Minnesota.

—Burrton Burrton, Kansas. Our minister, Roy Henry, spent two weeks at the Audubon camp at Kerrville, Texas. This camp is operated for the purpose of training for leadership in the field of nature study. Henry's aim is to bring greater appreciation of God's great handiwork in nature at the young peoples' Retreat. The harvest offering for foreign missions amounted to $100. A youth caravan was in charge of the union service in the Methodist Church on July 9. A group sang for Mrs. Katie Woods and Mrs. John Dick. A. J. Dyck delivered the sermon on July 16. Delegates for the General Conference are J. V. Regier, Marcus Penner and Mr. and Mrs. E. C. Dalke. John Thiessen brought the sermon on July 23. Elmer C. Holzricher, son of Mr. and Mrs. John Holzricher, was married to Margaret Gwendolyn Rowlands of Emporia, July 23. Melvern Unruh, son of Mr. and Mrs. Fred Unruh, was married to Miss Hiedebrecht, daughter of Mr. and Mrs. Lloyd Hiedebrecht of Burrton. D. C. Wedel brought the message at the union service Sunday evening, July 30.

Into the Beyond

MRS. JOHN BECKER (Marie Dyck Becker), Aberdeen, Idaho, born April 24, 1872 in Russia, a member of the First Church, Aberdeen, died April 28, 1950.

JACOB P. WEDEL, Aberdeen, Idaho, born January 16, 1860 in Poland, a member of the First Church, Aberdeen, served as deacon since 1907, died June 1, 1950.

H. H. BANMAN, Aberdeen, Idaho, son of the late Rev. and Mrs. Henry Banman, Alexanderwohl Church, born October 15, 1864, a member of First Church, Aberdeen, died July 11, 1950.

MRS. MARIA UNRUH DALKE, Sioux Falls, South Dakota, born July 20, 1881, a member of Evangelical Church but attended Bethany Church, Freeman, died July 12, 1950.

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Where Our Youth Serve

UNITED STATES

Hospital Units

"If we can love: This is the touchstone. This is the key to all the therapeutic programs of the modern psychiatric hospital; it dominates the behavior of its staff from director down to gardener." Our Christian faith which emphasizes a positive outgoing love makes our young people especially adapted to making a peculiar contribution in the care and treatment of mentally ill. Christian love, in tasks great or small, is the only effective motive for participation in a hospital unit. Much of the work consists of making patients comfortable, keeping them tidy by encouraging and assisting with personal grooming, and by supervising conduct on the wards. Progressive hospitals occasionally encourage the development of a unit recreational therapy program. A list of hospital units of this summer and their leaders follows.

Kansas State Hospital for Mentally Ill., Topeka, Kansas
Leader: Ralph Lehman, Topeka, Kansas
Assistant: Evelyn Poe, Grantham, Pennsylvania

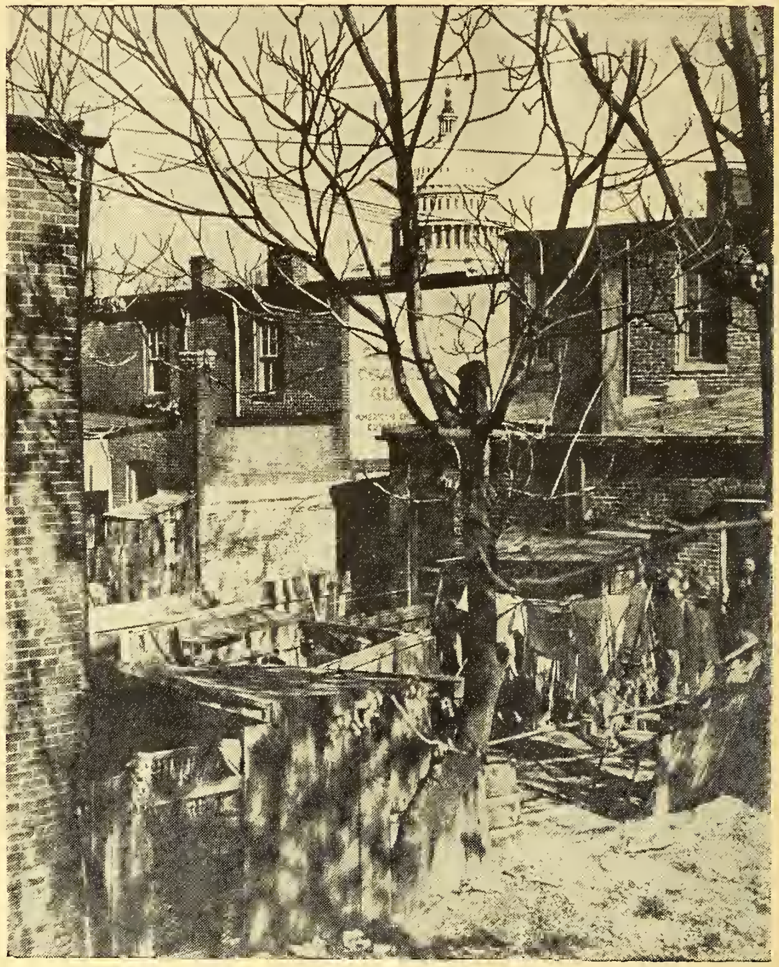
Allentown State Hospital, Allentown, Pennsylvania
Leader: Donald Miller, Goshen, Indiana
Assistant: Esther Wiens, Elbing, Kansas

Delaware State Hospital, Farnhurst, Delaware
Leader: Albert Meyer, Goshen, Indiana

Cleveland State Hospital, Cleveland, Ohio
Leader: Dennis Epp, Bluffton, Ohio
Assistant: Christine Duerksen, North Newton, Kans.

Whitfield State Hospital, Whitfield, Mississippi
Leader: Pete Bartel, Wakeeney, Kansas
Assistant: Mrs. Pete Bartel, Wakeeney, Kansas

Brook Lane Farm, Hagerstown, Maryland
Leader: Delvin Kirchhofer, Hagerstown, Maryland
Assistant: Helen Kirchhofer, Hagerstown, Maryland



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Within easy sight of our national capitol building in Washington, D. C. is a slum. Pictured above is the ruin and degradation of the slum with the beauty and pride of our nation looming up in the background. Within your and my shadow, there are likewise slums of sorrow, need, poverty, anguish of soul. It is to minister to such aching human needs that hundreds of youth go out each year. The places they serve in the M.C.C. program and our own General Conference program is presented herewith.

Other Units

Gulfport, Gulfport, Mississippi
Leader: Orlo Kaufman, Gulfport, Mississippi
Assistant: Laura Metzler, Hesston, Kansas

Summer volunteers supplement the program planned for one-year workers who serve both colored and white of the area. Several teams of four to six work all eight weeks with a given community. The varied program includes Bible school, recreation, crafts, music, shop activities, sewing, hiking, story hours, etc. Other volunteers assist in summer Bible schools in a number of small communities or in camp maintenance.

House of Mercy, Washington, D. C.
Leader: Jean Wismer, Bluffton, Ohio

The House of Mercy is a home where unmarried mothers can find medical help, social advice, and spiritual comfort. Five staff members guide the girls in the daily tasks of co-operative housekeeping. Girls of all faiths find a welcome at the House of Mercy. Chapel services are held daily and a chaplain is available for counseling when it is desired. Volunteers serve in the nursery, in recreation, and as a vacation relief.

Industrial Home School Annex, Washington, D. C.

The Annex cares for 100 to 150 children of mixed races who are under thirteen years of age. During their stay at the Annex it is the school's responsibility to provide shelter, medical care, education, and counseling. The children come primarily from homes that have been disrupted. Summer workers supplement one-year volunteers now serving at the Annex.

Boys Village, Smithville, Ohio
E. Stanley Bohn, Bluffton, Ohio

"With God's help and yours, our homeless, bewildered boys can be saved from a life of crime." These are the words of Mr. Kerr, founder and director of the village. Unwanted, neglected, predelinquent, and delinquent boys between the ages of twelve and eighteen, who are normal mentally and physically, are received at Boys Village from Juvenile courts and child welfare agencies regardless of race or creed. The program for the boys includes sports, vocational education, religious training, hobbies, recreational games, household and farm duties, and plenty of wholesome food and rest. Unit members work in the office on the farm, and aid in a construction program which is to assist in enlarging the village to accommodate more of the applicants on the waiting list.

Utica Migrant Unit, Clinton, New York
Leader: E. Susan Sensenig, Lancaster, Pennsylvania

Each year 2,000,000 Americans follow the harvest from south to north in three great streams: West, Midwest and East. Entire families work in the fields from dawn to dusk or have no work; live in one-room shacks, prepare meals in a common cookhouse, and usually find their only diversion around the juke box in what is called the recreation room. Migrants may be colored or white, nominally Catholic or Protestant —but each is an individual personality with an eternal soul. Project hours are irregular and the program of necessity flexible because of the uncertainty of the migrants' working day. Service includes conducting Bible classes and recreation for children, evening activities for teen agers, crafts, adult education, worship services, home visitation, and counseling.

California Migrant Unit, Reedley, California
Leader: Betty van der Smissen, Lawrence, Kansas

Migrants of the San Joaquin Valley live in tents, cars, or under the sky. Nonresident migrants are not accepted into the school, church, or other social or religious institutions. Only in the saloon or grocery store where money speaks are they tolerated. The unit

Y. P. U. Workshop

Y.P.U. WORKSHOP TO BE WITH MINISTER'S RETREAT

A CHANGE of location for the Young People's Union Workshop has been necessary. It will be held at Gustavus Adolphus College at St. Peter, Minnesota rather than at Camp Byron, South Dakota. You will be able to find detailed information on the location from your pastor who has information on the Minister's Retreat to be held on the same campus.

Full details of the Workshop are being sent out to all churches. Remember the date, August 18-23, and the place, St. Peter, Minnesota, and plan to attend.

Y.P.U. WORKSHOP
Friday, August 18

3:00—Registration
6:00—Supper
7:30—Get-Acquainted Social
8:30—Why are we Here—Kenney
9:30—Workshop—Myrtle

Daily Schedule (Sat., Mon., Tues..)

7:00—Rise
7:30—Morning Watch (combined with ministers)
8:00—Breakfast
8:30—Bible Study (combined with ministers and led by Howard T. Kuist)
9:30—Workshop and discussion groups
12:00—Dinner
1:00—Crafts and recreation
6:00—Supper
8:00—Evening message
9:00—Worship

Sunday, August 20

7:00—Rise
7:30—Morning Watch
8:00—Breakfast
9:30—Bible study (Kuist)
10:30—Morning worship and communion service (with ministers)
12:00—Dinner
4:00—Vesper service
6:00—Supper
8:00—Evening message
9:00—Worship

Wednesday, August 23

7:00—Rise
7:30—Morning watch
8:00—Breakfast
8:30—Sharing what workshop has meant
10:00—Closing challenge
10:30—Depart

leads wholesome recreation, crafts, religious and educational activities.

Governor Bacon Health Center, Wilmington, Del.
Leader: Twila Hostetler, Goshen Indiana

The center is unusual in that it deals almost exclusively in preventive psychiatry, and as such closely focuses its attention upon childhood. For this purpose a group of cottages have been adapted to accommodate children in homelike atmosphere. Here both normal children from underprivileged homes and those who have serious personality maladjustments are assisted toward normal living under the supervision of a housemother. Volunteers serve as reliefs for the housemothers, as attendants, and in occupational therapy.

Crippled Children's Camp, Crestline, California
Leader: Pete Buller, New York, N. Y.

High in the San Bernadino Mountains an annual summer camp for underprivileged crippled children is sponsored by the Crippled Children's Society of Los Angeles. Many have been victims of cerebral palsy, polio, and other maladies. The camp accommodates varying age groups and types of crippled during the five two-week periods of camp. Volunteers serve as counselors, assisting with the various phases of camp life.

Camp Bennett, Brookeville, Maryland
Leader: Esther Shank, Petersburg, Ohio

Camp Bennett, located on the Central Union Mission farm near Brookeville, Maryland, provides two weeks of wholesome food, fun, fellowship, and worship for underprivileged children of Washington, D.C. The camp accommodates eighty-eight children for two-week periods for six consecutive fortnights. The unit is sponsored by the Brethren in Christ and receives administrative assistance from M.C.C. Volunteers spend the first several weeks of their service canvassing slum homes for prospective campers. At camp unit members serve as counselors and assist with the recreational and religious programs and in maintenance work.

M. C. C. Headquarters, Akron, Pennsylvania

Assistance will be given to the regular staff and in housekeeping.

MEXICO

M. C. C. Service Unit Cuauhtemoc, Chihuahua, Mex.
Leader: John Enns, Cuauhtemoc, Chihuahua, Mex.

Summer volunteers are supplementing the work being done by one-year workers. Two young people with German-speaking ability are conducting summer Bible schools for the children of Cuauhtemoc. Another is assisting with maintenance in the unit home. Others are making possible physical improvements which will enable the Santa Clara outpost to more effectively serve the community.

CANADA

Hospital Units

Though most Canadian mental hospitals are adequately staffed a major part of the year, summer vacations precipitate a help shortage. Work consists of attendant work on the wards, including making people comfortable, keeping them tidy, and supervising conduct. Educational lectures and religious meetings for the workers are arranged for where possible. There are units in five mental hospitals in Canada this summer. The unit at North Battleford is General Conference sponsored, but receives administrative assistance from M.C.C.

The Ontario Hospital, London, Ontario
Leader: Chester Raber, Goshen, Indiana

Ponoka Provincial Hospital, Ponoka, Alberta

Brandon Provincial Hospital, Brandon, Manitoba

Bethesda Home for Mentally Ill, Vineland, Ontario
Leader: Pete Klassen, Winnipeg, Manitoba

North Battleford Provincial Hospital, North Battleford, Saskatchewan

Ninette Sanatorium, Ninette, Manitoba

Throughout the past year M.C.C. volunteers helped staff the t.b. sanatorium. Summer volunteers are continuing this service. The work consists of bedside nursing, bedmaking, baths, hair washing, care of patients' skin, cleaning units, and serving meals.

EUROPE

Students, alumni, and others, sponsored by the Council of Mennonite and Affiliated Colleges, participate in a four-week service unit arranged by M.C.C. This is part of the total Council program of about ten weeks in Europe for an educational tour and service. A primary purpose of these international service units is to develop good will and understanding among German, Dutch, and other Christians and as an expression of love to the rebuilding of Europe and its people. The six European units are located in Germany, Italy, and France.

Donaueschingen, Siedlungsbau Donaueschingen, Baden, Germany

We will help in a county-directed refugees housing project. This aid will have real value since the work must be done almost entirely by the refugees themselves.

Darmstadt, Hessen, Germany

In Darmstadt a self-help building program is under way for Hungarian-German refugees who originally came from the Darmstadt area. We are to help in the construction of several 2- or 4-family houses.

Westhofen, Ruhr, Germany

A small group of refugees and homeless are settling on the edge of this town. Here again the work will be done through self-help. Contact with the industrial population of this vicinity on the fringe of the Ruhr will be promoted.

Kiel, Propst Lorenzen-Heim, Schulensee, Kiel

Hammer, a suburb of Keil, has received many refugees in the past several years. Here the church is building an emergency church and meetinghouse. Our camp group will help with the general construction of the building.

Italy, Agape Praly di Perrero, Torino, Italy

Here we have no M.C.C.-directed camp. Approximately fourteen American and former campers from Europe will take part for four weeks in the Waldensians' "Agape" youth center.

France, Valdoie, Belfort, France

In the vicinity of Belfort the French Mennonites and M.C.C. are hoping to build a center for French Mennonite activities.

GENERAL CONFERENCE VOLUNTARY SERVICE WORKERS

Chicago Home Mission:
Wanda Bartel—leader, Hillsboro, Kansas
Betty Quiring, Frazer, Montana
Cornelia Franz, Inman, Kansas
Edna Foth, Mountain Lake, Minnesota
Helen Neufeld, Chicago, Illinois

East Harlem Parish: (International Work Camp)
Ernest Goertzen, Mennonite representative, Hillsboro, Kans.
Esther Berky, Bluffton, Ohio
Joanna Bowen, Topeka, Indiana

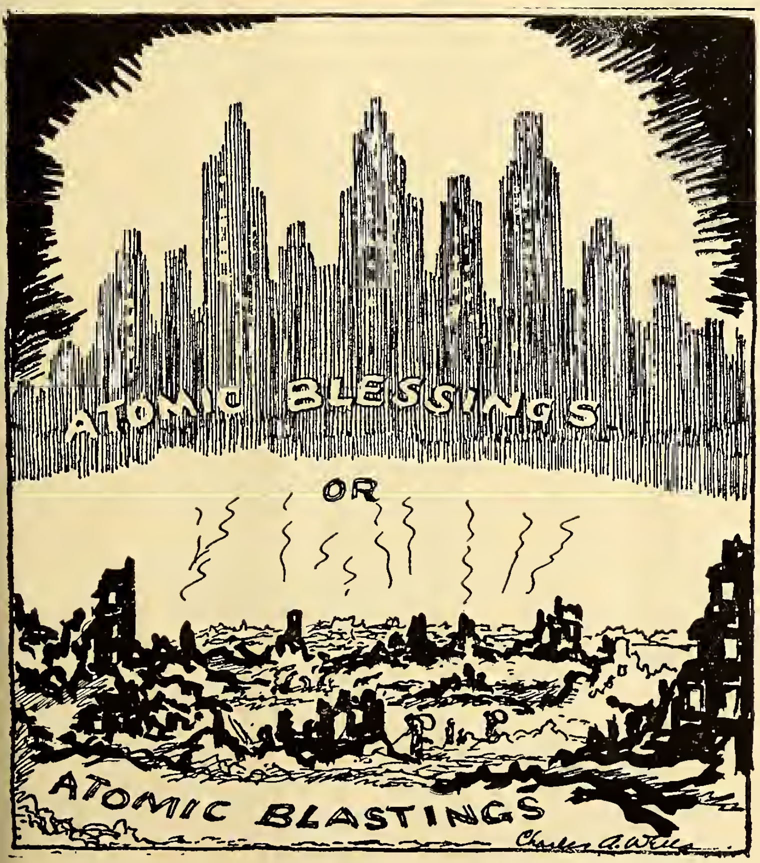
Migrant Work: (Home Missions Council)
Mary Kathryn Bauman, Mennonite representative, Bluffton, Ohio.
Alice Ruth Pannabecker, Chicago, Illinois
Ruth Banfield, Trinidad, Br. W. Indies

Colombia Mission:
Erna Friesen—leader, Henderson, Nebraska
Ellen Harder, Whitewater, Kansas
Renata Dyck, Laird, Saskatchewan, Canada
Clara Dyck, Laird, Saskatchewan, Canada

Youth Team—Kansas and Oklahoma
Evelyne Sawatzky—leader, St. James Minnesota
Elaine Waltner, Marion, South Dakota
William Lampi, Carlock, Illinois

Indian Mission Fields:
Oklahoma:
  Cornelia Franz—leader, Inman, Kansas
  Donald Isaac, Mountain Lake, Minnesota
Arizona:
  Bruno Penner—leader, Mountain Lake, Minnesota
  Heinz Janzen, Upland, California
  John Wiens, Herschel, Saskatchewan, Canada
  Henry Wall, Osler, Saskatchewan, Canada
  Helen Regier, Newton, Kansas
  Faire Stucky, Chicago, Illinois
Montana:
  Jacob Peters, Aberdeen, Saskatchewan, Canada
  Elizabeth Peters, Aberdeen, Saskatchewan, Can.
  Erna Dyck, Waldheim, Saskatchewan, Canada

Youth Farm, Rosthern; Saskatchewan, Canada
Mr. and Mrs. P. A. Unruh, Whitewater, Kansas



CITIES OF TOMORROW

By Charles A. Wells

If man follows the will of God and does not yield to hate, fear and violence, we will soon see cities of light, abundance and comfort beyond our dreams. But if man continues his surrender to hate, suspicion and fear, we will see only cities of the dead. Science is pushing us rapidly towards that decision. And it does not depend altogether upon Russia. Contrary to popular comment, the most authoritative historians do not believe that communism will seek its fulfillment by a lunge towards a world-destroying holocaust. The Communists seek supremacy through the promotion of social and economic disintegration which is a force we can combat with faith, justice, and a revival of Christian sharing. The course that will bring war is hatred being added to prejudice and ignorance,—fanning fear into violence. Every one of us can say words that build towards the mounting tensions of war,—or the increasing structure of peace.

More Conference Information

ON AUGUST 2, with somewhat over one-half of the General Conference churches reporting (120 of the 230) your Conference Secretary has already tabulated 931 votes (representing about 28,000 members) to be cast by the reporting congregations.

The delegate certificates list 465 delegates coming to Freeman. Of these 128 are ministers and 99 women. The about 700 delegates expected, plus an equal number of visitors, promise to place quite a strain on the Freeman-Marion, South Dakota community.

Edwin P. Graber, Freeman, South Dakota, is chairman of the Lodging and Registration Committee. This committee is contacting all possibilities in town and community where conference guests may stay, both among church members and others. They are also canvassing hotel, tourist cottage and trailor house facilities.

Delegates will pay, if the host desires, $1.00 per night for two persons in a bed or 75c for one person. (This applies to hospitality in homes.)

This committee will endeavor to fill all requests with reference to lodging as far as possible. Those expecting to attend may wish to inform Brother Graber of this fact, also the time of arrival, if coming other than by automobile.

—Walter H. Dyck, Secretary

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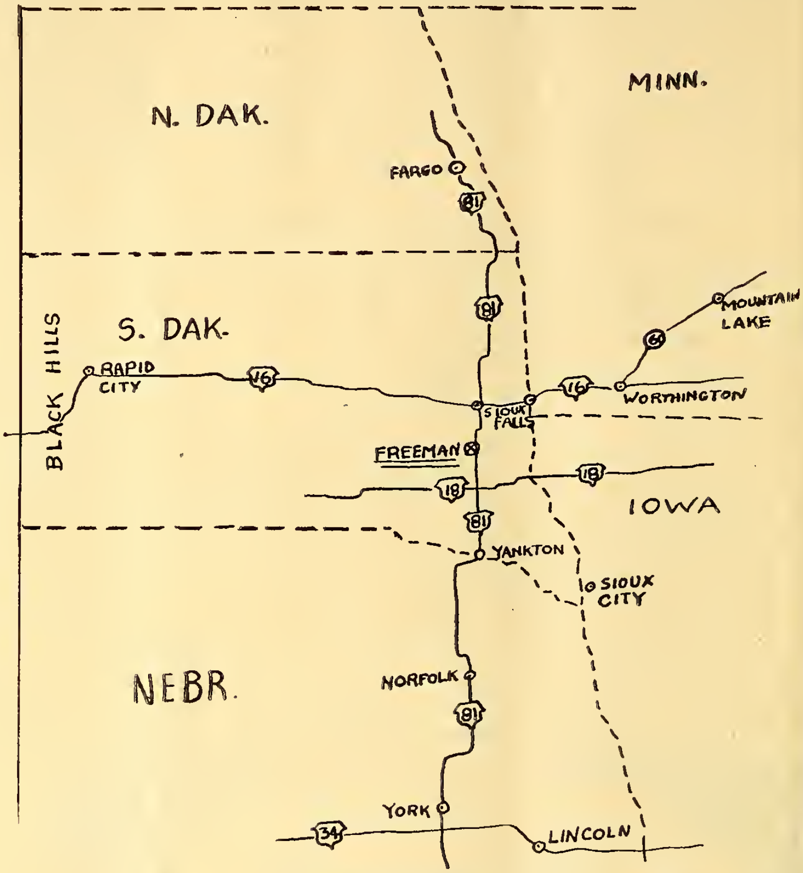

Prepared by Freeman Publicity Committee 9301

All Roads Lead to Freeman

Book Notes . . .

FOURTH MENNONITE WORLD CONFERENCE PROCEEDINGS: August 3-10, 1948, $2.00

The Fourth Mennonite World Conference Aug. 3-10, 1948 was without question a memorable one. It was the first such conference ever to be held in America. In North America it served to bring Mennonites of the various branches together in a way not experienced before. Mennonites of the various countries had not remained entirely free from the bitter tensions created by World War II and the violent and hateful things countries had inflicted on one another. Now, after a lapse of 12 years since the last previous conference, Mennonites of the world had their first opportunity to get together and allow God's spirit of love and conciliation to heal the wounds of war and re-establish old relations of fellowship. The program had been prepared with care and perspective with the hope of tying together the strands of the past and making possible a more effective and united Christian witness in our time.

This book reporting in print the proceedings of this memorable conference is, therefore, of great significance. The speakers had prepared their addresses carefully, fully aware of the far-reaching significance of these meetings. As a result their reports, concise and to the point, make fascinating reading because they report the effects of war on Mennonites, their struggles and sufferings, weaknesses and victories without and within, and they try to point out the road ahead. Addresses from Holland revealed something of the bitter experiences of foreign occupation, those from Germany reflected a deep penitence for national wrongdoing and a longing for forgiveness and re-acceptance into the full fellowship of the Mennonite brotherhood. The addresses from France and Switzerland revealed a longing for a revitalized spiritual life and a larger participation in the cause of Christ; those from South America reflected the privations of pioneer life and joy in the fellowship of the Mennonite brotherhood; those from the newer (mission) churches the vigor of a new faith; and those from American churches the zeal and urge for an active and energetic Mennonite witness in the world.

Mennonites interested in our past and in our mission as a people will be eager to possess, read, digest, and keep for reference this valuable report.—H. A. Fast

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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The Mennonite

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THE MENNONITE is the weekly religious journal of the General Conference of the Mennonite Church of North America,North Newton, Kansas devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to: J. N. Smucker, Editor, THE MENNONITE, Bluffton, Ohio.

Looking Toward Freeman

It was 27 years ago that the Mennonite churches in and around Freeman hosted the General Conference for the first time. Within a few weeks they will have another opportunity to entertain a conference which, in view of the international scene, may call for critically important plans and decisions. As we look toward Freeman, therefore, let us pray much, strive for a proper sense of spiritual value, and honestly think through our faith, convictions, and reason for existence as a denominational group.

E. J. Miller
Freeman Jr. College

At Freeman we expect a time of good fellowship and spiritual refreshing, and also reports on the progress made in the various areas in which our conference is active and suggestions and recommendations for our future course of action.

In the way of fellowship, mealtime hours have offered much opportunity to meet friends and make new acquaintances. As a lay man I can also say that our Mennonite clergy has been blessed with a goodly measure of humor which dispels all thought of any dull moments. The gracious hospitality of the members of our host churches has never left anything undone which would add to our comfort and pleasure. There are no strangers at our conference sessions. Our interest in a common cause and the spirit of Christ, our Redeemer, unites us.

While hours of fellowship are enjoyable and helpful, it is conference business that fills most of each day. Conference business is important and a serious responsibility. We are here as ambassadors for a King to do His work. Our world situation in the last decade has become progresssively more complex and tense. This situation has not left our conference work untouched. We face many uncertainties. Boards and committees will come before the conference with reports and questions. They will want our help on important decisions. At such a time as this each member of our conference needs to be vitally interested in the progress which has been made and in the potentialities which the future holds.

At our last conference session the thought of our Colombia mission work was new and in its beginning stage. What will the mission board's

(Continued to page 546)

Of Things to Come

AUGUST

August 18-23, General Conference Young People's Workshop, Gustavus Adolphus College, St. Peter, Minnesota.
August 18-23, Ministers' Retreat on the campus of Gustavus Adolphus College, St. Peters, Minnesota.
August 19-20, Reunion of former Fort Collins C.P.S. men and their families, at North Newton. Kansas.
August 20, Ontario Young People's Retreat, Waterloo, Ontario.
August 20, a reunion of ex-Norristown State Hospital C.P.S men and families on Norristown State Hospital grounds.
August 23-30, 1950. General Conference Sessions, Freeman, South Dakota.
August 27 to September 4, Christian Education Emphasis Period.
August 31, Annual Council of Boards meeting at Freeman, South Dakota.

SEPTEMBER

September 2-3-4, California Family Retreat, Camp Pines, Cambria Pines, California.
September 4-10, Opening days at Oklahoma Bible Academy, Meno, Oklahoma; enrollment, September 4; formal opening, September 10.
September 5-7, Opening days at Mennonite Biblical Seminary, Chicago, Illinois; opening chapel service and orientation, September 5; registration for both Seminary and Bible School, September 6; class work begins, September 7.
September 5-10, Opening days at Bethel College, North Newton, Kansas; freshman assembly, September 5: junior-senior registration, September 6: freshman registration, Septembed 7; sophomore registration and beginning of classes, September 8: formal opening, September 10.
September 6-11, Opening days at Freeman College, Freeman, South Dakota; Academy Registration, September 6; College Registration, September 7; classes begin, September 11.
September 8-14, Opening days at Bluffton College, Bluffton, Ohio; Friday to Monday, September 8-11, freshman days: sophomore, junior, and senior registration, September 12; freshman registration, September 13; classes begin, September 14.
September 28-October 2, Opening days at Canadian Mennonite Bible College; registration of new students, September 29; all classes begin, October 2.
September 29 to October 1, The Oklahoma Convention at the "Go Ye Mission" near Chouteau, Oklahoma.

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Of Your Pen Acquaintance

HAROLD RATZLAFF ("The Call to Evangelism"), missionary to India, now on furlough at Buhler, Kansas.

PAUL N. ROTH ("Our Father"), Canby, Oregon, is pastor of Calvary Church at Barlow, Oregon and President of the Pacific District Conference.

J. W. FRETZ ("Improving the House of Worship"), North Newton, Kansas, teaches social sciences at Bethel College, member Board of Mutual Aid.

O. J. SOMMER ("We Have Much to Sell") Pekin, Ill., business man, treasurer, Central Conference; member Board of Publication.

Editorials

"WON BY ONE"

THE THEME of Evangelism is to be one of the high notes in the coming General Conference. Evangelism is a great word. It means proclaiming the Gospel with the desire to secure religious decisions for Christ. It may be public evangelism where such effort is made through a public meeting, or private evangelism in dealing with individuals.

Of late, the term "lay-evangelism" is becoming more familiar. It simply means that others than ministers and missionaries are leading people to Christ. They are being "won by one." This is not something new; it was the method used and encouraged by Jesus. How often He worked with individuals, and took time to lead them to God. He also instructed his disciples to go out two by two and tell people personally of the Good News.

Many people hesitate to try to lead others to God because they feel it is not in their place to do so, or that they are not specially qualified. Yet how often have we discovered that the sincere testimony by word and life of one individual has had more influence over another than the fine sermon of the preacher. He who has a personal experience of Christ, and lives in humble obedience to Him, and then shows a deep concern for the soul of another may make a much deeper impression than one with flowery phrases and eloquent oratory.

But perhaps the main reason why we do not practice lay-evangelism more is because we realize that we have not been very faithful witnesses ourselves. It is hard to convince another of the value of the Christian religion, if we are not absolutely certain of it ourselves. It is difficult to urge another to live by the standards of Jesus if we do not live by them ourselves.

The Church needs to put more emphasis on personal evangelism. It should encourage its members personally and in small groups to go out and speak to others about their relation to God. For we are all to be evangelists, we are all to proclaim the Gospel and endeavor to have others also enter into the joy of the Lord. This is our business, one and all. Evangelism begins with us, then must be expressed and proclaimed to others by word and life. "He that winneth souls is wise; and they that win many to righteousness shall shine as the stars forever and ever."

ATOMIC LOVE FOR ATOMIC BOMBS

IT IS WITH deep penitence that we think this month of the terrible destruction that our atomic bomb brought to Japan just five years ago. That event will remain a reproach to our country and to our churches. The stigma cannot be erased nor the thousands of needless dead restored to life.

But there is something we can do. We can arrange to release the atomic power of love not only over Hiroshima but throughout all of Japan. For love is still more powerful than any man-made bomb.

The time is ripe for mission work in Japan. The people of Japan are interested in the Christian religion as never before. Even General MacArthur is pleading for the churches to send many more missionaries. The doors have opened wide, but how long they will remain open in the light of the latest developments in the Far East it is difficult to say. We who are lovers of peace should move quickly in this hour of opportunity, that the islands of Japan may be flooded with the power of love, all else excelling.

Let us strengthen the hands of our Foreign Mission Board as it seeks guidance for the opening of new fields in Japan. It would seem an opportune time now that the doors to China seem to be closing. Let us read about Japan, pray for that needy country, and encourage our Mission Board to follow the leading of God in this matter. May we be ready to lend our full support in money and lives to this spiritual opportunity. The atomic love of Christ is more powerful than atomic bombs, but we Christians need to prove it. Lift up your eyes and behold the field, it is white already to harvest.

WHAT SHALL WE READ?

OUR BODY demands that we give it the proper food. But it is so easy to neglect the food for the mind and soul. Have you been noticing the interesting announcements about the "Every Home Plan?" (See page 545) It is a plan whereby our church papers, THE MENNONITE or DER BOTE, would be found in every Mennonite home of the General Conference. Can anyone think of a good reason why this should not be done? Look over the recent articles on this subject again and note the many advantages. Delegates to the General Conference at Freeman will have the privilege to make it possible for each home to receive the church paper. Consider well before rejecting this opportunity.

RELIGION AS A TEMPORARY CONVENIENCE

IT HAS BEEN aptly said that some people use religion as they do a bus; they use it as long as it is going their way. What a mistaken idea this is of religion, and yet we fear, a rather common one.

We talk about love and good-will to men, but on our trip to selfishness and power, we use religion only as long as it serves our purpose. We may laud the Sermon on the Mount but abandon it when we want to travel in another direction. We are ready to renounce war, until it is the popular thing to support it for a so-called noble cause. In other words we believe in the way of love as long as it is not really needed, but when put to the test, we believe more in guns. But for the true Christian this will never do. Religion is more than a temporary convenience; it is following Christ, wherever He leads, cost what it may.

The Call to Evangelism

by Harold Ratzlaff

"This is the victory that overcometh the world, even our faith." I John 5:4

THIS verse contains two notes which are very characteristic of the entire New Testament. There is the conflict with the world on the one hand and the victory of faith on the other. In other words, the church is called to overcome the world by faith in Christ.

Thus, this verse poses a Call to Evangelism for it is only by giving witness to this faith that it will be in a position to overcome the world. In view of the present condition of the world, this Call to Evangelism is urgent. It is of equal urgency in the church on the mission field and in the church of the home land. In view of this urgency, it behooves the church to look well to the struggle, for it can overcome this world only by means of a strong, God-inspired program of evangelism entered into by faith. Yes, the call to evangelism comes to the church universally. It is to every member in the church. It is to every Christian.

There is a traditional conception in which the church is held to be the guardian and director of a well-integrated cultural complex which is sometimes, perhaps mistakenly, called "Christendom." In this way of thinking, Christendom becomes a protective shell of the church. The church tends to be resident only in the realm of Christian-influenced society, and direct intercourse between the church and the world is cut off. Consequently, the position of the church becomes a position of isolation instead of a dynamic life of overcoming the world. For instance, our own Mennonite church still shows many signs of its European background. This European heritage is good, but the Mennonite church must rise above this cultural pattern. Many Mennonite churches are surrounded by people of other ancestral and cultural backgrounds. Geographically speaking, those people are the natural recipients of these churches' ministries, but, no, the Mennonite church seemingly is bound to the one background, and people of other backgrounds are passed by. Somehow the Mennonite church must rise above this limitation and extend its ministry to all people regardless of their backgrounds or of their cultural patterns.

If the church continues this limited ministry, it will never overcome the world. The church must free itself of all entanglements with set cultural patterns and extend its evangelistic efforts to every segment of society at all cultural levels. The church can only overcome the world by evangelizing the world.

Therefore, we need a new vision of evangelism which will be Christ-centered. True evangelism has Christ as its subject. The goal is nothing less than that Christ establish His Kingdom.

In the New Testament, the aim of true evangelism is expressed in simple, yet rich and meaningful terms. In Acts 10:36 the preaching of the apostles is summarized as "Preaching peace through Jesus Christ." In II Corinthians 5:20 to 6:2, we find that we are to be ambassadors on behalf of Christ, working together with Him to proclaim that now is the day of salvation. Thus, it is clear that the goal of evangelism must be the extension of Christ's peace and of His sovereignty into all areas of life and into all segments of society. The church must move forward and bring Christ, in all of His fullness, to all people. We must break the shell of Christendom by which the ministry of the church is proscribed to a limited number or class of people, and we must extend the church so as to make it an instrument in God's hand by which He may establish His Kingdom in this world. Only thus can the world be overcome.

In this advance of evangelism, every Christian must be an evangelist. The gospel can not be monopolized. It must be shared if it is to be retained. Only by giving it to others can we maintain our own possession of it. Thus, evangelism becomes the very life of every Christian.

This life of evangelism can be expressed in our speech, in our fellowship, and in our service. We must preach it. We must live it in mutual communion and fellowship with all who know salvation in Christ, and we must express God's love in honest and humble service to our fellow human beings.

This Call to Evangelism must be answered in faith. In fact, it can only be answered in faith. "This is the victory that overcometh the world, even our faith." Victory is not to be won in man's strength. This struggle, if it is to be victorious at all, must begin and end with God for He is our Eternal Refuge. It is God that provides the power by which to overcome the world, but it is our faith which lays hold of that power and brings the promise of victory within our grasp. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" That is the gospel as it was first proclaimed. That is the gospel which overcomes the world. That is the gospel we are called to proclaim to this world of today. Yes, this Call to Evangelism is nothing less than a call to live our lives in the proclamation of the fact that Jesus is the Son of God, to live our lives in the fellowship of and mutual communion with all who believe that Jesus is the Son of God, and to live our lives in humble service by which to extend to all the benefits of the fact that Jesus is the Son of God. Evangelism, then, in all reality must be the life of every Christian.

SEEK 500 MISSIONARIES TO JAPAN

One of the boldest steps in contemporary foreign missions effort has been developed by the Far Eastern Gospel Crusade. Their proposed goal for the next five years: to send 500 new missionaries into the rural areas of Japan.

Some idea of boldness of the plan can be recognized when it is realized that there are only about 300 evangelical missionaries in Japan. The largest contingent of missionaries from a single mission now numbers only eighty.

The Crusade, an independent organization grew out of missionary projects carried on by Christian service men and women in the Far East during and following World War II. *Christian Life*

Our Father

by Paul N. Roth

THE Lord's Prayer is one of the most important and at the same time one of the most familiar portions of Scripture. Its use in the sick room and house of mourning always soothes and comforts those whose hearts and lives are disturbed by grief and pain. The Prayer is the one common denominator of all Christian churches. It contains seven petitions and is divided into two sections of three and four petitions each which follow each other in perfect order and sequence.

The first three petitions deal with God, His Fatherhood, His Holiness and His Kingdom. The last four deal with man and his needs; daily bread, forgiveness, exemption from temptation and deliverance from evil.

The Prayer is the foundation of social morals and contains the only true basis of brotherhood, and as a guide for personal life it gives us the order and relative worth of all human desires. The first petition states the nature and character of God, suggests that the Father is above earth's limitations, changes, and imperfections. Since He is "Our Father" the truth of human brotherhood is also taught.

9305

Paul N. Roth
Pastor, Calvary Church
Barlow, Oregon
President
Pacific District Conference

Our Father is not a relentless and cruel tyrant or an Oriental despot dealing with grovelling slaves but the Perfect Father dealing with His sinful and needy children. The Jews held this truth dimly, the Greeks knew of a father of gods and men but Jesus came to show us what the Father is like for He said, "he that hath seen me hath seen the Father."

As the Father He is the Source of all life. All men are God's children because all draw their life from Him, were made in His image and are the objects of His love. There is another Fatherhood and Sonship which requires a spiritual birth from above. "Ye are the children of God by faith in Jesus Christ." 'To as many as received Him to them gave He the power to become the sons of God; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The birth into God's family is not by natural heredity nor by the strivings of human endeavor, neither can priests, preachers or organizations confer this new life upon others. The new life and relationship are ours through faith in God's Divine Son.

As the Father, He provides loving care for His children. We come to Him with confidence "for the Father knoweth what things we need." We must not shrink from telling Him our needs for He wants to provide those needs. How often we attempt to meet some emergency in our own strength, seek to solve some problems with our puny minds, never hearing the Father say, "I will meet your need, I will solve your problem, I will give you the power to do your work if you will but surrender to me.

As the Father in Heaven He is above earth's limitations and imperfections. His abode is calm and serene, removed from all the fret and anxiety of our disturbed world. Heaven is the storehouse of abundant Goodness, the Source of cleansing which results in inner calm, trust, joy, peace, power and health. As we come to Him we discover that "He gives good things to them that ask Him."

The truth of human brotherhood is also contained in this petition for in Christ there is neither Jew nor Greek, bond nor free, male nor female, chosen or unchosen races. He is our Peace and has "broken down the dividing wall of hostility, "creating in Himself one new man and through Himself giving us access in the Spirit to the Father." When we truly say, "Our Father," all our differences of race training, wealth and conceptions of Christianity must crumble. Let us hold this truth constantly before our mind and we find the explosive that destroys every man-made system that holds the human family in bondage.

NEW BOOKS AT CONFERENCE DISPLAY

THE Berne Witness, Berne, Indiana, printers of the new, revised edition of Smith's STORY OF THE MENNONITES, promises us that copies will be in hand of this new revision when you come to the Conference. We suggest now that you plan to devote some time to the very fine displays which all the various organizations of the conference will have and don't overlook the new publications such as this one.

The artist in Wichita is now designing the cover and the plates are being made which will clearly distinguish this new edition from all previous editions of Smith's classic in Mennonite history.

New chapters have been written, old information has been brought up to date, new chapters have been added for developments since the previous edition was put out and in every way our people will receive a very fine book. We invite your careful attention to this item on the conference display table.

MINISTER'S MANUAL NEARING COMPLETION

ALL PASTORS and ministers of our Conference will be delighted to know that the Minister's Manual is nearing completion. It is being printed by the Brethren Publishing House at Elgin, Illinois, under the sponsorship of the General Conference Board of Publication. The promise is that copies of this will be available not only for demonstration but for sale at the Freeman Conference.

Grace for Expanding Opportunities

by Walter H. Dyck

THE proposed revision of the constitution of the General Conference of the Mennonite Church of North America is the product of many hours of careful study by a committee appointed for this purpose. It has been published and, we trust, carefully read.

The need for bringing the constitution up-to-date has been evident for some time. Due to a geographical extension of our borders it has been realized that the conference name (Article I) would have to be changed. The growth in scope of our work made the rewriting of Articles II and III advisable. The Charter, formerly included as Articles V to IX, has been appended with the Statement of Doctrine and a Suggested Procedure for Ministerial Ordination as Appendices 1-3. Articles J to XII in our present constitution, now combined into a proposed Article IV, remain the same in principle. It has been clarified by dividing it into two sections: (1) "The Basic Faith" and "The Separated Life." Supporting scripture references have been added as an aid to a study of our historical principles of faith and life. Under "The Separated Life" military organizations and other groups which "tend to compromise the loyalty of the Christian to the Lord and to His Church" have been added to membership in oath-bound secret societies. Congregations are urged seriously to strive to remain free of these evils.

The simplification of the organizational pattern as suggested under Article V also comes from the growth of the number of our undertakings. Many committees have been added by one board or another, or by the Executive Committee, which are not always properly related to each other nor represented for the interim between session on the Executive Committee. The enlarged Executive Committee from nine to eleven should help this need.

Each of the four major boards will find increasing benefits in this closer organization. We feel that once we have passed through the initial three years of adjustment we shall be happy about the change. We feel that about the same number of individuals will be active in these areas as heretofore, and that it will represent a more natural alignment of responsibility.

Let us rejoice that the Lord has permitted our fellowship of congregations to grow. May the Lord give us grace to face our expanding opportunities courageously and in a humble reliance on the Lord for His guidance.

We Have Much to Sell

by O. J. Sommer

TODAY many large institutions and industrial organizations issue regularly a publication known as a "house organ." Its main purpose and objective is to sponsor and to spread information relative to the merits of its goods and to secure customer acceptance of itself and its product. These publications display information in such an attractive manner that desire is created in the reader's mind. Wide distribution is given, and they are issued freely without cost to the public.

Our General Conference too, has much to offer—much to sell. The "One Hundred Per Cent" plan for the coverage of THE MENNONITE, now in use by many of the churches, and contemplated for all churches of the General Conference, has been employed by our Central Conference, for some four or five years. Our people are well pleased with the arrangement and would be very reluctant to step back to the individual subscription plan. A recent survey in one of our auxiliary groups showed that not only was every one that was present, a member of a family into which the official publication, *The Christian Evangel,* was a regular visitor, but each one also stated that they read the articles with interest. This complete coverage of our families gives opportunity to acquaint everyone with the workings of the various functions of the Conference.

The procedure that has been successfully used in bringing about the "One Hundred Per Cent" plan coverage in our Central Conference these past years is quite simple. At the annual conference delegate meeting sufficient appropriations are voted to make possible the direct mailing to each family in the Conference, a copy of *The Christian Evangel.* This appropriation is then included with those made for all other purposes, and all are prorated back to each church according to their recorded membership. So far the individual assessment for all appropriations, per person, in the church, has been considerable less than one dollar. Profits arising from the book and supply department are plowed back into the Conference treasury and assist in lightening the needed appropriation.

Under the individual plan many of our young folks would not subscribe for the official organ. This was especially true of such young couples where one party had not been reared amid Mennonite influences. Many such have been lost to our church because of lack of knowledge of the value of our comprehensive coverage of the principles of the Great Commission. It is among our young folks that we look for leadership of the future. They need to be kept fully informed of our every activity. The poet Bacon said "Reading maketh a ready man".

Our heritage of centuries must be preserved. The faith of our fathers must be kept aflame. Our institutions need to be strengthened. The sacredness of the home needs to be stressed more and more in our day. In church worship and attendance we should continue as an example. The religious life of each individual needs continual refinement. Our Mennonite way of life dare not be "hid under the bushel." We have much to sell! Information creates interest. Interest leads to action.

Improving the House of Worship

by J. W. Fretz

WHEN driving through the historic sections of southeastern Pennsylvania, one is frequently reminded that he is in the land of the Plain People, the Quakers, the Brethren, the Mennonites. A vivid reminder of this fact is the sight of the numerous houses of worship, commonly called meeting houses. They are unmistakenly recognized as the centers of worship of the Plain People because they are built according to a principle. It is the principle of Christian simplicity. Most of them can claim a modest beauty as they are nestled in groves of tall, old elms, oaks, hickories, and maples. Invariably one finds cemeteries adjacent to the buildings, thus suggesting a binding tie between past and present and reminding worshippers of their abiding resting place in the future.

The point of this article is that all churches should be built according to a religious principle. This is a church building-decade. Thousands of new churches are being built and many more thousands remodeled. In the General Conference alone a rough count by the Headquarters office reveals that within the year twelve new churches are being built and eighteen others remodeled. All of these churches, Mennonite and non-Mennonite alike, are being built according to a plan but not necessarily according to a principle. Many churches are built like dwelling houses, clothing and cars, according to styles. The architects are the style-masters in building as the designers are the stylists in clothing and cars. Styles are temporary fashions. They have their moments of popularity and then disappear to make way for newer creations. They are not being built according to abiding religious principles.

Among Mennonites there is a great diversity of styles of church buildings. The diversity is, of course, the result of each congregation building or remodeling to suit its own needs and satisfy its own tastes. Few churches in the past employed architects and if they had, there is no assurance of having built according to a more uniform plan or according to a religious principle. As a result one finds a great assortment of types, shapes, and appearances of Mennonite houses of worship. Variety within certain limits is in itself not necessarily bad, but the present situation suggests confusion and unawareness as to the symbolic significance of church buildings. There are churches with military fortress-like towers, cathedral-like spires, Grecian pillars, ornamental arches, and a host of additional artistic frills and meaningless decorations that were intended to spell beauty, and there are churches with absolutely no towers, steeples, stained glass windows, or ornamentation of any kind reflecting a severe plainness to the point of austerity. Many of these have not been built with an eye toward symbolizing characteristic Mennonite principles.

What Shall We Do?

In looking to the future, Mennonites could well afford to give more attention to the matter of the appearance of their houses of worship. The words of Haggai are appropriate: "Is it time for you yourselves to live in paneled houses while God's House lies waste?" It is important to remember that a church building is a symbol as well as a place of meeting. A symbol is an object that stands for something. It is the visible sign of an idea, such as the picture of a dove being a symbol of peace.

There ought to be something in Mennonite church architecture that reflects those Christian ideals which the Mennonite Church has especially stressed and professed. Christian churches should be so constructed and preserved that when people look at them they see a steadiness and permanence that suggests the eternal in Christ; they should see a sturdiness in the building that suggests the strength of Christ; they should see a plainness in the building that suggests the genuineness and sincerity of our Lord; they should see a house of worship amid the natural beauty of trees, shrubs, flowers, and birds which reflects the natural beauty and attractiveness of the character of Jesus. Mennonite churches above all should be completely free from the kind of ornamentation that reflects sophistication, arrogance, pride, ornateness, and vanity. They should strongly suggest simplicity, sturdiness of character, serenity, and peace. The House of God must bid a warm welcome by its appearance to the poor, the humble, and the lowly as well as to the rich, the esteemed, and the cultured.

One step in the direction of uniformity of purpose and ideal in the matter of church architecture would be the creation of a Conference committee on architecture. Such a committee could serve as a continuous study committee of the problem; it could gather valuable information on the subject and in the course of time become the repository for factual data, ideas, and experiences on the entire matter of Mennonite church architecture. Individual congregations then would at least have a consulting body within their own denomination to which they could go in case they face the necessity of remodeling or rebuilding. Such a committee could be especially valuable to small new churches which have had no experience with these matters and often no personnel with skills and training with which to do a good job of planning.

Another step in the direction of getting Mennonite churches to build according to religious principle is for congregations contemplating a building program to appoint a planning committee well in advance of any contemplated building date. Such a committee is a fact-finding or study committee. It would want to study church architecture in the light of Mennonite history and doctrine; it would want to discern good types from poor types of architecture. It should be the resource agency in the congregation which provides information to the members on matters pertaining to proper architecture and symbolism for the new house of worship. Too often congregations elect one committee to do the planning and the building. This is generally inadvisable since often those who know a great deal about planning know nothing of building and those skilled in the build-

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Young Japan

Japan is an old country. When our nation was born 175 years ago, Japan had already reached the ripe old age of 2,300 years. And yet just now there is that in Japan which is young.

Young is Japan's new outlook on the military. For a long time she had been the slave of her militarists—slaves mentally, economically, socially, and politically. That old militaristic regime is no more. Young Japan has an almost terrifying terror of war. One can sense the underlying current of fear as one is asked the question, "Do you think the cold war will turn into a real war?" Ah, if young Japan could but learn to know the Prince of Peace!

New is Japan's present outlook on religion. One was largely born into his religion. One's religion was good because one's ancestors had bowed the knees to its altars. And above all loomed the semireligious, superpatriotic deification of the emperor. But now that Emperor Hirohito is just a man (and reportedly enjoying his humanity), much of Japan's religious attachment is at loose ends. Buddhism is coldly formal. Japan feels the void that the departure from enthusiastic religio-patriotic devotion has left.

Not old is Japan's indiscriminate imitating of all that is Western. And yet today cheap American music blares its way out of nearly every radio and record shop. American cigarettes and liquors are greatly in demand. To speak English is an accomplishment which every young person wishes to claim. To study in America is the zenith of every student's ambition. Japan has seen the glitter from across the Pacific and has not yet tried to separate the tinsel from the genuine.

Above all, new in Japan is the perennial freshness of her youth—youth vibrant with life and development, seeking, asking, knocking. Japanese youth is persistently energetic. Nowhere in the writer's limited observation has he seen anything like their eagerness to learn. They will put in ten-hour working days and then perhaps take an hour's trip by bicycle, train, and tramcar to attend a one- or two-hour unaccredited course in English or English Bible. Rapt attention indicates both a head and a soul hunger.

But of course, her seeking young people are not the only factor in Japan. Already there are signs that the old controlling interests in Japan are anxious to come to the fore again. Buddhism is not ready to relinquish the place of respect it once enjoyed in the nation's intellectual life. A remnant of Shintoism is again striving to rebuild a political favor and prestige it once possessed. Japanese militarism lies unsleeping in a restless grave. Just yesterday Prime Minister Yoshida made a statement before the Japanese Diet which was an echo of General McArthur's declaration earlier this week that Japan's new constitution did not make it impossible for Japan to rearm though that was clearly in the mind of those who framed it—at least so we had been led to believe. Both McArthur and Yoshida intimated that Japan should be rearmed. Though there are many in Japan who object to this, the door is again opened for modified miltarism. And so there is much of the old that young Japan has still to do with. Though one would not like to see them discard all that is old and tried, we had all hoped that some of these suppressing factors would be greatly broken.

For young, seeking Japan the age-old vigorous freshness and quickening energy of the Gospel message can be the only satisfying answer. Communism is making its false bid for the new Japan and it is quite evident that many are selling out to it. But we who know and possess the truth dare not permit falsehood to go unchallenged. Young Japan must have the Truth. She must become acquainted with the One who is the Way, the Truth, and the Life. It is exactly these three fundamentals for which youth of all ages have striven. Young Japan is no exception. It can—it must be the happy lot of this generation to bring to this seeking young Japan, the Way, the Truth and the Life.—Carl Beck in *Gospel Herald*

"Go Quickly and tell"

Chautauqua, N. Y.—A session of the Institute of World Missions here was told that recent developments in Japan make it imperative that Americans get on quickly with the task of leading the Japanese toward a Christian and democratic way of life.

This opinion was expressed by Thoburn T. Brumbaugh, associate secretary of the Division of Foreign Missions of the Methodist Church, who has spent seventeen years as a missionary in Japan.

Among the developments cited by Brumbaugh were:

(1) The Japanese parliamentary election earlier this year showed a trend away from mild economic and social reforms toward the older conservative leadership on the one hand, and toward aggressive Socialist and Communist representation on the other.

(2) The repatriation of thousands of Japanese soldiers captured by the Russians in Manchuria, North China, and Korea and held until recently in Siberia under Communist tutelage.

Brumbaugh expressed hope, however, in the longstanding admiration of the Japanese for American methods and ideas, in their distrust of Russian and some other European nations, and in their view of "democracy as a way congenial to the best in their own history and culture."

He said Japan is seeking the surest possible way to avoid another war, and "if and as the Christian and democratic way of life holds out the greatest assurances to this end, we can be certain of Japan's vital interest in learning 'what they must do to be saved.' "

Brumbaugh is chairman of the program committee of the Institute of World Missions which is sponsored jointly by the Foreign Missions Conference of North America, the Home Missions Council of North America, and the United Council of Church Women.—Religious News Service.

DEDICATION OF THE COMMUNITY CHAPEL SWEET HOME, OREGON

AND THIS stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28:22

It was with praise to our Heavenly Father when a group of ministers of the Pacific District Conference and a number of lay people met on June 13 at 7:30 p.m. to dedicate the Sweet Home Community Chapel to the worship of God and to the preaching of His glorious gospel. At the 1949 session of our conference at Upland, California, it was decided to build a chapel at Sweet Home, Oregon, where four months before a work had begun under the faithful leadership of Brother and Sister Alfred J. Schwartz. The Laymen's organization of the district conference had agreed to pay for the materials that it would take to build the chapel. The Lord blessed the faithful efforts of our brethren so that it could be dedicated free of any indebtedness.

Henry Dalke led the congregation in a song service after which W. A. Regier of Pratum, Oregon, read the Scripture and P. D. Unruh of Colfax, Washington, and Vice President of the Pacific District Conference led in prayer. Brother Elmer Widmer of Albany, Oregon and Chairman of the Building Committee gave a historical review of the project. Paul N. Roth of Canby, Oregon and Conference President and W. Cooksley, Chairman of the Sweet Home Ministerial Association brought greetings. The dedicatory sermon was preached by H. N. Harder Aberdeen, Idaho and Secretary of the Evangelization Committee. He used for his subject the sermon title "Dedicated unto God" based on Genesis 28:22. The dedication ceremony and prayer was in charge of W. Harley King, Paso Robles, California, and Chairman of the Evangelization Committee.

The evening of fellowship was enjoyed by all and the presence of God was felt by all present. May this chapel stand there as an expression of our faith that by the grace of God all who enter this sanctuary will be drawn closer to Him and souls who have not found Him as their Savior may experience the marvelous saving grace of our Lord and Saviour Jesus Christ.—H. N. Harder

Book Notes . . . .

FARMING AND MISSIONS

SAM HIGGINBOTTOM—FARMER, An Autobiography, Scribners, Price $3.00, pp. 226.

REVIEWING an autobiography of a man whom one personally knows and with whose work one is fairly well acquainted, is sheer joy. The Allahabad (India) Agricultural Institute is about 400 miles distant from our own mission field: and it is between us and Landour, where the school is located where missionaries' children attend. So when we took our children to school we often stopped at the Agricultural Institute for a brief visit in the friendly Higginbottom home, or with other teachers at the institute.

The above book tells of Dr. Higginbottom's life pilgrimage. Born and reared on a farm in Walse, England, in a home where the boy early became acquainted with the vicissitudes of life. Poverty and disappointments alternated with modest fortune and well-being. His older brother had migrated to America, so Sam was also drawn to the new world. In time he too came to America as a student and entered D. L. Moody's school at Mt. Hermon. Under Moody's influence the urge came to be a missionary. After finishing the Mt. Herman school he entered Princeton, where he finished college. Then to India. His first impressions of India are vividly described; and any new missionary can feel with him, and an old missionary can re-live his own experience.

In India he early met with disappointments. He had planned to work in a village area with new Christians. Instead he was asked to teach economics in a Christian college at Allahabad (see p. 66). Later he saw that God had put him into this situation, because the teaching of economics brought him face to face with India's poverty (see pp. 78-79, 53-4, 75, 102, 138-39, etc.). Dealing with this appalling poverty he heard the voice of Jesus say: "Sam Higginbottom, you give them food," and: "I was hungry and you gave me to eat." Further, he recalled that D. L. Moody had often said: "First feed the hungry man, then preach to him." (see pp. 80, 167, etc.). When his first furlough was due, he returned to America, and reported on India's all around need, spiritual and material. His church (Presbyterian) responded. Funds were gathered. Land was bought in India. After studying more agriculture he returned to India and started the Allahabad Agricultural Institute in 1910. This institute trains young men on college level in agriculture, and young women in Home Economics. One of our own young man has graduated there, and another one is a student there at this time.

Dr. Higginbottom has sometimes been accused of just being a materialist, and directing young Indian students into materialism. Reading this book and also knowing the man personally certainly gives a person a different impression. To help the hungry to get food is as important as to heal the body medically. One is as important as the other in building the church of Christ.

The book gives very much insight into conditions and customs and the mental slavery in India (see pp. 121-22, 148-19, 153, 183, 215, etc.). This book should be read by all who have any interest in missions or in other nations.

The book also has a chapter on Mahatma Gandhi, his mind and his religious views. This chapter has unique value in itself. I would urge every reader of THE MENNONITE to read this book. As Mennonites we have a warm spot in our hearts for agriculture. Here is a book that shows what part agriculture can have and should have in the whole mission enterprise.—John Thiessen.

MCC News Notes

Keep Draft Boards Notified

It should be noted that it is the registrant's obligation to notify the Local Board of any change in address, or change in marital, occupational or other status since registration.

There are Service Opportunities

More young people may wish to enter service opportunities offered by the church, particularly as a witness in this time of "wars and rumors of wars." A variety of significant M.C.C. projects continue as a witness to the way of peace and Christian service, in which a considerable number of additional persons could be used to good advantage.

Among the people needed are secretaries, several nurses, a unit matron, an accountant, a teacher with German language ability; attendants, nurses and an office worker for M.C.C. Mental Hospitals, and other workers. Some of these may be on either Voluntary Service or allowance basis.

Persons feeling a call to serve, whether applying for a specific opening, or desiring to offer themselves for work wherever needed, should write to the Personnel Department, M.C.C., Akron, Pa.

Group Discusses Draft Situation

On July 21 members of the Peace Section Executive Committee, several M.C.C. staff members and others met to study and evaluate the present situation; to take counsel on future actions; and to consider what counsel should be given to young men at this time.

An informational letter is being sent to the pastor of each Mennonite congregation. Young men are encouraged to seek counsel from their pastors; information and assistance is also available from the Peace Section. Frequent releases will appear in regular church periodicals.

Peace Conference to be Held

Plans have been made by the Peace Section for a meeting to be held Nov. 9-12 at Winona Lake, Indiana, to discuss various vital subjects related to our peace witness to the world and to the church at large. Several study papers are to be written in preparation for the conference. Delegates are being chosen by each constituent Mennonite and Brethren in Christ group.

French Mennonite CO in Prison

At present there is no recognition for the position of CO's in France. Jean Widmer, a member of the Mennonite congregation of Montbeliard, was recently called for military service. Since he was unable for conscience sake to perform duties within the armed forces, he was arrested, and tried for disobedience; since he appeared to the judge to be sincere, was given a suspended sentence. However, his trial was that for the "disobedient" act and not for holding the position of CO, so he would simply be taken back into the army again where he would have to refuse again, be tried again, etc. In the meantime Jean has taken the step of refusing the army uniform. He needs the prayers of the brotherhood that he may stand firmly and witness for his convictions.

New Project in Formosa

A Christian Children's Home project is being planned on the island of Formosa. The China Children's Fund organization is primarily interested in the project and is prepared to provide the financial support. Use of a suitable house has been secured and tentative plans made for opening of the Home in August, to serve up to 50 orphan children.

Summary of Relief Shipments

Shipments of relief materials from the United States and Canada, valued at a total of $255,257.42, leaving port during May and June included:

To Paraguay: 17 tons clothing and bedding; 5 tons of lathes and attachments, and one refrigerator; 14 tons miscellaneous tools and equipment; 8 cream separators.

To Germany: 45 tons clothing, bedding, shoes, soap; 73 tons mixed foods; 14 tons dried eggs; 43 tons powdered milk; 55 tons raisins. **To Austria:** 3 tons dried eggs; 6 tons powdered milk; 4 tons raisins. **To Belgium:** 4 tons powdered milk. **To France:** 10 tons powdered milk; 1 ton raisins. **To Java:** one refrigerator.

LOOKING TOWARD FREEMAN

(Continued from page 538)

report be of the progress made? How has the work in China developed? What will they report concerning the possibility of mission work in Japan? How will the world situation of today affect our entire mission program?

The report of our Emergency Relief Board, as they try to minister to the sufferers of war with spiritual and material help and resettle some of our own people, will interest all of us. Its future program must have our careful evaluation as the clouds of war rise again on the horizon.

The Board of Publication, believing that an informed church will be a responsive church, has a plan to present which will bring our conference papers into every conference home. This recommendation will need our careful evaluation during this conference session.

The Executive Committee has a number of recommendations concerning our conference constitution and organization to which we will all want to give careful thought.

The other boards and committees also will have their special problems to present and certainly we have a large responsibility in giving proper guidance and direction to those in responsible conference positions in order that they may know the wish of the conference in the many important matters which will come up for consideration.

The conference session at Freeman will not only be a busy session but it will be an important one. Its decisions for our conference will be far reaching.

Therefore, I would like to say, "I will see you at Freeman." May we together enjoy hours of good fellowship, spiritual refreshing, and may we together also carefully, and prayerfully evaluate the many matters which will be presented and seek to find God's leading in the important affairs of our conference.

—H. J. Andres

Early risers in New York City and vicinity can hear the Bible read every Sunday morning, starting at seven o'clock. This new program, sponsored jointly by the American Bible Society and Station WNEW presents a half-hour continuous reading of the Bible, which was begun with the Book of Genesis. The Talking Book Records, which the Bible Society has prepared for the use of the blind, are being used. The reading is by Alexander Scourby. It is expected that it will take a period of three years to complete the reading of the entire Bible.—*American Lutheran*

Jottings

PACIFIC DISTRICT

—Menno Church, Lind, Washington: The corner stone for the church was laid on July 23rd, after the Sunday School hour. E. J. Miller, president of Freeman College and former pastor of our church, gave the message taken from Phil. 2:15. Thoughts of his message were: God first, others second, ourselves third. A. J. Weber, contractor, and Olive Schrag, a deacon, handled and laid the box which contained a Bible, the history of the church written by P. C. Jantz, the annual church report of 1949, two church bulletins, a Ritszville Journal Times, and **The Mennonite Weekly** announcing the ground-breaking ceremony.

Fourteen members of the church attended the Pacific District Conference at Dallas, Oregon, June 14-18. At an evening meeting July 23rd Miss Arlene Sither presented to our congregation the mental hospital project; namely, Kings View Homes, now in process of construction near Reedley, California.—Mrs. C. C. Claassen, Corr.

NORTHERN DISTRICT

—Bethel Church, Mountain Lake, Minn.: On Sunday afternoon, July 9, Mr. and Mrs. A. A. Penner joyfully celebrated their golden wedding anniversary with their children and grandchildren, all of which were present with the exception of one grandson. Also present were some 500 relatives and friends. The son, Albert Penner, pastor of Broadway Tabernacle, New York City, had charge of the program which was presented by the children and grandchildren. Approximately twenty-five persons who attended the wedding fifty years ago were also present.

WESTERN DISTRICT

—Bethel College; North Newton, Kansas: The skeleton of the third floor of the library has been poured, completing the concrete work on this building. The next stage of construction will be the outside shell and the roof. The large classroom in the basement of the Science Hall which formerly housed the press, is now being completed making available a classroom seating at least 100 students.

Menno Stucky, Moundridge, is joining the faculty as instructor in farm shop and welding. Mr. Stucky received his B. S. degree in Industrial Arts from McPherson College 1948, and has taught in the Mt. Hope High School the past two years. While at Mt. Hope he has also taken work at the University of Wichita Night School and has also done graduate work at Oregon State College, Corvallis, Oregon. Mr. Stucky is a brother of N. Paul Stucky, physics instructor here.

—Lorraine Avenue Church, Wichita, Kansas: We concluded a two-week's Vacation Bible School with a program July 2. There were 70 pupils enrolled. Assisting the local workers were three members of the General Conference Youth Team. Forty-two of the pupils were from the church, twenty-eight from the neighborhood. Transportation was provided to bring our children from all parts of the community. Offerings brought by children and parents at the closing program ($45) will be used in part to pack several Christmas bundles.

The Education Committee is now organizing its staff for our Week-day Bible School which extends from September through May, one morning each week. Tenative plans are made for a child study class to be held in our church sponsored by the P. T. A. of the Sunnyside School in October and November. The Congregation voted on July 16 to go ahead on the completion of our much-needed sanctuary. Already $7,305 of the estimated $8,800 needed has been subscribed..

—Zion Church, Elbing, Kansas: Our annual evangelistic services were conducted by Erland Waltner, May 31-June 7. A Joint Christian Endeavor program of the Burns, Grace Hill, and Zion Societies was held in our church on June 18. Helen Regier of this church, taught Vacation Bible School at several of our Arizona mission stations this summer under the auspices of the General Conference Voluntary Service program. July 9th this congregation held a reception for Pastor and Mrs. H. J. Dyck, recently returned from a term of service in Germany under the MCC. Five young people were added to the church by baptism July 16.—Louis A. Janzen, Corr.

—Gnadenberg Church, Newton, Kansas: July 16 the Gnadenberg Church held its annual picnic on the church lawn. A group from Moundridge presented a short musical program followed by a report by Doreen Harms from this church, who has worked at MCC Headquarters in Akron for a number of years. Sister Lena Mae from the Bethel Deaconess Hospital presented the deaconess cause to us on July 30th.—Mrs. Herbert Schmidt, Corr.

—Herold Church, Bessie Oklahoma: Baptismal services were held on July 16; there were six candidates. Mrs. Elisabeth Flaming and Mrs. Ben Horn are still on the sick list though the latter is reported to be improving. Plans are being made for Childrens' Day to be held August 15. Reports are that the fields are green with volunteer wheat. We have had much rain during July so the fields are too wet for plowing.—Mrs. H. B. Schmidt, Corr.

MIDDLE DISTRICT

—First Church, Wadsworth, Ohio: July 23rd, Miss Erma Birky from Mukedi Station in Africa was our speaker for the morning service and on July 30th we welcomed our pastor, A. J. Neuenschwander, back to his pulpit after a 6,000 mile trip to the west coast. Charles Sprunger, son of our Missionary Vernon Sprunger, also gave us some highlights from Africa and his aims in attending school here in the states. —George McBride, Corr.

—Salem Church, Dalton, Ohio: Mr. and Mrs. Vernon Lehman are the parents of a baby girl, Cynthia Ann, who made her arrival on July 25. Miss Joy Brand of the Trail Evangelical and Reformed Church and Mr. Richard Gerber of this church were united in marriage Sunday, July 30. Both are high school instructors and will live in Smithville. Twenty-one persons attended the Golden Rule Sunday School Class social where Mr. and Mrs. Elam Gerber showed their movies taken on a recent trip to Florida. The Willing Workers Class held their annual picnic supper July 23, followed by a vesper service on the parsonage lawn, to which all Christian Endeavorers were invited. Carrying out the plan of the Christian Endeavor program committee of spending one Sunday evening per quarter on missions, China was featured July 30 with the showing of the dramatic film, "My Name Is Han."—Mrs. Ivan Badertscher, Corr.

Into the Beyond

MARY MAGDALENA SCHMUTZ, R. R., Sedgwick, Kansas, housewife, a member of the First Church at Halstead, Kansas, was born April 1, 1866 and died June 10, 1950.

WILLIAM HENRY ESSER, Lumberville, Pennsylvania, born July 6, 1863, a member of the Deep Run Congregation, Deep Run, Pennsylvania, died July 14, 1950.

HARVEY R. STUCKY, Pretty Prairie, Kansas, born September 16, 1921, a member of the First Church, Pretty Prairie, died July 20, 1950.

Mennonite Youth

"A United Mennonite
Youth in Christ"

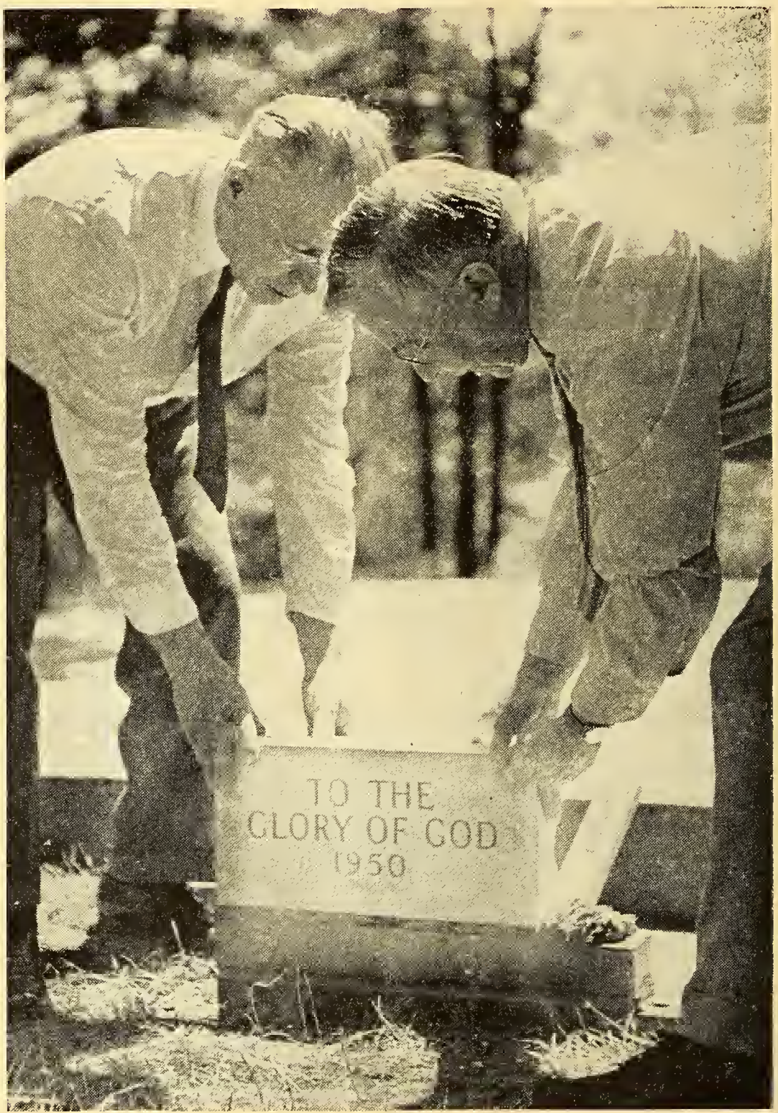
Sponsored by the Young People's Union of the General Conference. Editor. Esko Loewen. Topeka. Indiana

Lay Cornerstone for Camp, July 4, 1950

On July 4, 1950, a group of about 300 people gathered at the Central and Middle District camp grounds on Shavehead Lake in Southern Michigan to lay a cornerstone and dedicate the new camp grounds purchased May 18, 1950. This climaxed several years of search for a suitable site in the lake region of Indiana and Michigan. Because of prices and the many cottages on most lakes, the search was a most difficult one finally culminating in the finding of a site on an undeveloped lake of 300 acres located twenty miles north of Goshen, Indiana. Because they were eager for such a camp, the owners have been very gracious and have quoted a very reasonable price of $3,500 for forty acres of lake front property.

This summer, Mr. Olen Yoder of Middlebury, Indiana has been serving as work supervisor and is responsible for the development of the site. Cabins are the first structures to be put up and churches have accepted cabins as their projects in the development of the site. Each cabin will have a fireplace and will house eight persons. It will be a simple but well built structure adequate to meet the demands of old and young. The cabins are to be built on a hill thirty feet above the lake with an appropriate view for each cabin toward the lake.

Miss Carol Hooley of Topeka, Indiana is living in a house trailer on the site and is serving as dietician and matron for the workers. Volunteers from churches are welcome to come and assist in construction work. Each church that has a cabin project is responsible for the construction of their cabin. Numerous other tasks are being done such as cleaning brush, the construction of a road, pouring footings and concrete floors for the cabins. By the summer's end ten cabins will be constructed. It is hoped also to have sanitary facilities and plumbing installed. The committee hopes to have the camp far enough along so that it can be used for retreats next year.



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The beginning of the Central-Middle District Conference Camp grounds is marked with the laying of a cornerstone dedicating the camp "To the Glory of God." Ernest Bohn, pastor of Grace Church, Pandora, Ohio, and Harvey Nunemaker, pastor of Silver Street Church, Goshen, Indiana, representing each District, lay the stone.

What Some People Say

AUSTIN R. KEISER, director of the first retreat at Bluffton College in 1925, now of Greenwich, Ohio. Keiser tells of the early beginnings of retreats: "In the Freeman, South Dakota General Conference (1923), there was begun considerable thinking and planning in respect to Young People's work. I think it was at that time that I became President of our General Conference Young People's Union, and not too long thereafter I was asked to edit two pages of THE MENNONITE as a Y.P. Department. It was at that time that we were thinking of the value of a Y.P. Conference. There was quite a bit of discussion as to whether it should be called a "retreat," some thinking that meant going backwards but we borrowed it from the Roman Catholic Church as a time to draw apart to think together on important problems and so that name has held. From the beginning there was very good cooperation from almost all quarters. We had it at Bluffton College for the first few years then it was felt that it might be better to have it some place where we would be a bit more isolated and then moved to Shipshewana."

WILLIAM WEAVER, Danvers, Illinois, pastor of the North Danvers church and on the faculty of the first retreat in 1925: "The All-Mennonite Retreat started in the Spring of 1925 (400th anniversary of the birth of the Mennonite church). There was a Christian Workers Conference at Bluffton in January. The special feature was 'Our Young People.' I was asked to speak on the topic, 'What We Can Do for Our Young People.' After the service, A. R. Keiser came to me and asked what definite thing we could do. We talked it over and decided to meet in the near future and ask Vernon Smucker to meet with us representing the Old Mennonite Young People. So we were the first committee to arrange for a retreat. S. K. Mosiman offered us the facilities of the college. We arranged for a nine-day retreat, August 9-16, 1925. This first retreat represented five Mennonite groups.

"Sixty-three young people attended this first retreat. The second retreat was held at Bluffton, August 7-15, 1926. There were 90 at this retreat. Thus was launched the movement of the Mennonite Young People's Retreat. I am happy I had a small part in this great work. We moved the Retreat from Bluffton to Shipshewana Lake around 1932.

"Although perhaps because of age I am not as actively engaged in the retreat movement as I once was, my heart is still in it. May the establishment of the retreat at Shavehead Lake be a great step forward in the progress of this worthy movement. It is definitely true after these twenty-five years that Jesus said, 'Other men labored, and ye are entered into their labors.' John 4:38."

GORDON M. LIECHTY, Berne, Indiana business man and member of the Camp Committee which serves as the trustees of the camp site for the Central and Middle District Conferences:—"I am gratified by the sympathetic interest shown by many in this project. It holds wonderful potentialities for the people of our Mennonite fellowship. Once facilities belonging exclusively to us are available, I am sure many groups beyond the children and young people will want to use the camp. Through the fellowship such group meetings afford, and through the stimulating and inspiring leadership usually present, many of us will find our spiritual stature growing, and our relationship to the Lord more vital and intimate. Indeed only as the camp supplies that stimulus, and makes those who attend more Christlike will the

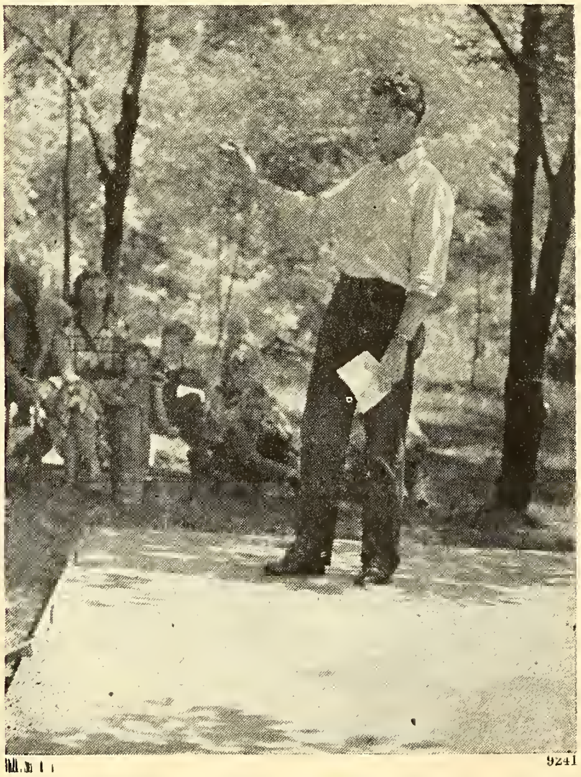
(Continued to page 551)

J. Olen Yoder, Jr., of Middlebury, Indiana is supervisor of the work and has been in charge of all construction activity. Living in a house trailer for the summer, he has supervised crews of workmen in clearing the site of undergrowth, pouring foundations and floors and the building operations.

A Camp in the Program of the Conference

THIS MORNING's ceremony is a solemn and supreme moment in the life of our churches. Because, with the laying of this stone, a twenty-five year old institution of our churches is finding a home. It was twenty-five years ago this coming August when one of the first retreats in the General Conference was held at Bluffton College. For twenty-five years our church retreats were held in rented quarters, there was no home for them that could be called our own. For twenty-five years our retreats have languished doing only a part of the work that they should have been doing—because their rented quarters were cramped so far as available time was concerned. So, today we are observing a supreme moment in the life of our churches as our retreats find a camp of their own.

One of the first founders of our retreats, William Weaver, pastor of Danvers, Illinois has written to say, "I am not as actively engaged in the retreat movement as I once was, but my heart is still in it. May the establishment of the retreat at Shavehead Lake be a great step forward in the progress of this worthy movement." And then he adds, "It is definitely true after these 25 years what Jesus said, 'Other men labored, and ye are entered into their labors.'" John 4:38. With Brother Weaver, I look upon this as a great step forward for our retreats, and for the people of our churches.



Marvin Dirks of Mennonite Biblical Seminary, Chicago, leads the assembled group in singing while standing on the first concrete slab of a future cabin.

This camp is being planned so that it will be usable by all ages in the church. The cabins are designed so that they will comfortably accommodate young and old. The camp lay-out is designed so that young and old will find it an inspiration. That has a significance all in itself. For, with the establishment of this camp, we will have a conference wide institution, a place of repair, which can and will be used by all ages. And this will be the one institution of our churches that will be so used. We have a hospital, an old people's home, a seminary, a college, and home and foreign missions and relief. These labors are all worthy and necessary. We do not wish to detract from them at all. We hope that they will be supported because of the camp. All the institutions we have are for the use of very special groups. The seminary prepares missionaries and preachers for their tasks. The college is for a specific age group in our churches. The old peoples home is for the aged. The hospital is for the sick. The missions are for the unsaved. Nowhere do we have a place to which all ages and all groups can go for spiritual repair. This camp is being designed and planned to serve that vital role.

In the Bible, one of the outstanding things about the great men of the Bible was how they retreated to a place of quiet to rest a while. "Come ye apart and rest awhile" Jesus said. And that is what Jesus did. How oft you find these great spiritual giants of old withdrawing into the wilderness, on the mountain top, apart and there gaining their vision of God. Story after story could be told of that experience as the experience of the ancients. Why did Jesus withdraw so often to pray? Why did Paul after his Damascus experience withdraw for a time to become prepared for his task?

In our hurried day, one begins to wonder whether we know how to withdraw and rest awhile, whether we know how to spend a season in God's very presence and restore ourselves for our tasks. Jesus went down to the temple at the age of twelve as their custom was. That was the vacation the ancient Hebrews took—to the temple to pray. Pilgrimages were taken as vacations to shrines there to worship and gain spiritual strength for the tasks ahead. We today take vacations that are much more fevered and without much spiritual motive as our way of gaining restoration.

This camp is being dedicated today to the glory of God as a place of repair. It is being dedicated for the use of all groups and ages in the church. I can see a camp like this used by Sunday School teachers and officers. Here they can get together and work out their problems and gain that spiritual depth they need to serve as leaders. I can see this camp used by mission groups, men's brotherhoods, church officers, ministers, Sunday School classes, special age groups, and churches. It can be used by them for spiritual repair—a place to which they may come and rest awhile. I can see a chapel on yonder hill as a silent symbol of Almighty God's presence nigh unto each and all. I can see this high hill as a place of decision where youth make commitments to God and old men and women dream dreams until this truly becomes holy ground for our churches.

It is such a dream that has motivated the committee in seeking a site such as this. It is such an aspiration that inspires us to hope that this camp may become a place of repair for the whole church. To that great purpose we dedicate it to the glory of God.

Mission Church at Comins Supplies Cabin Material

MEMBERS of the Comins, Michigan church have supplied the camp with ten cabins at a very reasonable cost. The men at Comins worked the material into planks ready-cut for construction and hauled the cabins to the site at Shavehead Lake, about 300 miles. The cabins will have a plank wall almost two inches thick of knotty pine. The Comins church supplied the walls, window frames, door frames and doors, everything excepting the roof. This was made available to the Camp at a saving of about $200 per cabin. Joe Atherton, pastor of the Comins church, was the point of contact for this project. This has been a major contribution to the camp.

The Comins church has long been a mission of the Central District and it is particularly significant that this church has made such a distinctive contribution to the life of the whole District. It is particularly because of this that the cabins from Comins are so much appreciated.

Improving the House of Worship

(Continued from page 543)

ing trade may know nothing about Mennonite doctrines, religious symbolism, and historic Mennonite principles. Planning and study committees elected or appointed well in advance of the building date can do much to bring unity into the minds of the members with regard to building designs and details when once that stage is reached.

Above all, a new church must be a house of worship with the emphasis on worship. New churches must never be mistaken, either by the members or nonmembers, for show places. Some congregations, like individuals and families, may try to outdo their neighbors. There can be entirely too much emphasis on the aesthetic to the neglect of the inner spiritual experience of the individual person. A house of worship is after all only a means to an end. It is the place where individually and collectively we may seek to commune with God. No aspect of the exterior or interior arrangement of the church building should detract from this fundamental objective. Maurice Hindus writes a warning on this point when he describes his native Russian Orthodox Church. Let us ponder these words carefully. "Our church has striven after external gorgeousness at the expense of inner virtue; after showy splendor at the cost of spiritual perfection. It acquired pomp, power, and riches but lost its soul." Let us build our churches so that they reflect as far as possible the religious principles which we preach and profess.

What Some People Say (Continued from page 549)

whole project be justified. If the people of all our churches will earnestly and continually pray that the spirit of God may guide the establishment of the camp, and the activities planned from year to year, there is no doubt its mission will be fulfilled."

R. L. Hartzler, Bloomington, Illinois, executive secretary of the Central District Conference. "The purchase of our own camp ground crystalizes a feeling and promises the realization of a hope which some of us have cherished for some years. That feeling is that the retreats which through the years have been held for young people and intermediates have been a potent factor in rallying our youth for Christ and the Church, but that with our own ground and the consequent opportunity to provide for various age groups at separate times an even greater work could be done. Now we envision that idea coming into its own, and flowering forth in material form in a ground of our own.

"Accompanying this feeling has been the further one that numerous other groups among our church constituency might well, and should have opportunity to spend time in fellowship and conference together regarding their common aspirations and problems in this kind of world. Who of us having tried to cope with our peculiar problems for any length of time does not realize this need? Let us anticipate the development of such a program to the end that the entire summer season shall be so used at this place.

"We realize that the call for the wherewith to develop this ground adequately may seem to some like a diversion of funds to this cause, which are much needed elsewhere. It has ever been so with each new departure in our unfolding program of Kingdom service, and we are not unconcerned about that matter. We want to see our entire program go forward effectively and adequately on all fronts. But we who envision the possible contribution which usage of this ground may make to the total life and work of the Church, are confident that if those potentialities can be realized, it will be found by all the others that any temporary diversion of funds which its founding may occasion, has in reality been for them a "casting of bread on the waters.

"May the good hand of our God which has been upon this work in the past, upon those who started it and on those who have carried it on, still carry it forward in His wisdom and strength to that end. Be this our fervent prayer and the guide to our earnest efforts."

CONFERENCE TRAVEL INFORMATION

HOW TO GET TO FREEMAN

By Rail

Please enclose this label when writing.

FREEMAN HAS NO PASSENGER RAIL SERVICE. TICKETS FOR TRAIN MUST BE ROUTED TO MARION JUNCTION, SOUTH DAKOTA. MARION JUNCTION IS REACHED BY THE MILWAUKEE ROAD. TRANSPORTATION FROM MARION JUNCTION TO FREEMAN WILL BE AVAILABLE AT ALL TIMES DURING CONFERENCE SO NO TIME WILL BE LOST THERE. MARION JUNCTION IS ABOUT TEN MILES FROM FREEMAN.

The daily train schedule into Marion Junction:

FROM THE EAST (Chicago; points East of Chicago—Ontario, Pennsylvania, Ohio, Indiana—must route through Chicago):
Number 11 due at 12:35 p.m.
Number 3 due at 5:35 p. m. (except Sunday)

FROM THE WEST (Spokane and Seattle and connections):
Number 2 due at 8:20 a.m.
Number 98 due at 2:30 p.m. (except Sunday)

Some Detailed Routings

Aberdeen, Idaho: Union Pacific to Omaha, Chicago and Northwestern to Sioux City, and Milwaukee Road to Marion Jct.

Reedley, California: Santa Fe to Kansas City, Missouri Pacific to Omaha, Chicago and Northwestern to Sioux City, Milwaukee Road to Marion Jct.

California Points: Union Pacific to Omaha or Santa Fe to Kansas City, to Sioux City, and Marion Jct, as above.

Newton, Kansas: Santa Fe to Kansas City, Missouri Pacific to Omaha, Chicago and Northwestern to Sioux City, Milwaukee Road to Marion Jct.

Winnipeg, Manitoba: Great Northern to St. Paul, Chicago and Northwestern to Sioux Falls, and Milwaukee Road to Marion Jct.

Portland, Oregon: Great Northern or Northern Pacific to Seattle and Milwaukee Road to Marion Jct.

Kitchener, Ontario; Philadelphia, Pennsylvania; Bluffton, Ohio; Berne, Indiana and other eastern points: Route through Chicago then the Milwaukee Road direct to Marion Jct.

Two Detailed Time Tables

Winnipeg to Marion Jct.

LV Winnipeg, GN	7:30 P.M.
Ar St. Paul,	8:00 A.M.
LV St. Paul, CNW	12:10 P.M.
Ar Sioux Falls,	6.00 P.M.
LV Sioux Falls, Milw.	9:25 A.M.
Ar Marion Jct.,	12:35 P.M.

OR

LV Winnipeg, NP	9:15 A.M.
Ar St. Paul,	10:00 P.M.
LV St. Paul,	11:15 P.M.
Ar Sioux Falls,	7:30 P.M.
LV Sioux Falls	9:25 A.M.
Ar Marion Jct.	12:35 P.M.

Portland to Marion Jct.

LV Portland, Ore.,	8:00 A.M.
Ar. Seattle, Wash.	1:05 P.M.
LV Seattle (M.Rd.)	2:45 P.M.
Ar Aberdeen, S.D.,	1:15 A.M.
LV Aberdeen	7:30 A.M.
Ar Mitchell	12:25 P.M.
LV Mitchell	12:35 P.M.
*Ar Marion Jct.	2.30 P.M.

* Week days only

OR

LV Portland, Ore.	5:00 P.M.
Ar Seattle, Wash.	9:15 P.M.
LV Seattle (Milw)	10:30 P.M.
Ar Aberdeen, S.D.	4:10 P.M.
LV Aberdeen	4:20 P.M.
Ar Mitchell	7:40 P.M.
LV Mitchell	7:00 A.M.
Ar Marion Jct.	8:20 A.M.

Bus Schedules

From Marion South Dakota:

Leave Marion	6:30 P.M.
Arrive Freeman	7:00 P.M.

From Fargo, North Dakota:

Leave Fargo (via Jamestown and Aberdeen)	7:15 A.M.
Arrive Freeman	7:00 P.M.

From South: Bus from Yankton to complete route from the South to Freeman leaves Yankton, 7:30 A.M.

CONFERENCE STEWARDSHIP THERMOMETER

The total budget receipts for each board and committee to the end of July is as follows:

Board	Budget	January-July Receipts	Per cent Received to date
Foreign Missions	$255,000	$137,973*	54
Emergency Relief	178,250	54,783	31
Home Missions	59,800	40,796**	68
Mennonite Biblical Seminary	56,000	21,057	38
Board of Education	17,000	4,897	29
Mutual Aid Board	11,850***	4,917	41
Peace Committee	10,500	4,559	43
Board of Publication	10,000	3,247	32
Women's Missionary Association	9,500	4,757	50
Ministers' Aid	6,000	931	16
General Treasury	5,115	2,736	53
Young People's Union	3,800	1,504	40
Doctrine and Conduct Committee	400	336	84
	$623,215	$282,493	45

* Includes one large gift of $18,000 from an estate.
** Includes one large gift of $6,000 from an estate.
*** Includes $10,000 needed for loan capital.

It was encouraging to note an increase in contributions during the month of July. However, even though receipts showed a gain, a number of boards and committees are still far behind in meeting their budget quotas. In order to raise the average for all boards and committees these low averages must definitely be raised. We trust that within the next few months this shall take place.

All boards and committees are indeed grateful for the support you are giving your Conference; in behalf of them we wish to express our sincere appreciation and thanks to you for your gifts, your prayers, and your interest. It is only through the cooperation and sacrifice of all that your Conference can reach its goal.

Very sincerely,
Edna Ruth Mueller, Office Secretary
General Conference Headquarters

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 65 August 22, 1950 Number 33

MENNONITE LIBRARY BIBLICAL SEMINARY

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by J. D. Unruh

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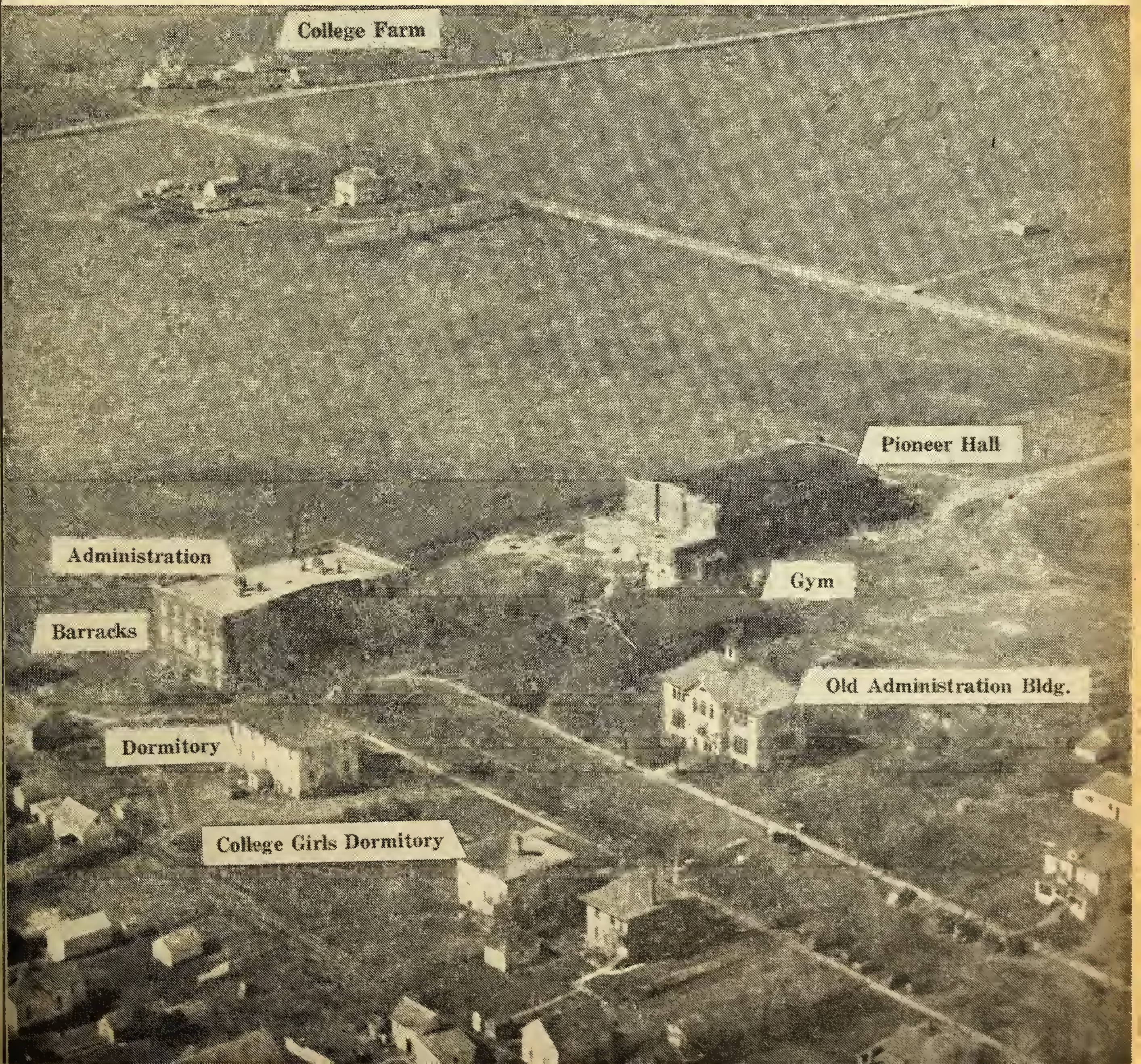
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The Mennonite

Editor, J. N. Smucker

Associate Editors: Lester Hostetler, Don E. Smucker, W. F. Unruh, David C. Wedel. **Contributing Editors:** Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannabecker, Paul Roth, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

THE MENNONITE is the weekly religious journal of the General Conference of the Mennonite Church of North America,North Newton, Kansas devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to: J. N. Smucker, Editor, THE MENNONITE, Bluffton, Ohio.

Conference History

LOOKING BACK FROM FREEMAN

Session	Place	Date
1.	West Point, Iowa	1860
2.	Wadsworth, Ohio	1861
3.	Summerfield, Illinois	1863
4.	Wadsworth, Ohio	1866
5.	Wadsworth, Ohio	1869
6.	Wadsworth, Ohio	1872
7.	West Swamp, Pennsylvania	1875
	Wadsworth, Ohio	1876
8.	Wadsworth, Ohio	1878
9.	Halstead, Kansas	1881
10.	Berne, Indiana	1884
11.	West Swamp, Pennsylvania	1887
12.	Childstown, Pennsylvania	1890
13.	Bluffton, Ohio	1893
14.	Alexanderwohl (Kansas)	1896
15.	Bally, Pennsylvania	1899
16.	Berne, Indiana	1902
17.	Mountain Lake, Minnesota	1905
18.	Beatrice, Nebraska	1908
19.	Bluffton, Ohio	1911
20.	Meno, Oklahoma	1914
21.	Reedley, California	1917
22.	Perkasie, Pennsylvania	1920
23.	Freeman, South Dakota	1923
24.	Berne, Indiana	1926
25.	Hutchinson, Kansas	1929
26.	Bluffton, Ohio	1933
27.	Upland, California	1935
28.	Saskatoon, Saskatchewan	1938
29.	Souderton, Pennsylvania	1941
30.	North Newton, Kansas	1945
31.	Berne, Indiana	1947
32.	Freeman, South Dakota	1950

Officers

PAST PRESIDENTS

Eleven different presidents have presided over the 32 sessions of General Conference: J. H. Oberholzer (Sessions 1, 3, 4, 5); Daniel Hoch (2); A. B. Shelly (6, 7, 8, 9, 10, 11, 12, 13); A. S. Shelly (15, 16, 18, 19, 22); J. S. Hirschler (17); H. D. Penner (20, 21); H. J. Krehbiel (23, 24); P. P. Wedel (25, 26); P. R. Schroeder (27, 28); C. E. Krehbiel (29, 30); J. N. Smucker (31, 32).

PAST SECRETARIES

Eleven secretaries have served at General Conference sessions: Christian Schowalter (1, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14); Daniel Hege (2); C. H. van der Smissen (15, 16); J. W. Kliewer (17, 18); G. N. Harms (19, 20); H. A. Bachman (21); P. R. Schroeder (22); J. R. Thierstein (23); C. E. Krehbiel (24, 25, 26, 27, 28); Phil A. Wedel (29, 30); Walter H. Dyck (31, 32).

Of Things to Come

AUGUST

August 18-23, General Conference Young People's Workshop, Gustavus Adolphus College, St. Peter, Minnesota.
August 18-23, Ministers' Retreat on the campus of Gustavus Adolphus College, St. Peters, Minnesota.
August 23-30, 1950. General Conference Sessions, Freeman, South Dakota
August 27 to September 24, Christian Education Emphasis Period.
August 31, Annual Council of Boards meeting at Freeman, South Dakota.

SEPTEMBER

September 2-3-4, California Family Retreat, Camp Pines, Cambria Pines, California.
September 4-10, Opening days at Oklahoma Bible Academy, Meno, Oklahoma; enrollment, September 4; formal opening, September 10.
September 5-7, Opening days at Mennonite Biblical Seminary, Chicago, Illinois; opening chapel service and orientation, September 5; registration for both Seminary and Bible School, September 6; class work begins, September 7.
September 5-10, Opening days at Bethel College, North Newton, Kansas: freshman assembly, September 5: junior-senior registration, September 6; freshman registration, Septembed 7; sophomore registration and beginning of classes, September 8: formal opening, September 10.
September 6-11, Opening days at Freeman College, Freeman, South Dakota; Academy Registration, September 6; College Registration, September 7; classes begin, September 11.
September 8-14, Opening days at Bluffton College, Bluffton, Ohio; Friday to Monday, September 8-11, freshman days: sophomore, junior, and senior registration, September 12; freshman registration, September 13; classes begin, September 14.
September 10, Annual picnic of the ex-C.P.S. men of the Ohio, Indiana, Illinois, and Michigan area at Camp Mack, Milford, Indiana.
September 28-October 2, Opening days at Canadian Mennonite Bible College; registration of new students, September 29; all classes begin, October 2.
September 29 to October 1, The Oklahoma Convention at the "Go Ye Mission" near Chouteau, Oklahoma. Erland Waltner and A. E. Kreider, speakers.

OCTOBER

October 17, Western District Ministers' Conference.
October 17-20, Western District Conference, Memorial Hall, North Newton, Kansas, Andrew Shelly, conference speaker.

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Of Your Pen Acquaintance

J. D. UNRUH ("The Freeman Community"), past-president of Freeman Junior College, served under M.C.C. in Europe, professor at Freeman Junior College.

HARRY YODER ("Three Needs Met"), former pastor, now assistant to the President, Bluffton College.

R. L. HARTZLER ("Central Conference Report") is field secretary of the Central Conference.

ELISABETH GOERTZ ("Busy Days in China"), is one of our missionaries to China.

Editorials

THE ROOTS OF EVANGELISM

(Condensed from the Freeman Conference Sermon)

THIS YEAR THE churches put a special emphasis on evangelism. This is the keynote of our Conference with its theme, "Witnessing unto all men." Jesus made a significant statement when He said, "as the Father hath sent me, so send I you." It is your obligation to bring His Gospel to all men.

This witnessing must not be mechanical or forced. It must be the natural response of something deep within the soul of man. Evangelism is the fruit of a deep rootage. We do well to consider these roots.

The motive for evangelism, and all our church work, must be that of love, for love is the very essence of the Christian religion. God so loved that He gave His only Son. The Son so loved that He gave His life on the cross. His followers risked all to share the good news of salvation in Christ our Lord. Now we should be "witnessing unto all men," because we, too, have the love of God shed abroad in our hearts.

Jesus said the first commandment is to love God whole-heartedly, from the depths of our soul, and with all our intellectual and physical capacities. In such genuine love there is reverence, admiration, awe, and worship. There is deep yearning to possess more of the Spirit of God, and a strong desire to be of service to Him.

This implies confession, cleansing, the new birth in the Spirit and a complete commitment to Him. This love to God is the basic root of all evangelism. We cannot go farther until we go deeper.

The second great commandment and root of evangelism is love to man. This is a natural outgrowth of the first commandment. If we keep ourselves in the love of God, we may be able to love others as we do ourselves. This goes much deeper than mere interest or sympathy for the misfortunes of others. It is a love for the soul of another, friend or foe, that will cause us to witness unto them concerning the good news in Christ. Since war is not from this rootage, we can have no part in it. But we must put forth far more effort to bring them the Gospel to save their souls, rather than to go forth in war to blast their bodies.

Let the General Conference go forth on this basis. These roots, love to God and love to man, must be nurtured or our witness is of no effect. While thousands are engaged in the manufacture of atomic bombs, we need to become highly skilled in the use of atomic love.

It is important that we take our religion seriously and work at it with both hands. But these two hands are not engaged in wrestling with each other in disagreement or combat. With one hand we reach up to God that he may clasp it firmly. With the other we reach out to our fellowmen. So we become the connecting link between God and man. We are His witnesses.

This is not a time for shallow planning and shoddy work; this is a time for full consecration to Him who will guide and sustain us. This is not a day for selfish desires and personal ambitions; this is a day for "witnessing unto all men." This is not an hour for thoughtless and careless living; this is the eleventh hour for proclaiming the love of God as we give ourselves fully to his will and work. We can go farther if we go deeper, and God shall supply all our need according to His riches in glory by Christ Jesus.

FIFTY VICTORIOUS YEARS

WE DO WELL to pause in deep gratitude to God for the way He has blessed our fifty years of mission work in India. It is fitting that the celebration of this event was planned to climax the General Conference on its last day's session.

Now we look to the future. Much ground-work has been laid, but we need to lift our eyes and behold the field awaiting more help. Our Foreign Mission Board and the missionaries are busy with plans and visions for the years ahead.

We may all have a part in this work. We need to keep ourselves informed. The special India number of THE MENNONITE under date of April 25, 1950, (which is still available) and the coming book *FELLOWSHIP IN THE GOSPEL: INDIA 1900-1950,* should be studied and kept handy for ready reference. Above all, may we continue to bear up our missionaries and our Board with sincere prayer and sacrificial contributions. It is God's work.

"I SAT WHERE THEY SAT."

IT IS BUT natural to shy away from those we do not know. It is very common to avoid those with whom we do not agree. But many times such differences disappear when we learn to know each other better. When Ezekiel joined himself with those of the captivity he "sat where they sat" for seven days before he ventured to bring a message.

One of the fine things about a Conference is that for seven days we are in the presence of each other. We meet face to face and try to understand each other's point of view. Unless we are determined to have our own way, we may learn to appreciate the other man's attitude. Even if we cannot agree with him, that is no reason to be disagreeable. We will never all think alike for our minds are as different as our faces.

So as we work and plan together we may also be enriched by the spiritual fellowship with one another. "While they communed together and reasoned, Jesus Himself drew near, and went with them."

Some people fail to recognize opportunity because it comes disguised as hard work.

Central Conference Report

by R. L. Hartzler

Photos by S. F. Pannabecker

Washington, Illinois, August 4-7.—The 51st annual session of the Central District Conference was opened with the call to order by the conference president, Lotus Troyer, with the Calvary Mennonite Church serving in the capacity of host church for the conference where all of the sessions were held except those on Sunday which were moved to the high school auditorium to insure more adequate seating capacity. The conference throughout was one of the best attended for some time, and was marked by an excellent spirit of unity and earnestness.

Program Emphasizing Witnessing

Since this has been designated as a year of witnessing, the devotional addresses for the opening day centered in the theme, "Jesus' Method of Winning Men" which was developed by a series, "Jesus Wins Andrew," "Andrew Wins Peter," and "Peter Wins Cornelius." This thought was also dominant in the other devotional addresses on "Jesus, the Saviour of Men" by Ernest Hostetler; "Jesus as Lord Over All" by J. N. Smucker, editor of *THE MENNONITE* and president of the General Conference; "The Church as an Effective Witness for Christ Today" by P. K. Regier, executive secretary of General Conference; the home and foreign missionary session in the afternoon; and the closing address of the conference, "Every Christian a Witness for Him" by W. B. Weaver.

Many Reports Given

The morning and afternoon sessions on Friday were largely given to the hearing of reports from the Conference Secretary, Conference Treasurer, Field Secretary, Mission Board Secretary, Mission Treasurer, Mennonite Seminary, Bluffton College, Mennonite Hospital, Old People's Home, Retreat Ground Committee, Peace Committee, and Ministerial Committee.

The morning session closed with the conference sermon by the president, and the afternoon session with remarks by the field secretary concerning some essential attributes of the future ministry for our churches. In the evening, "Our New Camp Ground—Plans and Purposes." and "Strengthening the Hearts and Hands of our Brethren in South America" were orally and pictorially presented by the camp committee, and by A. J. Neuenschwander, secretary of the General Conference Home Mission Board.

Conference Auxiliary Organizations

The Saturday sessions were given over to conference auxiliary organizations, viz: morning session to the Sunday School Association, the afternoon to the Conference Women's Organization, and the evening to the Young People's Union. The latter part of the afternoon period was devoted to separate business sessions for the Women's Organization, Men's Organization, Y.P. Union, and Ministerial Association.

The Sunday afternoon session was, as heretofore, under the auspices of the Board of Home and Foreign Missions and was accordingly presided over by Arthur H. Schertz, president of the Board. Greetings were brought by workers in our field at home and abroad, Joseph Atherton, pastor of the Comins (Mich.) rural mission church; Samuel Ummel, superintendent of the Peoria Mennonite Gospel Mission; and the Roy Yoders, missionaries on furlough from the Congo Inland Mission (Africa).

Pioneer Missionary Speaks

An unanticipated but highly appreciated feature of this session was the presence of L. B. Haigh, who

(To next page)

L. B. Haigh, first missionary sent out by the Congo Inland Mission, and George Gundy, oldest minister of Central District Conference in active service. (Photos of Conference by S. F. Pannabecker).

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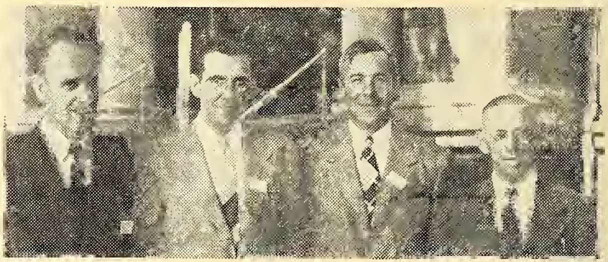

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Above: Officers of the Central Conference: left to right, Esko Loewen, sec., Robert Hartzler, v.-pres., Lotus Troyer, pres. R. L. Hartzler, field secretary. (Absent: O. J. Sommer, treasurer.)

Below: Calvary Mennonite Church, Washington, Ill. Place of Central District Conference, August 4-7, 1950.

Three Needs Met

by Harry Yoder

THE UNIQUENESS of the Christian faith lies in its completeness. Many other religions present a "way" of life but one of the greatest things of the Christian faith is the Christian way of life. From the very beginning, Christians were known as "people of the Way," those who followed the One who called Himself "The Way." During the persecutions under the Roman Emperors, the early church fathers made it very definite that they invited and commanded men to walk in the Way which is summed up in Jesus Christ and His precepts. Years have passed, philosophies have come and gone, invention has succeeded invention and yet nothing has been produced that could point to a better way of life than the simple direct teachings of Jesus. "Love the Lord Thy God.... and thy neighbors as thyself." That is the plan for following in the Way of Jesus. He said also it is more blessed to give than to receive, and proved the real meaning by giving His life for sinners, on the Cross. Yet today, His way of loving self-sacrifice is the only true way for man to take.

Man's Deepest Need

When a man finds Christ's way he accepts also His remedy for sin. This is the most distinctive thing in the Christian faith for it deals with man's deepest hurt, his sorest need, and the source of all his sorrows. As someone has said "The Christian remedy for sin is not advice, argument or appeal, example or education, but pardon thru faith in Jesus Christ and Him crucified." That is the eternal Christian remedy for sin, that is a part of the uniqueness of Christianity, God in Christ reconciling the world to Himself, wounded for our transgressions, bruised for our iniquities. This has redeemed the sinner, inspired the writer, sent forth the missionary and built the Christian community on this earth.

There is Hope

The last unique phase of Christianity is the Christian Hope for the future. This has meant so much more since our missionaries from South America explained that for so many of their people "Hope" was crucified on the Cross. Do we appreciate what Christian Hope has done for us? It has given direction to the followers of the Way, it has opened the eyes, touched the hearts and moved lips of the redeemed, it has given peace, joy and security to those who rejoice in the risen Christ.

In the painting "Hope" by George Fredrick Watts we see the blinded figure sitting on a sphere with her broken lyre in her hands. She is bending her ear to catch what music she may from the last remaining string. She cannot see the star shining above her; one by one the sweet notes of music have been taken from her, but still she sits, bowed but not broken, plucking with tender fingers whatever melody she may from the last string of those that gave her the full harmonies of beauty. She has no vision either of the star above or of the world of darkness and gloom below. Her attitude of rejection almost rejects the conventional idea that there is happiness to be found when everything seems lost, but the picture suggests the larger hope for the world that there is peace and light above the turmoil and sorrow of life—the Christian Hope— God's plan that Christ Himself should come and establish the Kingdom.

As we watch the glowing sun sink slowly into the horizon we sing "Day is dying in the West," but does it end there? No indeed, we go on in joyful reverence "Heaven and earth are full of Thee, Heaven and earth are praising Thee." We can do this because of Christian faith in God's love. This is hope for the future, a living hope, founded in Jesus Christ who was dead and is alive forevermore.

CENTRAL CONFERENCE . . . from page 556

with Mrs. Haigh, now deceased, was the first missionary to be sent to the field by the C.I.M. Board in 1911. He spoke briefly of their experiences in surveying the virgin territory which now comprises our field in Congo, the locating and founding of the first stations, and the beginnings of the work, which now comprises four main stations with two new ones now being established, 395 communities where the Word is given out regularly, 318 rural and regional schools with an average attendance of approximately 10,000, an organized church with native assistant pastors and a baptized membership of over 8,700, and more than 3,700 professed Christians under instruction and awaiting baptism. He spoke with deep appreciation of the grace of God which attended the beginning and the development of the work, and now has so gloriously triumphed in bringing it to its present proportions.

The missions session closed with a forceful setting forth by H. A. Driver, promotional secretary of the C.I.M., of the strategic opportunity confronting us in our C.I.M. field and the steps we need to take in "Girding for Our Task in Congo."

Conference Statistics

The secretary's statistical report showed a conference membership of 3,271, as of June 30, 1950, with 12 having entered some special form of religious service during the year. Contributions for church running expenses including pastors' salaries, evangelistic meetings, church improvements and repairs, janitor service, utilities, conference assessment, etc., totaled $75,949.86; for home and foreign missions, $34,568.93; for institutions including Bluffton College, Mennonite Seminary, Mennonite Hospital, Old People's Home, $11,001.12; and, for other benevolent purposes including Relief, $28,137.54; making a total of contributions for all purposes of 149,657.45.

(Continued to page 567)

From the Mission Front

Busy Days in China

by Elisabeth Goertz

WE ARE MUCH encouraged when letters from home tell us: "We pray for you daily." We believe you have definite times when you lift your heart to God for us and the many Christians here in this land. God is hearing and answering your prayers.

Many people ask these days, "What is going on in China?" We saw a good answer in the China Inland Mission paper "China's Millions." Director Houghton said in June 1949: "The whole future—every day and every hour of it is in God's hands, and I do not believe He has finished either with China or with us." We are astonished at the EXTENT of the opportunity still open to us!

A Dangerous Opportunity

Ours is a 'dangerous opportunity' (Chinese way of saying 'crisis'). What if we slow down? What if our time is 'running out'? We are putting our shoulder to the wheel as never before (How happy to be here.) We do not wish later to have feelings of regret for not having done what we could while we had the chance. We go to bed at night (more often near midnight), our strength entirely used up. How we praise the Lord for good beds. We rest. The next morning we start the day with: I believe in God Almighty, line up with God and go on, we sing a hymn and are ready for another day of service.

A few months ago I had gone past the limit of normal exertion (rode my bicycle too far and too fast). I became limp, had no appetite, life was a drag, I was weary to the bone. I went to see our lady doctor, Chinese, and she found Vitamin B deficiency. She ordered pills and injections. She was right and I praise the Lord for how quickly I pulled up. Now I can go again as before, but I am not allowed to ride the bicycle until after the heat of the summer.

Well, even this has fallen out to the furtherance of the Gospel. I am getting better acquainted with the neighbors near our West Street chapel, especially the rickshaw pullers. They offer in turn to take me home after the evening meetings. Our chapel is outside of the city, I have to pass through the big West Gate each time. It is about a mile to ride late at night—10 P.M. (daylight time, here we call it Peking time). Occasionally the police guard at the gate stops me to ask—where am I going, what am I doing, etc? I willingly show him my residence certificate and thus far he has been satisfied and has let me pass.

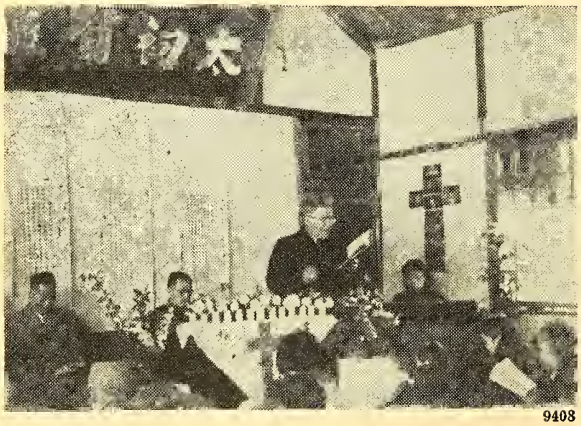
This is Monday night as I am writing. This evening is Testimony meeting. When I came home this time before dark the rickshaw man asked me if I were going out again for the evening's meeting. I told him a Mr. Wang would be in charge. I could not be present this time. I asked him was he on the program and he said, "Yes, I am going to recite Scripture verses by memory tonight." He said it with apparent joy. You see how fine our relations are between foreign missionaries and the working man here. This man's whole family wants to attend our next instruction class for baptism in the near future. There are others like him. In our evening class, called 'Brothers' Class' we have many of the poorer working class.

Another class is 'Sisters' Class' for grown-ups. All told we have about 100 in these classes.

These days we are busy in our clinic with regular patients, more mothers come for confinement, also we give injections against cholera. This latter service is free. There are many stations where these injections are given, plenty of mosquitoes; we must all sleep under nets. New fruit on market, these days, oranges, plums, peaches, baking apples, apricots, and cherries. Vegetables: green beans, radishes, cabbage, tomatoes, corn on cob, onions, spinach, etc. We're glad to be here, to be friends to the people in a time of crisis. We need your prayers.

We Are Kept Busy

Now as to what we are doing . . . We are keeping more than busy, We are *rushed!* We do everything we can, for we feel our time is going on, and might be running out. We find we have grand opportunities every day and always at the end of another full day



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P. J. Boehr leading song service at dedication of the new church.

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Missionary Boehr and evangelist, Mr. Chang, from our old field.

we praise the Lord for He has permitted us to do another days' work for Jesus. The weather is grand, we have rain several times a week, it is delightfully cool, much like California, and who would not be happy to work?

We have the following meetings and classes each week:

Miss Kuyf—English reading and English Bible class several times a week.

Mrs. Boehr meets with the neighborhood women in the home of Christians three times a week for character reading and Bible study. She also goes to another home where there are some forty children in the same yard, mostly refugees. With her are a Bible woman and one of our fine Christian young women and they have meetings for grown-ups and children. Good attendance and fine interest.

P. J. Boehr keeps at his pastoral duties and chairmanship of the Mission, also has Bible study class on Sunday evening in city church.

My own time is taken up with supervising in the clinic work, helping to provide supplies for our nurses and our doctor. Also I share in the responsibility of evening classes, one each for boys, girls, men and women, in which they read, study Bible verses, learn songs, and general Christian teaching with one evening a month for friendly enjoyment.

All these are besides our regular meetings as follows:

Sunday morning: Sunday School for children—three places—300 enrolled; Sunday School for adults—two places.—Junior Church—two places—300 attend.—Worship Service—two places.

Sunday evening: Bible Class—two places, 80 in these; preaching in two chapels.

Monday A.M. to Friday A.M. Children's classes (City Church) W. Kuyf in charge.

Monday P.M. to Friday P.M. Children's classes (West St.) myself in charge.

Monday evening to Friday evening. Preaching in two street chapels. 150-250 in attendance every evening.

Each of these are preceded by half an hour of singing, and learning of new hymns. And you ought to hear all of the people here sing.

Count the number of meetings and classes held each week and there are over forty. Sunday School has over 300 enrolled. Same for Junior Church. Evening Bible classes 80 in the two places. Attendance at evening street chapel meetings is from 150 to 250 in the two places, every night. There is much sowing of the seed and we have catechism classes three to four times a year. Right now some people are asking when the next instruction class will begin. One woman whose house was over the city wall, has moved into the city to be near to attend instruction next time.

Heard in children's classes:

When pictures of children were shown, one little fellow piped up: I want to look a long time (take a good look). One little youngster stepped outside onto the veranda and shook himself loose. "They are crowding me so, inside." One little girl saw a leather belt used to show how Paul was beaten one day in one city. The next day she pickel up her daddy's belt and said: "This is used for beating people. I asked who was beaten and she answered "Paul." She asked, why? I explained Paul was a good man. She wanted to know—then why beat him? I explained further,—the officer did not believe in Jesus, so he had a bad heart.

Japan Today

National Chairman, Joseph C. Grew, addressed the 162nd General Assembly of The Presbyterian Church in the United States of America in Cincinnati, Ohio, on May 23. In his speech, which was widely quoted and commented on in the newspapers, he thus described his conception of the situation in Japan today:

"As I see Japan today, that country, especially the youth of that country, is standing at the crossroads from which several different ways emerge. One road leads back to the old military feudalism which brought about Japan's downfall. Much, very much, could be said about that. For ten long years I watched that blind philosophy working toward what proved to be its inevitable destiny, disaster. The best efforts of enlightened Japanese—and how many splendid enlightened Japanese I have known and know— were powerless to arrest the trend of that inexorable tidal wave of aggressive militarism.

"Another road leads to Communism. Youth is always susceptible to siren calls, especially when economic difficulties render the ground fallow for the sowing of that dragon seed. Is not Communism, with its golden promises, the real answer to their terrific problems? How can impressionable youth look through the mists that lie ahead and see the utter calamity of mental, moral and ultimately physical stagnation and slavery to which that philosophy is absolutely certain to lead them? Surely we have had ample evidence elsewhere to support that observation.

"But there is another road, the only road which, in the world as it is built today, can, I believe, lead Japan once more to resume her proper and honored place in the family of nations. That is the road of democracy built on high Christian principle and a high moral code. That is where our University, which we intend shall adopt and maintain the highest academic standards, can profoundly influence these young men and women, groping for the answer to their formidable problems."

SIN, A FOUNTAIN

Never trifle with one sin. It is like a little cloud which may hold a hurricane in its grasp. The next sin you commit may have a mighty effect in the blighting of your life. You do not know the streams that may flow from the fountain; for sin is a fountain—not a mere act, but a fountain of evil.—*Andrew A. Bonar.*

The Free

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THE STORY of the Mennonites in South Dakota goes back to the 1870's. In the general exodus from Russia in that period Dakota Territory received from 1500-1700 Mennonite settlers. A striking impression, as one reads the newspapers of that day, is the eagerness with which the Territory received the Mennonites. Since Dakota had no transcontinental railroad, papers urged the Territorial Government to do more to secure as much as possible of this "most valuable tide of humanity."

In the immediate vicinity of Freeman there are at present thirteen Mennonite churches of which nine belong to the Northern District of the General Conference of Mennonites. These nine have a total membership of about 2,000, or with children and non-baptized persons, about twenty-seven hundred. Other Mennonite churches in the vicinity are one each of the following: Krimmer Mennonite Brethren, Evangelical Mennonite Brethren, Mennonite Brethren and a United Missionary Church (formerly Mennonite Brethren in Christ). Taken all together these thirteen churches give the Freeman community a total Mennonite population of about thirty-four hundred. There are an additional nine Mennonite churches in the state but not in the immediate vicinity of Freeman. All but four of these belong to the Northern District Conference. Of the remaining four, three are members of the Krimmer Mennonite Brethren Conference, and one a member of the United Missionary Church. Taking all of the twenty-two Mennonite churches together, the result is a total of about thirty-four hundred members and a grand total of some forty-six hundred Mennonite persons in the state.

There are currently fifteen Hutterian colonies in the state—four of them less than fifty miles from Freeman. These colonies have a total population of about twelve hundred. Most of the colonies moved to Canada during World War I—there are also several in Montana. All of these stem from the original colonies first planted in Dakota in the 1870's. There are now approximately eighty-five colonies all told in the United States and Canada with some eight thousand adherents.

The great majority of the Mennonites in the state are still devoted to farming. During the depression years—intensified by the drought—this industry suffered greatly and some of the farmers gave up their land and moved out or went into business. During the war years and since, there has been a marked revival of prosperity. The farm holdings have increased, equipment has been greatly improved, and the buildings modernized. In the Freeman community young people looking for a farming career are finding it difficult to establish themselves. There is a strong emphasis on a more intensified and scientific agricultural approach. The trend toward better poultry and livestock is striking. Whether east, north, or west of Freeman, one can find farmers whose beef and dairy herds are of the finest in the area.

There has been a rather steady trend, however, toward the opening of business establishments in the towns around which Mennonites live. These enterprises range all the way from retail general merchandizing stores, garages, farm implement dealers, shoe repair shops, blacksmiths, jewelers, and restaurants to feed mills, hatcheries, printing shops, nurseries, poultry dressing plants, banks, and others.

The social economy in the Freeman community has not reached a wholesome balance. So far the community has not been able to resolve a way of challenging the various talents and capacities of people within the confines of the community. It would appear that there is definitely a place for a number of small industrial plants that would utilize both the indigenous human and material resources.

There is the usual representation of the professions—doctors, dentists, lawyers, teachers, and ministers. The chiropractors have established three clinics that have reached out far beyond the immediate community. In all of these the men who operate them have come from a Mennonite background but only in one are a majority of the men still members of the Mennonite church—the Tieszen Clinic at Marion.

The influence of Freeman Junior College and Academy in the community can scarcely be overestimated. Incorporated in 1900 (this is the fiftieth anniversary year) and opened to students in 1903, the school has touched the lives of literally all people in the community. Out of its doors has come for many years a steady stream of elementary school

Administration Building, Freeman Junior College

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teachers. These teachers have gone into the community and have filled the needs for practically all of the elementary school districts. This has been almost tantamount to the operation of a Mennonite elementary school system. It is a fact that there are young people who all through the grades, high school, and college have been under the direction and influence of Mennonite teachers. The increasing interest in education has been almost phenomenal. In large part the school at Freeman has been instrumental in this.

Not the last of the wholesome influences that have come from the school in the increasing measure of understanding between the various groups represented in the constituency. Here in the same classes are young people of Hutterite, Swiss, and Low German backgrounds. Through the years this has developed many mixed marriages between the groups. It has taught the groups to work together in a common cause. Moreover, it has enabled at the same time members of the General Conference, Krimmer Mennonite Brethren, Mennonite Brethren, Evangelical Mennonite Brethren and United Mission Church to unite in a common undertaking. At the present time at least three of the above mentioned church groups are represented on the College's Board of Trustees. All of this has made the Freeman community somewhat unique among Mennonite communities. The *esprit de corps* has not reached the point where complete harmony is a reality, but progress has been definitely marked in cooperative endeavors and the school has certainly played a significant role in this development.

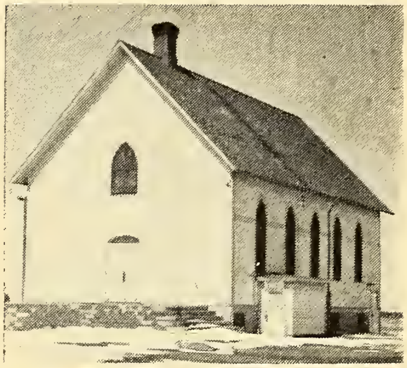
For sometime the Mennonite ministers of the Freeman community have been meeting regularly to share problems, fellowship together, and on occasion to sponsor joint meetings which are usually held in the college auditorium. Out of this Ministerial Association came the establishment of the Salem Home for the Aged in Freeman several years ago. The planning and preliminary organization took some time but by the fall of 1949 the Home was opened for service. The united campaigns for relief flour, relief canning, and other kindred endeavors have almost always come out of this Association. The Tieszen Home for the Aged has an independent background but also serves a real need in the community. William P. Tieszen, along with other members of the late Peter D. Tieszen family, has been responsible for the development of this project. It is located at Marion.

There is a happy rapport between the Mennonite and the Hutterian Brethren living in colonies. With the rapid growth of the colonies there are indications that before too long their dilemma will be to find land in sufficient quantities to allow for their traditional type of social economy. On several occasions hostile legislation has been introduced in the State Legislature but happily there has thus far not been sufficient sentiment to support it.

By and large the Mennonites in the state adhere to the historic concepts of Mennonitism. There are, however, indications, that individuals, and in some instances churches, have gone a long way in giving up the principle of non-resistance, for example. There are also indications that the traditional nonconformity to the world is no longer a vital concern to many of the Mennonites. On the contrary, it has been extremely difficult for many to remain aloof from the secular trends so evident in our cultural complex. Since the war there has been an evident consciousness in most groups that unless the church is on its guard it stands in danger of losing its distinctive mission in the world.This consciousness is one of the more hopeful things one can say about the South Dakota Mennonites. Leadership in the churches and the school at Freeman will determine largely how successfully this consciousness will be implemented. —Reprinted from *Mennonite Life.*

Bethesda Church

Marion, South Dakota



urch, Freeman

Salem-Zion Mennonite Church near Freeman

MCC News Notes

Outline on Japan Relief

The purposes and objectives of the relief program in Osaka, Japan, have recently been restated in a three-point outline: (1) direct relief activities at the unit headqarters, including sewing classes, some distribution, a children's clinic, a dental service, classes in handcrafts and home economics, and religious meetings; (2) various contacts with Japanese individuals and groups, particularly in churches, with leaders of institutions for physically or mentally handicapped, and with classes interested in studying English; (3) readiness to assist the several Mennonite groups who have opened or plan to open mission activities in Japan.

The unit has made a good witness in the slum section of Osaka, and is carrying through extension projects of a commendable nature, thereby reaching other areas also.

Relief Booklet to be Published

A new booklet on Mennonite relief since World War II is now at the press and is to be ready for distribution in the near future. The author, Irvin B. Horst, is himself a former relief worker in Europe.

The book is particulary timely, and will be of vital interest to all of the Mennonites in North America. The story of war sufferers' relief "In the Name of Christ" stands out as a clear voice of peace in a time of strife and tension. Further announcement will be made when the book is available.

"Real" Christians

Recently one of the workers in Europe related her experiences while in the hospital recovering from an injury:

"It wasn't long until the nurses and doctors wondered who I was and why I had come to Germany. They wanted to know more about Mennonites, nonresistance, and the black book (Bible) which lay on my bedside table. Long will I remember the visits of the local Evangelisch pastor who every two weeks had Sunday devotions in the hall for the patients. He visited me one week day evening and we discussed at length some of the European church probelms. He had heard about our distributions but he was interested in Mennonites and our beliefs. The last time he was here to see me he had just seen another patient who had refused to listen to the devotions or speak about Christianity. She claims that she lost her faith because the church blessed the war, and to her war was wrong. So he related to her about my accident and that I was an MCC worker from America. She answered 'Those ... are real Christians'."

May this not be a temptation to feel proud, but bring to the Mennonite brotherhood a renewed burden to witness through this language of deeds.

About the Draft

What should a young man do, who had been classified I-A (or for that matter, deferred as veteran, for occupational reason, or for dependency), and since then has been sincerely converted to the Christian nonresistant position?

He should immediately request from the Local Board a copy of the Special Form for Conscientious Objectors (SSS Form 150), fill it out carefully explaining his belief, and particularly how and why he has come to the CO position, and return it to the Board. The Regulations provide that "the Local Board, upon request, shall furnish to any person claiming to be a conscientious objector a copy of such Special Form for Conscientious Objectors."

The Board is authorized by the Regulations to re-open any classification if the registrant presents new evidence in the case. Claim of having come to a sincere nonresistant conviction should be presented to the Board on this grounds. If the Board does not grant the desired Class IV-E, the man should appeal.

Acceptable Classification for CO's

It has been said in general that all CO's should seek classification IV-E. It should be made clear, however, that the local board considers eligibility of registrants for the inactive classes of V-A (men 25 years of age and thus over the age of liability for service) and IV-F (physically unfit for service) *before* making decision on his CO claim. It is therefore in order for men who are given either of these two classes, to accept such. It does not affect the future claim as a CO.

Book Notes . . . . AN ANNIVERSARY BOOK

BLUFFTON COLLEGE: AN ADVENTURE IN FAITH, 1900-1950. $2.00

THIS 268-PAGE book, written by members of the Bluffton College faculty recounts the struggles and success of a small college in its first half century of growth. From an historical point of view, chapters one and two on "The Venture" and "The Builders" are of particular interest. Chapter four on "Christian Faith—The Center" refers briefly to Mennonite interest in education and frankly accepts the responsibility for Christian Education to be really *Christian.* The interpretation of *Christian* is given in the light of 2 Cor. 5:19 and is based on reconciliation to God through Christ with the implications this has in thought and life. Other chapters on finance, curriculum, alumni, etc., are all of interest.

Several lessons are evident which have a wide application. In the beginning the inaugurating of such an institution seems the principal problem but as time passes it appears that real problems are those of continuing support and development. There is no ready, flashy answer to the matter of education; it is only the long, persistent effort which counts. For a church related institution, dependence on the church financially, involves responsibility to the church. Large endowments tend to make a college independent of the church and thus gradually to lose touch with the group it was designed to serve. Because of the need of appeal to the church for support Bluffton College has had to reconsider its program periodically in the light of church demands with consequent closer cooperation. Significant also is the attempt to find the place of Mennonite faith in modern society. Bluffton College has held the conviction that Mennonite ideals of Christian living and particularly non-resistance can be maintained in the present day.

The book provides interesting insights into the church and college problems.—S. F. Pannabecker

Jottings

WESTERN DISTRICT

—First Church, Pretty Prairie, Kansas: Our pastor, Howard G. Nyce, celebrated his twenty-fifth anniversary as minister and elder having been ordained June 21st, 1925, in the East Swamp Mennonite Church near Quakertown, Pennsylvania. The officiating ministers were the late A. M. Fretz and Freeman H. Swartz. It is planned to have Freeman Swartz here on August 20 to celebrate this occasion.—Ralph Krehbiel, Corr.

—Lorraine Avenue Church, Wichita, Kansas: Miss Sophie Koehn, Greensburg, Kansas was united in marriage to Mr. Alvin Unruh, Pawnee Rock, Kansas, Lorraine Avenue Mennonite Church on Sunday, August 6, G. S. Stoneback officiating.

—Inman Church, Inman, Kansas: Reuben Wedel, missionary to the Mexicans along the Rio Grande in south Texas, presented the work and gave us the morning message, recently. Mrs. Wedel was not able to be with us because of illness. Several churches of the community have combined efforts to hold outdoor Sunday night services. July 23 the topic was "Why Voluntary Service " Wilbur Wiens, returned service worker from Akron, Pennsylvania, reported of his experiences as one of the speakers for the evening. July 30 George Neufeld, missionary to the Belgian Congo, gave the message at the Union Service.—Mrs. John Klassen, Corr.

—New Hopedale Church, Meno, Oklahoma: July 23 Missionary Harold Ratzlaffs were in our midst. He preached in the morning and for the evening a short missionary play was given by the C. E. after which both Mr. and Mrs. Ratzlaff spoke. In connection with the evening services a shower in money and materials for the mission field was given them. Friday evening the young people of the church were scheduled to have an outing. Rain prevented them from going out, but they had a good time in the O.B.A. basement. A baptismal service was held for Philip Johnson July 30. That same Sunday in the afternoon Herman H. Ratzlaff was laid to his final rest. The approaching marriage of Frances Unruh and Philip Johnson was announced July 30.—August Schmidt, Corr.

—Emmanuel Church, Moundridge, Kansas: Mr. and Mrs. Henry M. Franz, Galva, Kansas, observed their fiftieth wedding anniversary Saturday evening, July 29, in the Emmanuel Church near Moundridge, Kansas. A program consisting of music by a male quartet of the church, songs by the grandchildren, and a sermon by the pastor, Garman H. Wedel, was presented. An interesting history of the experience of the honorel couple was also read. Mr. and Mrs. Jantz, their children, grandchildren, relatives, and friends enjoyed a fellowship meal following the program.—Mrs. Garman H. Wedel, corr.

MIDDLE DISTRICT

—Zion Church, Donnellson, Iowa: Dr. and Mrs. Ernst Crous from Goettingen, Germany, were with us July 6-7. They spoke to the mission societies; in the evening they spoke to the congregation in the church. July 11 Misses Lillian Lehman, Marie Liechty and Lorraine Burkhalter spoke to the missionary societies in the evening in our church and illustrated their work with some pictures. Our pastor, E. Basinger, found it necessary to submit to a nasal operation at the University Hospital at Iowa City, Iowa. During his absence on July 23, A. K. Byrns of Quincy, Illinois, gave the morning message, Monday July 23 our pastor was able to return to his home to take up his work. July 30 Mr. and Mrs. Hilty of Versailles, Missouri, worshiped with us. Mr. Hilty, a former pastor here, gave us the morning message.—Corr.

—Apostolic Church, Trenton, Ohio: July 30 Harry L. Yoder of Bluffton, Ohio, brought the message during the worship hour. He also solicited members in the interest of Bluffton College. The church choir has been sponsoring a community sing on the first Sunday night of each month during the summer.—Edna Kinsinger, Corr.

—First Church, Berne, Indiana: The only two living ex-pastors of this church, with wives, John P. Suderman and C. H. Suckau, paid us a welcome visit during the first week in August. The latter preached Sunday morning on "The Rapture of the Church." During the week the death and burial of Mrs. Amos Burkholder, wife of our church custodian, occurred. Sunday, August 13, Gerald Stucky preached his farewell sermon in this his home church. The family expects to leave shortly for their field in South America.—Martha Gilliom, Corr.

PACIFIC DISTRICT

—First Church, Shafter, California: July 2 the Shafter choir gave a half-hour musical program over the local radio station KWSO. July 9 the group motored to Paso Robles and gave an evening program in the First Church. Some nineteen young people enjoyed the day there. A group of about thirteen young people are planning to attend the 22nd annual young peoples retreat at Lake Sequoia, August 12-19. Our pastor, John Bartel, has been on the sick list for quite some time, due to a fall. While working with paint brushes to brighten up the church, we saw the need for new Sunday School rooms, and for some plaster on our basement walls, plus a new set of sinks in the kitchen which were donated by different individuals of the Church. Merle Bartel has been acting in the capacity of youth counselor at the YMCA Camp at Greenhorn Mountain for two weeks. Eugene Schmidt has enrolled at the Bible Institute of Los Angeles.—Corr.

—Second Church, Paso Robles, California: Mr. and Mrs. Wayne Russell (nee Martha Dueck) who were married April 16, are now at home at San Antonia, Texas. Mr. and Mrs. Edgar Fisher, (nee Louise Hamm) who were married July 2, are now living in Livingstone, California, where he will teach agriculture in the high school.—Mrs. Frank Hamm, Corr

—Cuauhtemoc, Chih, Mexico: June 25 we enjoyed an all-day picnic in which all German people in Cuauhtemoc took part, eighty people turned out. It was also opening for our Bible vacation school. About thirty children took part in Vacation Bible School which closed August 3 with a program. Teachers were Esther Voth and JoAnn Nikkel, both from Goessel, Kansas. Our MCC Unit is doing a fine work, more and more the doors are opening and we need more help. Who will come and help in this work?—B. H. Janzen, Corr.

—C.P.S. Reunion: The fourth annual fellowship of ex-C.P.S. men from Ohio, Indiana, Michigan, and Illinois will be held at Camp Alexander Mack, Milford, Indiana on September 3, 1950. The program begins at 10:15 and a carry-in- dinner will be served at 12:00. All ex-C.P.S. men are urged to attend.—Harold Vercler

WANTED: Young married man for general farm work. Four-room house—three miles east and one and one-fourth miles south of Newton . . . . G. H. Regier, Newton Route 3, or J. W. Fretz, North Newton.

Into the Beyond

MRS. CLARA KREHBIEL, Long Beach, California, a member of the First Church, Upland, California, died July 22, 1950.

HERMAN H. RATZLAFF was born at Yankton, South Dakota, October, 1876. A member of the New Hopedale Mennonite Church of Meno, Oklahoma, he passed away suddenly July 27, 1950.

Mennonite Youth "A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

VOLUNTARY SERVICE NEWS

An Indian Young People's Retreat

by Cornelia Franz

THE LARGE and scenic Roman Nose State Park near Watonga, Oklahoma, was the site of the Indian Young People's Retreat May 31 to June 3. Many large trees, wild flowers, natural springs and winding streams, huge rocks, cliffs, and steep valleys are some of the natural beauties of this park. Man has added winding roads, a Roman Nose statue, play grounds, swimming pool, fireplaces, camping ground with large cabins, recreation hall, and kitchen.

Indian retreaters,—Cheyennes and Arapahoes, participated in the activities of the retreat. The young people were invited from the Mennonite Mission stations at Fonda, Canton, Longdale, Thomas, Hammon, and Clinton. Rev. and Mrs. Alfred Wiebe, Rev. and Mrs. Herbert Dalke, Rev. and Mrs. Arthur Friesen—the missionaries of the field, planned this retreat. Rev. Arthur Friesen was the retreat director. Rev. and Mrs. Albert Jantzen, returned missionaries of China and now of Meno, Oklahoma, and Guy Heap of Birds, an Indian worker, were also leaders in the program. Mrs. Alice Heap of Birds and Jennie Hart, Indian helpers, served as cooks at the retreat.

The 6:30 rising bell began the day's activities. After breakfast all prepared for the F.B.I. (Fancy Bunk Inspection). The morning consisted of Bible classes taught by Rev. Jantzen, Rev. Wiebe, Rev. Dalke, and Mrs. Jantzen. We also had a singspiration, and Indian young people like to sing. Another feature of the forenoon which proved very interesting was a chapel program given by retreaters. Crafts and recreation constituted the afternoon's program. Rev. and Mrs. Dalke directed the craft work— the making of colorful retreat penants of felt. Swimming, softball, hiking, and a treasure hunt were among the recreational activities. Another feature was the daily newspaper of the retreat edited by Rev. Wiebe. Rev. Jantzen was in charge of the evening services. The last evening an impressive candle-lighting service climaxed the retreat. The following day at noon we bid each other farewell by joining hands in a fellowship circle and singing "Blest be the Tie that Binds."

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Cornelia Franz and Indian girls at Youth Retreat

Bible School

When 45 to 50 Indian boys and girls with smiling faces and sparkling eyes come to the Clinton Grade School building each day for Bible School, one is reminded of the phrase from a song, "More about Jesus let me learn." Classes for kindergarten through high school age are taught by Rev. and Mrs. Arthur Friesen, Donald Isaac, and Cornelia Franz. The General Conference Bible School material is being used in this school.

The Indian children sing heartily, and listen eagerly to Bible stories. Most of them are artistic and enjoy handwork immensely. Instructing children about the good way of life certainly brings true joy in service.

Bible Schools are being held at the other stations on the field also.

Bible Camp At Ashland

by Erna Dyck

THERE ARE great opportunities that have far reaching results in the Summer Voluntary Service. It is the second time that I have been in this service but had not served on the Ashland Mission Field. The trip to the mission field was greatly enjoyed with the beautiful scenery of our Creator who is the maker of all his wonderful works.

The Bible Camp with the white children started Monday morning June 12 through Sunday. The children arrived Monday morning with all their bedding and belongings. They camped in the pasture close to the Tongue river which was convenient for swimming. The boys and girls each had a tent for their sleeping quarters. We had Bible classes from nine o'clock in the morning to twelve o'clock noon—singing, Bible stories and memory verses. The children were divided into three classes, Mrs. Daniel Petter had the smallest group, Amy Petter had the second smallest and I had the oldest class.

Mrs. Laura Petter cooked the meals for eighteen hungry children. They had their meals outside under the shady trees, where they also washed their dishes. Before swimming they either played games—volley ball, croquet or circle games. Some went horseback riding, we also took a few minutes time off reviewing some of the lessons and memory work already learned.

When time for swimming came around, it was the greatest treat for all the children. Isaac Shoulderblade would take them on the wagon to the river, he also took them every night to their sleeping quarters. One afternoon they were taken to Mrs. Petter's log cabin where they camped their dinner and supper. They also saw the burning coal mine which was quite an event for them.

All these activities were very much enjoyed by the children but the Bible school meant most to them. How they enjoyed the simple Bible stories and would say "Thank you for the nice story" and they longed to hear more of them. Richard McElroy became a Christian during Bible School Camp and what a difference it made in his life. He didn't seem to enjoy Camp but after this experience he was such a happy boy. Some of the other children that were Christians already, were so concerned about God's purpose and guidance in their lives as they expressed it in their prayers.

During Bible Camp we had an evening service of singing and flannelgraph lesson with the Camp children and the Cheyennes that came out.

Sunday morning the children gave a demonstration program of what they had learned throughout the week. The children sang heartily, the flannelgraph story which was told by the children, of Philip, how he shared the good news with the Ethiopian. The Ethiopian saw Philip no more but went on his way happy after he decided to follow Jesus. The children joined in joyfully in the beloved song, "I have decided to follow Jesus." Richard gave his testimony in song what the Lord had done for him as expressed in the following song:

"He lifted me up, yes up,
Up from the miry clay
He lifted me up, yes up,
To walk the narrow way
He lifted me up, yes up,
I'm bound for heaven's shore
He lifted me up, yes up,
To live forevermore."

The Camp closed with a picnic dinner with their parents that had come for them. We were very happy that the parents trusted their children to our care. Many blessings were bestowed upon us throughout the week and all the labor and time we spent we know are not in vain.

We thank Mrs. Petter for her work that has made this Bible Camp such an success. She has sacrificed much—finance, labor and giving them the Word of Life. May the Lord bless Mrs. Petter and reward her for her service among her people.

Voluntary Service in Columbia

Cachipay, Cundinamarca,
Colombia, South America

THIS YEAR, for the first time, Voluntary Service decided to send a group of workers to Colombia. Two girls and two men were required and Gerald Stucky had visions of a house and an artificial lake emerging in these eight weeks. But instead, four girls volunteered, so while the house remains a vision, our "uniform project" is taking concrete shape. There are 22 girls from the ages of 4-16 and for these we are sewing, if possible, three sets of clothing each. The uniforms consist of navy jumpers, attractively trimmed with red ricrac, and white cotton blouses. There are three machines at our disposal, which we have arranged on an open porch so that when we look up from a seam we may gaze at a magnificant mountain scene.

We have spent three weeks here and our days are falling into quite a definite pattern. At seven the bell rings for devotions. The children have risen an hour earlier and have already made their beds and cleaned their rooms, and now we join them on the front porch, lined with benches and steeped in sunshine. The directors alternate in conducting devotions which consist of three or four songs, which the children love and join in lustily; prayer, in which the children participate without any self-consciousness whatever; and a story or lesson. At 7:30 another bell is the signal for the breakfast lineup. We were amazed at first at the huge portions of porridge the children consumed, and, of course, there is always fruit and milk and bread, though the cost of the latter has increased so much that flour now sells for the American equivalent of $.24 per lb.

(Continued to next page)

Rosthern Reports

WE HAD NO idea what surprises were waiting for us the next day. Our ardent Bill Wiebe took us, and showed us the tasks we were to perform. I felt within myself not qualified to go ahead, but God has given grace and we are performing our tasks with humility and pleasure. The work consists of such as feeding, bathing and dressing the patients, also cleaning the rooms and making beds. We are having evening devotions with the patients three times a week and every morning at the staff breakfast table.

We were also impressed when we heard that everyone is using the German language in the Invalid Home, in spite of the fact that there is a comparatively young staff. We are told that there used to be a lot of "English" until the DP's came, seven of which are employed here at the present. Services here and in the churches are conducted mostly in German, and in outlying communities sometimes "Plattdeutsch" is used. That brought to my mind very vividly my childhood days when we had it that way.

Our unit this year consists of two members, Mr. and Mrs. P. A. Unruh of Kansas and their young son, Alden.

We took our first excursion to Scarpe (a small country school) to attend a Revival meeting conducted by John Friesen of Hague, which was very impressive and after a few days we attended again.

Then on June 11th we attended the Conference of the Rosenort Gemeinde at the Youth Farm. We noticed from the themes that were rendered, that the churches face the same problem we dealt with years ago, namely the language problem. In the afternoon they had a sponsored social hour for the children.

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Indian Girls at Oklahoma Youth Retreat

VOLUNTARY SERVICE IN COLOMBIA

(Continued from page 565)

After breakfast the children do their "oficios" (duties) which rotate weekly and include such things as washing dishes, sweeping floors and setting the table. At this time we four make for the sewing machine, or alternatively, we paint the ping pong table a bright green, and what interest in the sport that has awakened! One of the youngsters here we would like to see opposite some of our American champs, he would hold his own, even though he is only four feet tall. We have already finished a minor project of furniture remodelling. Six chairs stand proudly in the hallway, all have clean blue covers on seat and back and a new coat of varnish. The hallway is partitioned off as a reception room for those visiting parents who suffer from leprosy. At 8:30 Erna leaves us for a few hours to teach the youngsters English—I follow her example with another grade in the afternoon. Then peace descends on the house, due to the children's absence, not Erna's, until 10 when recess is the signal for us to play with the children. They are good sports and the language difficulty is quickly overcome when playing cat and mouse. After 10:30 we return to sewing or we do "landscape gardening" or "outdoor cultivation" or "ground beautification" all of which are variations on the theme of hoeing. We transplanted cabbages, and planted potatoes and carrots. We diligently watered the baby cabbages the day after transplanting them, which brought on three days of almost steady rain.

Twelve o'clock marks dinner—and hearty it is, what with rice, fried bananas and yuca, it is a challenge for everyone to remain slim. Before we came here we read with interest a sentence in the calendar about a course for the V.S. workers in "Latin American Culture." This we have gathered, is a long name for "siesta." We have great plans for this hour. We have started several books on Colombia, and we make some futile efforts at studying our Spanish lessons, but the efforts become increasingly futile as drowsiness descends. The children, in the meantime, under able supervision, hilariously dash off for their daily dip in the near Rio Cachipay, and occasionally we follow their example.

At 4:30 the children are off to play, and we to Spanish lesson. Clara is always asked to say "I have 3 brothers and 5 sisters," and will I ever forget that the hen sits on the nest? Our teacher always has one of the "native" boys or girls with her to help us with our pronunciation, the essence of which seems to be to roll your R's.

Supper consists of soup and pudding, which, though good, is an excellent incentive to climb the orange tree while it is light. Two in the branches and two below to catch—we haven't had so much fun since we were ten, and Ellen is qualifying as a first rate catcher, oranges or baseball, does it matter?

There is little we V.S. workers can do about all this, except tell you people back home about the missions here, and to ask you to join us in our prayer that the way will be opened for missions and for the Gospel in general here in Colombia.

Erna Friesen, Clara Dyck,
Ellen Harder, Renata Dyck.

Inventory of Unit Tasks

THE CHICAGO Five have been assigned teaching tasks at various places.

Wanda Bartel is one of twelve teachers at the St. James Methodist Church. This Bible School is sponsored by the Ellis Community Center Church, Mennonite Biblical Seminary and the St. James Methodist Church.

Cornelia Franz and Helen Neufeld are teaching at the Mennonite Bible Mission, 4215 South Rockwell, where John T. Neufeld is the pastor. They will conduct Bible School for four weeks with three other teachers.

Helping with the Bible School work at the First Mennonite Church are Betty Quiring and Edna Foth. The church is located at 73rd and Laflin and Aaron Epp is the pastor.

It is our prayer and desire to help these children to know that Jesus really loves them.

Service Unit in Peru Approved

ASSIGNMENT of at least four young men under the agency S.C.I.P.A. (Inter American Affairs Committee) in Peru has been arranged. The major project may be that of helping to clear a ranch in the Amazon jungle, as an experiment to see whether it would be possible to colonize the area.

The men would work as regular employees, but they are desired by the agency to serve particularly in a role somewhat between that of the technicians and laborers; their background in agriculture and their personal attitudes and character are also values which are sought to add a constructive influence to the staff. This work offers good opportunity to help people in physical need, and at the same time, to give a witness through life and service "In the Name of Christ."

My Experiences at the Cheyenne Mission Stations in Montana

by Jim Peters

UPON OUR arrival, as a group of five volunteer workers from Saskatchewan, at Lame Deer we found people very busy on the new church that had been started some time before. The first person we met was Alfred Habegger. It was not long till we were introduced to his family and the workers. Mrs. Habegger then took us along to town while she delivered milk. As she was going from place to place she reminded the people of Bible school that was to start the following Monday. She also reminded the Indian children as we met them. After we came back to the Mission station, we went on to the Busby station. From there two of the volunteer workers continued on to the Arizona mission field.

I returned to Lame Deer the next day. Here I spent the greater part of six weeks, helping on the finishing work of the church, fixed fences, built new ones, and did general work on the yard. The church was dedicated June 11th, for which Phil. A. Wedel, a member of the Mission Board was present. Milton Whiteman, a native Elder translated Wedel's message into the Cheyenne language for the benefit of the Indians. After a fellowship dinner we again gathered for a session. Since the church is called, "The Petter Memorial Mennonite Church," Mrs. Rodolphe Petter related a short biography of the late Rodolphe Petter. Mr. Milton Whiteman led a testimonal time during which several Indians gave a personal testimony and also expressed their appreciation for the mission work that has been done. It was very inspiring indeed! Following a solo by David Habegger adjournment was made.

While I was stationed at Lame Deer David Habegger, three other men and I started reshingling the roof on the Birney church, which I finished later while Bible school was being held. At Busby I helped with the work as Mr. Wenger thought most important while he had help. At Ashland I did some painting and helped with various other jobs.

To me, the time I have been at these stations, makes me more concerned about mission work in general. With the maintainance that has to be carried on at these stations, I would urge young Christians to spend some time at the stations. This would give them a deeper insight in mission work, and give the missionaries more time to make house visitations and to do personal work. This is very necessary, since church attendance is small. It is true, not everybody can go. But as one missionary said, "If you cannot go, help to hold the rope." When we think of the work the late Rodolphe Petter and the other missionaries have done among these Indians and yet so few have accepted Christ as their personal Saviour, we can see that prayer and worker's are needed. Have we been the priest or the Levite? Or are we the good Samaritan? Has the difference in the color of our skins and the living conditions built a wall between us? Jesus said according to Matt. 28:19, "Go ye therefore and teach all nations." In James 2:9 we read, "But if ye have respect to persons, ye commit sin and are convinced of the law as transgressors, come, let us all give our best to the Master."

CENTRAL CONFERENCE REPORT

(Continued from page 557)

In the Monday delegate session conference appropriations were voted as follows: M.C.C overhead expense fund, $150.00; conference peace committee, $100.00; *Evangel* printing, $1,480.00; field-secretary support, $720.00; conference officers' travel, $200.00. These several amounts with other conference expenses and allowance for a reasonable reserve were canvassed by the finance committee, which recommended an assessment of 80c per member for the current conference year, which recommendation was approved by the delegate body.

Conference Officers for 1950-51 are: president, Lotus Troyer, Carlock, Illinois; vice-pres., Robert Hartzler, 605 S. 7th Street, Goshen, Indiana; secretary, Esko Loewen, Topeka, Indiana; treasurer, O. J. Sommer, Pekin, Illinois; field secretary, R. L. Hartzler, 809 N. Evans Street, Bloomington, Illinois.

Mennonite Biblical Seminary Library
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Chicago 15 Illinois

Please enclose this label when writing.

Beyond Our Own

NEW HAVEN, CONN.—Two Old Testament manuscripts about 2000 years old, which were accidentally discovered in a Palestine cave by Arab Bedouins, have now been published in photographic form along with a suitable transcription.

The two manuscripts are part of the cache of 10 animal-skin documents found in the Palestinian cave near the Dead Sea in 1947.

The publication of two of the manuscripts was announced today by Carl H. Kraeling, President of the American Schools of Oriental Research. This first volume contains the commentary on the book of Habakkuk and the oldest known copy of the Book of Isaiah, which is also the oldest complete copy of any book of the Bible.

ROCHESTER, N. Y.—The Fourth Church of Christ, scientist, here announced that it was severing its connection with the Christian Science mother church in Boston.

In a resolution, the local church said the action was its answer to what it termed an increasingly "despotic control on the part of the Christian Science board of directors in Boston, depriving the individual branch churches of many democratic rights" of self-government.

Leaders of Fourth Church indicated that the move climaxed a dispute over policy that had arisen occasionally since the death of Mary Baker Eddy, founder of Christian Science, in 1910.—*Hutchinson News-Herald*

Our Conference Pulpits — Changes of Pastorates Since July 1, 1949

WESTERN DISTRICT

Inman Church, Inman, Kansas. William Wilkinson, member of the Church of the Brethren, took up pastorate August 28, 1949, succeeding Aaron Epp, now attending Mennonite Biblical Seminary ad serving First Church, Chicago.

New Hopedale Church, Meno, Oklahoma. Arnold Epp, former pastor of Burrton Church, Burrton, Kansas, took up pastorate September 1, 1949, succeeding H. U. Schmidt who retired.

Zion Church, Elbing, Kansas. Henry Poettcker, Canadian student at Bethel College, took up pastorate September 1949, succeeding H. J. Dyck on leave of absence for one year.

Bergtal Church, Pawnee Rock, Kansas. John E. Kaufman, former pastor of Inman Church, Inman, Kansas, before serving some time in South America, took up pastorate November 1, 1949, succeeding J. B. Schmidt who retired.

Garden Township Church, Halstead, Kansas. Victor Graber, former pastor of Immanuel Church, Delft. Minnesota, took up pastorate December 18, 1949, succeeding A. J. Dirks.

Walton Church, Walton, Kansas. J. J. Voth now assisting after resignation of C. B. Friesen, effective January 1, 1950.

Mennoville Church, El Reno, Oklahoma. Henry D. Penner, Bethel College student served congregation during 1949-50 school year, succeeding Henry Funck who resigned.

Greensburg Church, Greensburg, Kansas. Curt Boese, pastor of Greenfield (Carnegie, Oklahoma) Church is succeeding Ferd Ediger, student pastor of Bethel College, going to Seminary.

Lorraine Avenue Church, Wichita, Kansas. George S. Stoneback, former pastor of Fairfield Church, Fairfield, Pennsylvania, took up pastorate February 26, 1950, succeeding J. H. Langenwalter who retired.

First Church of Christian, Moundridge, Kansas. P. P. Wedel resigned, effective July 1, 1950, to retire.

West Zion Church, Moundridge, Kansas. John Graber took up pastorate February, 1950, succeeding W. F. Unruh who was called to be field secretary of Western District Conference.

Greenfield Church, Carnegie, Oklahoma. Curt Boese has resigned to accept call of Greensburg, Kansas, Church. No successor has been announced.

First Church, Burns, Kansas. Henry W. Goosen has resigned to go to Seminary. No successor announced.

Eden Church, Moundridge, Kansas. Peter J. Dyck, former relief worker, taking up work as interim pastor, succeeding Walter Gering, who was called to serve the Bethel Church, Mountain Lake, Minnesota.

West New Hopedale Church, Ringwood, Oklahoma. Rudolph Toews, graduate of Grace Bible Institute, succeeded Harold K. Dirks in July, 1949.

Goessel Church, Goessel, Kansas. Orlin Frey, graduate of Mennonite Biblical Seminary, taking up the work on August 20, succeeding P. P. Buller, retired.

EASTERN DISTRICT

First Church, Allentown, Pennsylvania. Maynard Shelly, former pastor of Boynton Church, Hopedale, Illinois, installed on October 16, 1949, succeeded Howard G. Nyce, who was called to First Church, Pretty Prairie, Kansas.

Richfield Church, Richfield, Pennsylvania. Walter J. Dick, former pastor of Second Church, Philadelphia, Pennsylvania, took up pastorate November 20, 1949.

Second Church, Philadelphia, Pennsylvania. Curtis Lehman, Berne, Indiana, took up pastorate December 4, 1949, succeeding Walter J. Dick, who was called to Richfield, Pennsylvania.

Germantown Church, Philadelphia, Pennsylvania. T. Robert Brewer, a student of Baptist Seminary, Philadelphia, succeeding Walter Wolfe, now at Napier Church, Schellsburg, Pennsylvania.

Bethany Church, Quakertown, Pennsylvania. Wilmer Denlinger, Paradise, Pennsylvania, took up pastorate January 1, 1950, succeeding A. J. Neuenschwander now at First Church, Wadsworth, Ohio.

Napier Church, Schellsburg, Pennsylvania. Walter Wolfe, former pastor of Germantown Church, Germantown, Pennsylvania, took up pastorate in February, 1950, succeeding George D. Gregor.

First Church, Philadelphia, Pennsylvania. Curtis Bedsworth took up pastorate June, 1950, succeeding Wesley C. Ewert, who is continuing graduate studies at Hartford Seminary.

Pine Grove Church, Bowmansville, Pennsylvania. LeRoy Albright, member of the Schwenksville congregation, took up pastorate February 5, 1950.

Fairfield Church, Fairfield Pennsylvania. B. F. Waas, Humboldt, Arizona, will take up pastorate around September 1, 1950, succeeding Geo. S. Stoneback who was called to the Lorraine Avenue Church, Wichita, Kansas.

NORTHERN DISTRICT

Salem-Zion Church, Freeman, South Dakota. Russell Mast, former pastor of First Church, Wadsworth, Ohio took up pastorate September 1949, succeeding J. J. Regier, who accepted a call to Grace Church, Dallas, Oregon.

Immanuel Church, Delft, Minnesota. Thomas B. Walker, Los Angeles, California took up pastorate December 11, 1949, succeeding Victor Graber who was called to the Garden Township Church, Halstead, Kansas.

Zion Church, Arena, North Dakota. Albert Neufeldt took up pastorate at the beginning of 1950, succeeding Herbert H. Peters.

Bethel Church, Mountain Lake, Minnesota. Walter Gering, former pastor at Eden Church, Moundridge, Kansas, took up pastorate June 1, 1950, succeeding Erland Waltner, who accepted a call to teach at Bethel College.

Bethesda Church, Henderson, Nebraska. John Thiessen, missionary on furlough from India, has accepted an interim pastorate while Arnold Nickel completes his training at the Seminary.

CANADIAN DISTRICT

St. Catharines United Church, St. Catharines, Ontario, F. J. Andres took up pastorate August 28, 1949.

PACIFIC DISTRICT

Grace Church, Dallas, Oregon. Jacob J. Regier, former pastor of Salem-Zion Church, Freeman, South Dakota, took up pastorate July 1, 1949, succeeding Homer Leisy, deceased.

Immanuel Church, Los Angeles, California. Alfred Regier, former pastor of Mt. Olivet Church, Huron, South Dakota, took up pastorate September, 1949, succeeding H. D. Burkholder who was called to be vice president of Grace Bible Institute, Omaha, Nebraska.

First Church, Reedley, California. H. G. Wiens took up interim pastorate in March, 1950, succeeding P. K. Regier, now executive secretary of General Conference.

First Church, Paso Robles, California. M. J. Galle will take up pastorate September 1, coming from the Congregational Church, American Falls, Idaho, and succeeding Ben Rahn. Galle had previously served Menno Church, Lind, Washington, Aberdeen, Idaho, First Church, and on the Board of Education.

MIDDLE DISTRICT

Summerfield Church, Summerfield, Illinois. Henry Grimm, graduate, Mennonite Biblical Semnary, took up pastorate June 24, 1949, succeedng Elmer Basinger who was called to the Zion Church, Donnellson, Iowa.

First Church, Wadsworth, Ohio. A. J. Neuenschwander, former pastor of Bethany-Flatland-West Swamp congregations, Quakertown, Pennsylvania took up pastorate October 16, 1949, succeeding Russell Mast now at Salem-Zion Church, Freeman, South Dakota.

First Church, Chicago, Illinois. Aaron J. Epp, former pastor of Inman Church, now attending Mennonite Biblical Seminary, took up pastorate February, 1950, succeeding A. H. Leaman who retired (now deceased).

First Church, Bluffton, Ohio. Alvin Beachy, graduate student, Hartford Seminary, took up pastorate July, 1950, succeeding J. N. Smucker, now editor of THE MENNONITE.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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Of Your Pen Acquaintance

ELMER FRIESEN ("Jude Speaks to Our Day"), is pastor of the Beatrice Mennonite Church, Beatrice, Nebraska.

JOHN THIESSEN ("Open Letter to Our Churches"), returned missionary from India, where he spent nearly 30 years.

The Mennonite

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Farewell to Friends

by Peter Dyck

On May 9 I left Winnipeg, Manitoba, and Canada. I am now on my way home to Brazil. I am stopping over in Newton with some old friends. This is Kansas one of the cradles of our Mennonite Faith. I was able to observe various things. There is Bethel College with an able faculty such as Ed. G. Kaufman, H. A. Fast, Corn. Krahn, my old friend, also Ernst Crous whom I learned to know in Germany.

The Mennonite Museum particularly impressed me. It is unique. How could one collect so many valuable items in one generation! There is a great deal of love and unselfishness back of this great undertaking. One thing is sure, the seventy and hundred year old articles out of our history will become more valuable every year. "A monument of significance for the coming generations" The massive buildings and the student body of 400 make a strong impression on one who knows Bethel College only from reading the periodicals.

I also visited Tabor College in Hillsboro. I became acquainted with Dr. P. Schellenberg, Professors Redekop and Lange. Here too there were many young people with a thirst for learning. After we and Krahn had visited the Publication House we drove on to the Alexanderwohl community settled in the 70's. In Goessel we visited a rural hospital and Old People's Home. We also looked at some old homes from the time of the first settlement which are still arranged in the original way. Krahn, the historian, views such a home as a treasure trove and if he had the means he would preserve one of those homes from the past as a memorial for those who come after us. And he is right. I shall remain here in Kansas for a few more days and then fly South via New York, as we used to say of the birds early in Fall. I left Canada a few days earlier than planned. The floods became so serious that Tuesday May 9 was the last day a train left for the U. S. A. by way of Emerson. This is by way of explanation and apology for having accepted several speaking engagements in Winnipeg and other places in Manitoba which I could not keep. This is to all whom it may concern.

I take this means of thanking all friends here in Kansas as well as in the Western Provinces of Canada for their hospitality and love which I enjoyed in the many homes. Many an old friendship was renewed, and many a new friend was added. On this trip I have always been a recipient and that places me under obligations.

I would like to mention particularly those men who contributed to the well planned schedule of my journey so far. Mr. Munroe of the Emigration Board. H. Warkentien of the C. P. R. Winnipeg. Mr. MacMilian C. P. R. Montreal and Mr. Wieler of the C. N. R. Winnipeg. Also Mr. Corny Remple, Kitchener, Ontario and J. J. Thiessen Saskatoon. To all of these my heartiest thanks.

Peter Dyck

Of Things to Come

AUGUST

August 23-30, 1950. General Conference Sessions, Freeman, South Dakota

August 27 to September 24, Christian Education Emphasis Period.

August 31, Annual Council of Boards meeting at Freeman, South Dakota.

SEPTEMBER

September 2-3-4, California Family Retreat, Camp Pines, Cambria Pines, California.

September 4-10, Opening days at Oklahoma Bible Academy, Meno, Oklahoma; enrollment, September 4; formal opening, September 10.

September 5-7, Opening days at Mennonite Biblical Seminary, Chicago, Illinois; opening chapel service and orientation, September 5; registration for both Seminary and Bible School, September 6; class work begins, September 7.

September 5-10, Opening days at Bethel College, North Newton, Kansas: freshman assembly, September 5: junior-senior registration, September 6: freshman registration, Septembed 7; sophomore registration and beginning of classes, September 8: formal opening, September 10.

September 6-11, Opening days at Freeman College, Freeman, South Dakota; Academy Registration, September 6; College Registration, September 7; classes begin, September 11.

September 8-14, Opening days at Bluffton College, Bluffton, Ohio; Friday to Monday, September 8-11, freshman days; sophomore, junior, and senior registration, September 12; freshman registration, September 13; classes begin, September 14.

September 10, Annual picnic of the ex-C.P.S. men of the Ohio, Indiana, Illinois, and Michigan area at Camp Mack, Milford, Indiana.

September 28-October 2, Opening days at Canadian Mennonite Bible College; registration of new students, September 29; all classes begin, October 2.

September 29 to October 1, The Oklahoma Convention at the "Go Ye Mission" near Chouteau, Oklahoma. Erland Waltner and A. E. Kreider, speakers.

OCTOBER

October 17, Western District Ministers' Conference.

October 17-20, Western District Conference, Memorial Hall, North Newton, Kansas, Andrew Shelly, conference speaker.

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Editorials

THE GAVEL CHANGES HANDS

NOW that a new president takes up the task of guiding the General Conference, let us assure him of our good-will, our support and our prayers. Being president of the General Conference is a man-sized job, and could easily occupy one's full time. In fact the time may soon be here when it may be necessary for a president to arrange for leave of absence from his other duties in order to devote full time to this important Conference work. To keep in touch with all the District conferences and organizations, be acquainted with the many churches and their problems and needs, to head the Executive Committee in its many tasks, to have a personal acquaintance with the many ministers, missionaries and church leaders, and the numerous other duties expected of a president, is almost too much to expect of one individual with another full-time job. But there are also bright promises that may be claimed with this heavy responsibility: "If any lack wisdom, let him ask of God"; "As thy days so shall thy strength be."

THE MINISTERS RETREAT

THE third Ministers Retreat has come to a close. It is a splendid experience for ministers to get together in this way and learn to understand and appreciate each other better. It was a fine prelude to the Conference. It is to be hoped that it will now become a well-established annual gathering.

No doubt the Retreat Committee will so plan the place of meeting that it may shift from one section of the country to the other, so that it may be possible for all ministers to attend over the years. The next meeting should be in the east.

Many ministers still find it difficult to finance the attendance for themselves and wives. Those far-sighted churches or individuals who make it financially possible for their pastor and wife to attend are to be highly commended. By another year there may be many more with a similar vision.

MISSION DAY FESTIVALS

IN HIS letter to the churches, missionary Thiessen has a fine suggestion for stimulating missionary interest. It is a practice already used by a number of churches. Sometimes it is combined with a harvest home day, or in connection with the Thanksgiving season. Thanksgiving and missions are closely related.

Churches should welcome such special mission days. As suggested, all ages should be kept in mind. The children in particular should be well provided for. The men should be there too, for their interest and support is greatly needed. In planning their Fall program, churches would do well to arrange for such carefully planned mission days. It can be a high point in the church year.

"WORK WHILE IT IS DAY"

LABOR DAY is not a day for labor but has become the last great summer holiday. For the churches, the Labor Day season may be a good time to evaluate the Christian idea of labor, as well as to be clear on what labors are Christian. Particularly is this important as war clouds darken our sky again. Making deadly instruments of human destruction and preparing to kill others is not a Christian business.

Work is not a curse as sometimes thought, but a real blessing. Jesus was a workman, too. He said, "My Father worketh hitherto, and I work . . . we must work while it is day for the night cometh when no man can work." Work can be a double blessing when it helps both the worker and others. If our labor fits into the plan and will of God, it will do both. It will enrich and develop our own lives and make an important contribution to human needs.

We should consider work as a gift from God and a glorious opportunity to make our lives of value in a needy world. While it should provide for our needs it should also be of some help to others. If it is merely selfish and non-productive it is the wrong kind of work. God expects each one to use the talent given him and so holds us accountable for the work we do. Let us labor as unto the Lord.

REPORTS AND PLANS OF CONFEREENCE

THE brief exerpts from the reports made to Conference and the resolutions that were presented are well worth our careful attention. They represent the carefully thought-out plans and conclusions of men who have been entrusted with the work of the Conference. They are of interest because they deal with God's work. They may be dull to the spiritually dull, but to those alive and aware to the needs of our time they are of real interest.

The statistics show us where our people live and how the churches are progressing. Of special interest is the item about the children. It may be said that the Church moves ahead on the feet of little children. They should receive much more attention in our churches,—"for of such is the Kingdom of Heaven."

We can do more than just read such reports. We need to pray for the work in its various phases. We should also remember that each one is involved in the reports and statistics. Such records of church work are either strengthened or weakened according to our own faithfulness.

THE "FIRST CHURCH"

OUR Conference reports list thirty-seven "First" churches. Only one district has none by that name. The district with the largest membership has ony two. Ask any member of a "First Church" why the name and if he can think of any answer he will probably say that his was the first Mennonite Church in that town or community. But there does not seem to be the same eagerness on the part of other churches in the community to adopt the name "Second," or at least there are only three churches listed by that name.

We search our Bibles in vain to find any reference to "The First Church of Jerusalem," or 'The First Church of Antioch." Some time it would be interesting to have a vote on the most fitting names for Churches. There are many very appropriate ones.

Jude Speaks to Our Day

by Elmer Friesen

THERE can be no doubt left in any intelligent mind that the world has entered into its deepest moral and physical crises.” This was a recent statement in an editorial in *The United Nations World.* Today we are constantly reading and hearing statements of a similar nature. We, therefore, need to very carefully reconsider the program of our individual churches and the church as a whole and endeavor to determine if we are meeting our obligations in this day. It is up to the church to lift us out of this moral and physical crisis or face whatever it will bring to us. Thus the church is facing a greater challenge today than it has ever faced in its existance.

The Epistle of Jude has within its one short chapter of twenty-two verses and less than seven hundred words, some of the loftiest spiritual lessons and a most solemn warning for the Christian Church. It presents to us a most vivid picture of the church with its needs and challenges for today. It is well, therefore, to again review these important steps that the church should take today. First, we need to see that this epistle was written “to them that are sanctified,” that is, to Christians. Then we should note that Jude brings to these Christians a most solemn warning. There are certain men who have crept into the church unawares who are false teachers. Woes and destruction are pronounced upon these with unminced words. We must contend and strive for our faith. The Gospel must be preserved in its integrity.

But I am glad that Jude does not dwell only on the defensive but that he turns to an offensive program or the church. He turns from this painful and sorrowful picture to a most glroious and supreme challenge to the Christian in verses 20 to 23. As in the playing of various sports one cannot expect to win without a good offensive to make points, so it is within the church. We have here in these verses suggestions for beginning an immediate powerful offensive in the Church of Christ for our day. We cannot and dare not overlook even one of these important steps.

First, we see our task and responsibility is to build up ourselves in our most holy faith. We must continue the process of building upon that foundation of faith in Christ who is the only foundation. Peter also expresses this thought when he says, “Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.” When a young Christian comes into the church by accepting Christ he cannot be left to himself. He must be given the necessary spiritual food for early Christian growth and we ourselves are admonished to go on to perfection. We must grow in our Christian life. We cannot stay in the same place year after year.

Secondly, Jude tells us we must pray in the Holy Spirit. By this process our life is built up. But this is also a power at our disposal. We as Christians must pray as never before for the needs of the world. Often it seems that only prayer can possibly help today. If the Church of Christ would suddenly cease to pray the wrath of God would break forth upon this world. We need to pray constantly for those in authority in government, we need to pray for forgiveness, that the Lord will not turn his face from us. We need to acknowledge our sin and come to Him with repentant and humble hearts.

Thirdly, we are to keep ourselves in the love of God. Constantly must we recognize and be conscious of His great love to us. “As the Father hath loved me, so have I loved you; continue ye in my love” (John 15:9). We must today within the church reemphasize God’s great hatred for sin. The sinful life cannot be kept in the love of God. But the love of God is infinite, it goes far beyond human conception. “God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Rom. 5:8). “Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another” (I John 4:10,11). “Beloved . . . keep yourselves in the love of God” by loving a consistent Christian life, endeavoring to walk even as Christ walked when He was upon earth.

Fourthly, we are to look for the mercy of our Lord Jesus Christ unto eternal life. This mercy will be fully manifested at His coming. The kingdoms of this world shall become the kingdoms of Christ. May we live in hope. Our King shall come. Our cause shall triumph. And He shall reign forever and ever. May we expectantly watch and wait and endure, striving with all our might until that great day.

Fifthly, Jude gives to the church a practical direction for service and soul winning. We are to save people by compassion. We must love them if we would win them. We must realize the danger and need of those who are lost. We must realize that missions are the very life of the church. The greater the interest the church has in missions the greater the life and the activity within that church. Many of our most growing churches make missions at home and abroad their first concern. They first support them and then look after their own needs but, strangely enough, these are often the ones that are growing in every way. The difference between the church that lives to save others and the one that exists for itself is like the difference between the Sea of Galilee and the Dead Sea. Christ came to seek and to save the lost. He spent His life for this. He gave His life for this. Dr. A. C. Wieand, the former president of Bethany Biblical Seminary, said one time that if he were a pastor of a church once again he would strive to have every member do two things—to pray and to witness—and the church would do wonders. We also know that if we as a church follow the preceeding four steps then we cannot help ourselves but have the desire and the goal within the church to save those who are not within the fold. If we have not

(Continued on page 578)

From the Mission Front

Open Letter to Our Churches

by John Thiessen

Dear Co-workers in Christ's Kingdom:

GREETINGS to all of you in the Name of Him who said "Go ye into all the world and preach the gospel."

It is now a full year since our arrival in America after finishing three full terms of mission service in India. When we look back upon those years spent in India, from 1921 when we first arrived there, until 1949 when we left for this present furlough, it does not seem to be a long time. The years have sped by in a great hurry. One reason no doubt, why the time seems so short is that so very much could not be done that should have been done. There was never time enough to "catch up" with what needed to be done. Another reason why time went all too fast is that we enjoyed our work. When I look back then the discouragements that came in their stride seem very small in comparison to the encouragements that came on the path of life.

But now we are in America and for a real purpose. This purpose is incidentally to freshen up for further labors, but more so for the purpose of telling all our church members and all boys and girls in our members homes about what the Lord has done in "the far front lines" of that part in the kingdom which our heavenly Father has entrusted into the hands of the General Conference Mennonite churches. Every brother and sister in our churches and every boy and girl should know what's going on in the mission fields. What have been the successes, what the failures, what the problems, what are the challenges for us all? What are the opportunities to express our love and thankfulness to our Saviour? Some people say they are not interested in missions. I venture to say that they are interested. Everyone who loves the Lord to any extent is by nature of the case interested in missions, because missions is our Lord's deep concern. Now, we are at home to tell you about missions. But *how can we reach you?*

I have travelled now nearly a year in many of our church areas in U. S. and Canada. In a few churches and on a few occasions I have felt that just about all adults and children were present to get mission information. But in the majority of churches I have found that only a fraction, and often a small fraction only, is present. Very often almost no children are present, as though our Lord's work has nothing to do with children; whereas the fact is that if the teen age youth gets mission information he often gets his first urge to take part in that work, and that early urge often grows into a "call" and such a call is usually a call with foundations that last. Such a call develops like a tree with its roots way down in childhood days. Such a deep rooted urge and call make for a missionary or friend of missions who will not shrink back when dark clouds of discouragements come. So I would plead with you parents please bring your children and young people to get mission information.

Then still further: How can I get information to you? Sunday mornings the meetings are attended best. But there are too few Sunday mornings in the year. Sunday evenings are fair, but only if no other interests interfere. Week day evening meetings are almost impossible because the struggle for daily bread is so keen, that after the day's work on the land or in the shop is done everybody is too tired to go to get information about our Lord's cause. And week day daytime meetings can seldom be considered, because the physical and material needs of our complex civilization infringe themselves so powerfully upon us that Christ's cause and claims cannot possibly be given time or considerations.

Kindly note I am not complaining, I am just stating facts as they are or appear to be. But my question still is, how can we reach our churches and their children with mission information? I would like to make a suggestion here. A few churches have done what I here wish to pass on to others. How would it be if all congregations would have at least one "Mission-day holiday" per year. I mean a week day and the *whole day,* forenoon, afternoon and evening. (Every community occasionally has a day off as a holiday—perhaps county or state fair day, a big sale in the community, or a wedding, or maybe a snow storm enforces a holiday. So since we frequently do have a day off as a holiday when every material urge is set aside or subdued why not occasionally have a whole day holiday for our Lord's interests?) On such a mission day the forenoon could be used to consider the history of our mission work as God has entrusted it to us. Then a fellowship meal together. Then in the afternoon general open forum discussion of mission problems, considering how the work is done. Then those who have chores to do, go and do that and those who do not have chores to do stay for another fellowship meal and visit. Then in the evening all come together again to see pictures of mission work; such, or something like that, would give a well rounded mission day which would not be easily forgotten. I find that only one meeting in a church, even if it is pictures, is not enough to be remembered. But a full day is something that is not easily forgotten.

As for me personally I would be glad to meet you all on such "mission-day holidays." My strength is also limited, hence I would suggest to have three such meetings in three churches per week, besides Sunday, say on Tuesdays, Thursdays and Saturday (because on Saturday surely the children can come) A few churches could have a Sunday as such a full day.

But if plans are made for in advance such a mission day on a week-day could be a great day in the spiritual life of a church. Let us all pray saying: "Oh, Lord show us ways and means how to seek Thy Kingdom and its righteousness *first.*"

Relief, Migrant, and Hospital Work

Regarding the Draft

Letters of information on the draft have been sent to the pastor of each MCC constituent congregation. Any minister not receiving this and desiring a copy, should write to the MCC Peace Section. Further information on the draft will appear from time to time in this column.

Relief in the Far East

The war and tension in the East have not interferred materially with the MCC relief work in that area. In Formosa the relief work has centered in medical work among aboriginal people in the remote mountainous areas of the island. More recently the MCC has assisted in the opening of an orphanage. This work among the poorest of the people has not been affected by the political issues in Formosa upon which the attention of the world has been directed.

In China, the Hengyang Orphanage continues in charge of Chinese Mennonite workers; likewise the program of teaching boys in the slums of Shanghai continues, in charge of MCC worker Franklin Beahn and assisted by native Chinese Christians. While the unstable currency situation has made the work difficult, it has been possible to carry on a small but significant work.

In Java, Japan and the Philippines the work has gone on much as usual. It is hoped that relief in the Far East can continue, for the suffering and need in this area will almost certainly become more acute as the strife is intensified and prolonged.

A Service to Teachers

One of the MCC workers in Europe, Erna Fast, has been made available to work among groups of student teachers in Germany. Her religious counselling and instruction to these teachers is a part of their preparation for pubic school teaching. Not only do these teachers need a background in religious training in order to be teachers, but many of them also have a personal concern for things spiritual. This work appears to be a particularly unique opportunity in giving a spiritual "plus" service in a task that would otherwise be essentially a rehabilitation assignment.

Migrant Unit in California Planned

A Summer Unit has served among migrant laborers near Winton, Calif. The challenge of the work has been such that a continuing program is being planned. This is to be somewhat mobile in nature, serving migrant settlements in various locations. Among the services contemplated are medical clinic facilities, home visitation, and counselling, child welfare, religious instruction, children's crafts, recreation, and some material aid distribution.

Topeka Unit Enters Second Year

Several unique values are seen in the work of the Service Unit at Topeka State Hospital, Kansas: (1) the contribution being made to the hospital itself (2) the training of personnel for continuing service in mental hospitals, and (3) the growth spiritually and in other ways, among the workers whose life centers in the unit house.

Rev. and Mrs. Frank Raber of Detroit have been appointed to serve as leader and matron of this unit, replacing Ralph and Evelyn Lehman. Additional short term and one-year workers are needed there to replace those completing terms.

Mental Hospital Notes

The building program at Kings View Homes, Reedley, California, has progressed to the point that walls have been erected and the roof is being installed. It had been hoped that the building might be brought to completion by this fall. This can be possible only if funds continue to be available in substantial amounts.

The Brook Lane Farm Advisory Committee met on August 9 at Souderton, Pa., to review work at this M.C.C. mental hospital. Described in the reports of Delvin and Helen Kirchhofer, Administrator and nursing supervisor, respectively, was the growth of interest in "cell groups" of a devotional nature, among the 17 staff members. About half of these workers will complete their service terms during the next few months, and considerable concern was expressed that replacements be available so that the effective services of the hospital be maintained.—M.C.C. Akron, Pa.

The Church of the Brethren has reversed the technique of missions in at least one area. Instead of sending missionaries to Europe they are inviting high school boys and girls from Europe to spend one year in a Brethren home in this country. This gives an opportunity for such an individual to feel not only the impression of words as spoken by a missionary but the full impact of a Christian home and community incarnating those precious words. The Mennonite Central Committee has a somewhat similar program in bringing agricultural trainees for work on American farms. One has the impression that both of these methods will make it possible for our home here to enter into the missionary task more directly as well as help these individuals go back to their own groups much better equipped to serve in their communities than most people we might send there.

The church which gives to benevolences always supports its own local work more adequately than the church which gives nothing to others. The idea of keeping all of your church funds for the use of the local congregation is pernicious. It dries up the fountain of the spiritual life of any church. "He that would save his own life shall lose it" applies to congregations as well as to individuals.—Selected.

First Danzig Mennonites go to Canada

A group of 74 Mennonites sailed from Europe on the "Beaverbrae" on July 4. Of this number 27 were Danzig Mennonites. Previous to this time none of these Danzig Mennonites, who are considered German Nationals, have been able to come to Canada.

From a Labor Day Message

LABOR DAY 1950 finds us living in a period which is putting our economic system and our democracy to a severe test. There is a sense of fear, of uncertainty, all over the world. Among nations we have neither peace nor war, and within our own country frequent recurrence of industrial strife. Ours is a busy and confused world of business and politics and of continual struggle for national, group, and personal security. In it the churches are challenged to proclaim more convincingly than ever the eternal truths of the Christian faith in language familiar to laymen and relevant to the common life. . . .

The present world crisis summons us as never before to bring our practices closer to our Christian ideals. To stress the value of Christian brotherhood and cooperation on Sunday, while we live under less exacting standards during the week, creates inner spiritual conflict. At best, our working life involves moral tensions. Unless we continually seek to make the convictions we hold as Christians operate in the work that is our livelihood, we invite moral decay. As Christians we must recognize Christ as Lord and Master over every department of our life, whether we are employers or employees, housewives or farmers. . . .

True Christianity is always prophetic. The early Church acquired influence with the people by stirring the imagination of those who longed for a fuller life. Here in America, churchmen were among the first to challenge slavery and poverty. And churches today have committed themselves, through many agencies and in many activities, to correct injustice in our social order and to support the just aspirations of labor. At the same time, in order to maintain the degree of freedom for individuals and groups that we cherish in our economic life, the churches, which include within their fellowship both employers and employees, need to oppose abuses of economic power by labor as well as by management and other groups. . . . .

Every person has a calling to serve God unselfishly in some useful occupation. All Christians are equally called to honor God daily in love to their neighbors through their different vocations. Every useful occupation, be it that of wage earner, businessman, or minister, can be an expression of a person's will to serve God and his fellowmen.

Our Lord taught his disciples to pray—"Thy Kingdom come, Thy will be done on earth as it is in Heaven. Give us this day our daily bread." He recognized the material needs of man. Jesus never divorced man's worship from his daily living as a child of God. He expected Christians to relate their life to God's Providence and to his Kingdom. He left us no blueprint for a social system, but he gave us the law of love by which the whole of our life is to be measured. "The Kingdoms of this world shall become the Kingdom of our God and of his Christ."—Department of The Church and Economic Life.

A Protestant church is the only place in the world where people come and pay to have themselves criticized.

Facts and Figures

General Conference Statistician's Report

January 1, 1947 - December 31, 1949

Table I Conference Constituency by Districts

District	Churches	Members	Children
Canadian	56-23%	14,939-27%	11,855-48%
Central	20- 8%	3,269- 6%	848- 4%
Eastern	28-11%	4,462- 9%	1,493- 6%
Middle	19- 8%	5,304-14%	1,653- 7%
Northern	33-13%	5,775-11%	2,662-11%
Pacific	20- 8%	3,441- 7%	1,298- 5%
Western	66-27%	13,046-25%	4,738-19%
South America	4- 2%	577- 1%	
Total	246-100%	50,813-100%	24,548-100%

Table 2 Conference Contributions by Districts
Contributions for All Purposes

District	1947	1948	1949	Total for District	Average per Member
Canadian	$320,271	$350,469	$356,939	$1,027,679	$ 92*
Central	130,019	151,885	159,725	441,629	135
Eastern	235,815	274,209	263,124	773,148	173
Middle	258,470	254,656	262,298	775,424	146
Northern	449,703	439,613	383,190	1.272,506	151
Pacific	219,092	255,521	229,837	704,450	205
Western	817,775	782,128	869,598	2,469,501	139
Totals	$2,431,145	$2,508,481	$2,524,711	$7,464,337	$150*

*Since 20 churches belonging to district conference are not members of General Conference (12 of these in Canada, including the large Bergtal church) the per member giving, especially in Canada, is not entirely accurate. Reports from 35 churches (19 in Canada) were incomplete. Average per member giving figures are very conservative.

1. Memberships are about 5 per cent higher than 3 years ago.
2. Financial Contributions for All Causes during 1944-1945-1946 were about $4,500,000. During the last 3 years it was $7,500,000, or a rise of 66 per cent.
3. Notice the percentages of churches, members, and children in each of the districts. Canada, for instance, has about one-fourth of the congregations, over one-fourth of the members, over one-third of the souls, and almost one-half of the children.

Walter H. Dyck, Statisician

Twenty-two of our states provide a penalty for failing to teach temperance in the public schools. In eleven states instruction is required in normal schools and teachers' colleges. In twelve states a special day each year is set aside for observance of temperance in some appropriate manner. The following states now have directors of alcohol education in their educational department: Ohio, Florida, Mississippi, South Carolina, Idaho, Montana, Utah.

No interest in Missions? The only explanation is either inexcusable ignorance or willful disobedience.—*Evangelical Visitor*

Synopsis of Conference Reports

Report of the Board of Foreign Missions: Entrance into China and South America is difficult. There are two large areas of leper work—in India and in Colombia, South America. Doctors and nurses are greatly needed in India, which this year celebrates its fiftieth anniversary. "As to the future outlook of the work in India, it is as bright as the promise of God. When India gets over her travail and birth-pains, the churches and the Christian work should prosper exceedingly." "Baptized Christians number 3,722. Christian community totals 6,147." The American Indian work continues in Oklahoma, Montana, and Arizona. The work in Africa, in conjunction with the Congo Inland Mission "is trying, by the grace of God, to enter into the doors open to it, and accept the challenge of the native Congo-lee today." There has been much interest in opening mission work in Japan. "The Board would like to send two couples to open the work, one to be sent as soon after Conference authorization as possible and the second couple to follow soon thereafter . . . we wish the Conference might consider favorably the possibility of opening a new work in Japan."

Report from the Home Mission Board: The Board is assisting eighteen churches in Canada; ten in the United States, besides mission work in the southern mountain fields. In South America groups are assisted in Uruguay, Paraguay and Brazil.

Report from the Board of Education: "The work of Christian Education is of primary importance. It is carried on in three essential ways, through the home, through the church, and through Christian schools. The work of this Board has been concentrated especially in the latter two areas, education in the church and in the school." "Part of the work of the Board is carried on by sub-committees. Such committees include the Curriculum Committee, Inter-school Committee, Nursing Education Committee, Ministers' Retreat Committee. The Young Peoples' Union works under the supervision of the Board." A visual aid program is building up a library of slides to be used by church groups. Such sets include mission fields, church institutions and buildings, worship material. "For the past four years General Conference in cooperation with other Mennonite schools have promoted a program of student exchange. The bulk of these students have come from Europe, with the largest number now coming from Germany." There are separate reports from the schools; Bethel College, Bluffton College, Freeman Junior College, Canadian Mennonite Bible College, Oklahoma Bible Academy, Berean Academy.

The Emergency Relief Board works closely with the Mennonite Central Committee. There are General Conference relief workers in South America, in Europe, in the Middle East, and in the Far East. There are two mental hospitals in the program, at Brooklane Farm in Maryland, and a new on under construction at Kings View Home, near Reedley, California.

The Board of Publication has three book stores—at Berne, Indiana; Newton, Kansas; and, Rosthern, Saskatchewan. The official church papers are THE MENNONITE and DER BOTE. There is also a fine line of Sunday School helps, as well as some recent new publications. The printing interests of Bethel College were merged with the publishing interests of the General Conference in a separate establishment to be operated under the name THE MENNONITE PRESS.

The Peace Committee considers its biggest task as that of peace education. It has provided study material and teaching helps. It is working in the area of the Voluntary Service programs, and with the MCC peace section, as well as through the district peace committees.

THE BOARD of Mutual Aid is not a new venture. It is not charity, but aims to help needy church people to help themselves. It works closely with the Relief Board and the Home and Foreign Mission Boards.

Mennonite Biblical Seminary has had a fine growth: "Definite steps forward have marked each year. The first year, 1945-46, was a preliminary gathering of seventeen students in quarters rented from Bethany and with only one full time instructor-administrator. The second year, 1946-47, marked an enlargement of the regular faculty by one, the transferring of the old Witmarsum library to Chicago, and the purchase of the first property. In the third year 1947-48, two new faculty members and a librarian were added, two more buildings were purchased, and sufficient room was secured in the property purchased to take care of needs. The four year finds the Seminary with adequate housing facilities, a staff of six dent body of thirty, home for Mennonite students in other schools in the city, and rooms for occasional guests To this it might be added that in the fifth year, 1949-50, a final purchae of property enabled the seminary to round out a continuous plot covering something over half a block long in a pleasant section of the city and to start developing this into an integrated unit."

Other committees, such as the Placement Committee, Church Unity Committee, Committee of Doctrine and Conduct, the Business Committee, have each performed their repective assignments. The Board of Trustees has kept the Conference property with business-like efficiency, and the Executive Committee has had much work to do.

Nothing is a failure that is done in obedience to His Word.

Recommendations to Conference

Recommendations of the Executixe Committee

1. The Executive Committee recommends that the proposed revision of the General Conference Consitution be adopted by the Conference and that the Coordinating Committee be instructed to continue to study the matter under this operation. Should any adjustments be found necessary, the Executive Committee is herewith authorized to make the same tentatively, and recommend further needed revisions to the next session of General Conference.

2. The Executive Committee recommends, that elections be by majority of all votes cast.

3. The Executive Committee herewith presents the statement regarding the recognition of organizations and institutions to the 1950 session of General Conference for consideration and adoption.

4. The Executive Committee recommends to the General Conference session that the Executive Committee be instructed to designate another individual who shall officially represent the General Conference at the India Jubilee celebration in December, 1950, at Conference expense.

5. The Executive Committee recommends the plan for universal distribution of church papers to the Conference for adoption.

6. The Executive Committee recommends to the Conference that the official minutes and reports be printed and distributed at one per vote and that churches be asked to take an offering to cover the costs of the same.

Recommendations of the Deaconess Study Committee appointed by the Executive Committee:

"1. We recommend, that the General Conference, through one of its boards, which shall be designated by the Executive Committee, assume definite responsibility for aiding the promotion of the deaconess cause. It is expected that this responsibility will include recogniing, encouraging, and counselling with our deaconess orders, as well as receiving contributions for the cause and promoting the same in our conference schools and churches. Further study of the deaconess cause would be made by this board which would then bring any further recommendations regarding the same to the conference.

2. We recommend, that conference boards which employ young women be encouraged to inform these concerning the possibilities of joining our deaconess groups.

3. We recommend, that we encourage our present deaconess groups to restudy their organizational structure and regulations, and give possible consideration to the following:

1) Provision for Pastoral Counselling within the group.
2) A closer church and conference relationship and cooperation.
3) Widening the scope of the service area.
4) More individual responsibility in the choice of service — operating on more democratic principles.
5) Modification of the garb.
6) Clarification of the vow.
7) Shorter term of service.
8) Broader education program.
9) More specific enlistment program."

Recommendation from the Board of Mutual Aid:

"1. That the Board of Mutual Aid or the Board of Christian Service be authorized to incorporate subject to responsibility to the General Conference for the purpose of carrying on its assigned task more effectively.

2. That members of the Conference go out of their way to help a worthy individual or family get a start in life by helping to find a job, rent or buy a farm, or get established in business. By so doing you will please God, serve the church, the other person, and bring yourself a blessing.

3. That individuals with savings of $100 or multiples thereof invest them with the Board of Mutual Aid for purposes of helping brethren in our congregations.

4. That District and General Conference boards and committees with funds to invest, consider the Board of Mutual Aid as the proper place to invest at least a part of such funds at a modest rate of interest."

Recommendations of the Home Mission Board:

"1. In this period of special efforts along evangelism, the Board stands ready to assist financially, new or small congregations, whether under our Board or not, so that these congregations might also have the blessings of such seasons of spiritual refreshing. Such congregations are invited to correspond with the Board.

2. Since our task of spiritual care and nuture in South America needs to be continued for some time, because of their economic situation, and in order to help the churches there help themselves, it is essential that we continue to provide aid for the ministers, and supply our Conference paper "Der Bote," Sunday school helps, as well as aid for the Bible Schools in the different colonies, therefore, we recommend that Conference congregations recognize this special need and make corresponding provision for this critical need. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Galatians 6:10.

3. The Board has launched on a progarm of making Home Mission Workers available to churches, groups of churches or district conferences, for mission conferences, to bring warm, first hand information to our people of what the Lord is doing in our Home Mission fields. We recommend, that when missions be

(Continued on next page)

Among the Newer Ministers

MINISTERS WHO HAVE RECEIVED CERTIFICATES SINCE THE LAST GENERAL CONFERENCE AUGUST 27,1947

Amstutz, L. R., Mountain Lake, Minnesota
Andres, Frank J., St. Catharines, Ontario
Boese, Curt D., Route 2, Ft. Cobb, Oklahoma
Baergen, Ernest E., Medford, Oklahoma
Boschman, Paul, 4614 Woodlawn Avenue, Chicago 15, Illinois
Dyck, Jacob A., Niagara-on-the-Lake, Ontario, Canada
Dirks, Harold K., Ringwood, Oklahoma
Dyck, Peter J., Moundridge, Kansas
Dalke, Henry U., Albany, Oregon
Epp, Aaron J., 1500 West 2nd Place, Chicago 36, Illinois
Goerz, Lawrence J., Wolf Point, Montana
Holliman, Andrew., Paint Rock,South Carolina
Henry, Roy W. Moundridge, Kansas
Jantzen, John B., c/o H. H. Dick, Mountain Lake, Minnesota
Jantz, Harvey, Hillsboro, Kansas
Mc'Elfresh, Paul R. 347 West 59th Place, Chicago 21, Illinois
Moser, Rollin, 558 West Centennial Street, Nappanee, Indiana
Nickel, Jacob W., Langham, Saskatchewan
Neufeld, Albert F., Arena, North Dakota
Ratzlaff, Richard, Deer Creek, Oklahoma
Roth, Paul N., Route 2, Box 225, Canby, Oregon
Regier, Alfred, 621 E. 78th St., Los Angeles 1, Calif.
Schwartz, Alfred J., Route 2, Box 92, Monroe, Washington
Sprunger, Lyman W., Box 232, Doland, South Dakota
Toews, Rudolph, Ringwood, Oklahoma
Unrau, William G., 252 Pine Street, Kingman, Kansas
Van Nattan, Daniel W., Briartown, Oklahoma
Wiebe, Leonard, Oraibi, Arizona
Wall, Henry, 1046 Jessie Avenue, Winnipeg, Manitoba
Wiebe, Edward J., Parum, Oklahoma
Walker, Thomas R., Box 33, Delft, Minnesota
Wetmore, Ralph C., Los Angeles, California

RECOMMENDATIONS TO CONFERENCE

(Continued from preceeding page)

presented, our Home Mission workers be called upon to present their testimony and challenge.

4. Due to the fact that similar number, or more, of refugees of our faith have come to Canada as have been brought to South America, continued and increased assistance for the Canadian field is needed. Contact to be made by corresponding with the secretary."

The proposed plan of the **Publication Board** for universal distribution of our Conference papers.

"Under the proposed plan of universal distribution the Conference would authorize the Board of Publication to send the church papers to every home in the Conference.

The names would be secured from the church yearbooks or from the respective church secretaries.

The individual church would be invited to pay a nominal amount of $1.00 per name per year. Payments by the individual churches for this purpose would be considered as contributions to our Conference publications, and would be entirely optional.

At the close of the year any deficits remaining between the income received for subscriptions and the cost of publications would be treated as a cost to be distributed on an equitable basis among all the other boards of our Conference or in some other manner approved by the Executive Committee. It appears that our church papers exist primarily in order to sponsor the work of our various boards among our churches and since all boards have equal access to the facilities our church papers exist primarily in order to sponsor to determine some equitable basis for the distribution of such costs.

The adoption of this plan would bring our church papers to approximately 4,000 additional homes not now covered, we think, and it would place into direct contact with our Conference boards some 150 or more churches with whom it is rather difficult to maintain contact at present."

JUDE SPEAKS TO OUR DAY

(Continued from page 572)

the compassion and longing to bring the lost to Christ we have one or more of these foregoing steps lacking within our lives and within the church.

Today in the increasing intensity of the hour we would say to ourselves as was said to the Church at Sardis, "Awake and strengthen thyself, O Church." May we launch forth with new courage, strength, and vigor in an immediate offensive in this five fold program as has been laid out by the Epistle of Jude.

Book Notes . . . . A SERVANT OF GOD

PANDITA RAMABAI, by Basil Miller. Zondervan Publishing House, Grand Rapids, Michigan. 1949. 121 pages. $1.50.

THIS BOOK is written in a very interesting manner, telling the story of a talented Indian woman who sought for truth and peace of heart and finally found them in the Christian faith. After this experience she devoted herself more fully to the service of her own country's most depressed group—the widows. Many of these widows are young girls that are rejected for life by their relatives because it is believed that they are the cause of their husband's death. This story brings out many Indian thoughts and problems and would be good reading for young people who are interested in understanding the difficulties faced by Christians in other countries. Pandita's service of love and the practice of vital faith in God will be a challenge to every reader. The book could also be used to an advantage by missionary groups as they study the needs in other countries.—Eleanor Thiessen.

The Resurrection never becomes a fact of experience until the Risen Christ lives in the heart of the believer.

—Peter Marshall

Jottings

MIDDLE DISTRICT

—Bluffton College, Blufffton Ohio: Summer school is well under way with four three-week sessions registering forty-nine students. Seven courses are offered from June 6 to August 26. The last summer session courses include Christian Ethics and Geography which begin August 8.

Teacher placements for the fiftieth anniversary class are as follows: Arlene Rickle, Carey, Ohio, will teach first grade in Fostoria, Ohio. Harry Schlott, Lima, Ohio, is head coach at St. Rose Parochial School, Lima. Margaret Diller, Bluffton, will serve as Home Economics instructor in Delta, Ohio, and Lois Rich, Washington, Illinois, in the same field at East Peoria. Both girls received their vocational Home Economics at Ohio State Normal University, Normal, Illinois, respectively, following the close of school.

Richard Gratz and James Gratz, both of Bluffton, will be teaching Social Studies and Physical Education in McGuffey and Spencerville, Ohio, respectively. Richard Alderfer, Souderton, Pennsylvania, has accepted a position in Social Science, English and Speech teaching at the Girls Industrial School in Delaware, Ohio. Dorothy Salzman, Upland, California, will teach English and Latin at New Washington, Ohio. Galen Lugibihl, Pandora, Ohio, will be instructor in Biology in Youngstown, Ohio, and Robert Ewing, McComb, Ohio, will teach music in the Florida, Ohio, schools. Beaverdam, Ohio, has claimed August Yoder for music in the grades and high school to replace the Treadways, also Bluffton grads. Mary Lou Dean Toews, Bluffton, is to teach vocal music at Wapakoneta, Ohio. Charlene Harber, Lima, Ohio, served as Home Economics instructor the second semester at Lafayette, Ohio, but graduated with the class of '50.

—St. John Church, Pandora, Ohio: Sunday evening, August 6, a group of young people from the First Church of Berne, Indiana, presented "The Hidden Motto," a missionary musical program. The Grace Church of Pandora and the Ebenezer Church near Bluffton joined in this program.—Mrs. J. Moser, Corr.

—Summerfield, Illinois: We are now enjoying the benefits of a weekly church bulletin, using form furnished by the Mennonite Press. The Younger Married Peoples Class is supplying them. Our young people are uniting with the young people of the Evangelical Church in union meetings of a religous and social nature, held every two weeks and on a weekday evening. Sunday, August 6, we had a dedication service for our new church pews. The young women's chorus rendered a sacred program of anthems, Negro spirituals and hymns Sunday evening, August y3. This chorus has been contributing to our morning worship each Sunday. Mrs. Orville Baer is the director with Mrs. Donald Baer accompanying. Our Mary and Martha Missionary Society sent off a large package of Christmas bundles August 15. Our pastor, Henry Grimm, and four boys attended the retreat at the Lake of the Ozarks in central Missouri August 16 to 20. It was sponsored by the young people of the Fortuna, Missouri, Mennonite Church. Brother Grimm directed a study course in "The Words of Paul" and also preached in the Fortuna Church Sunday morning. —A. S. Bechtel, Corr.

—Ebenezer Church, Bluffton, Ohio: The Ladies' Missionary Society and Girls' Missionary Band held a joint meeting in July with three mountain missionaries as our speakers; they were Misses Lillian Lehman, Marie Liechty, and Lorraine Burkhalter, representing the Tennessee Children's Bible Mission. August 6 our church united with St. John's Church for the evening service when a group of Berne young people gave an interesting musical program and missionary challenge called 'The Hidden Motto." Miss Mabel Amstutz will be returning to Grace Bible School as one of the faculty and Miss Verna Kiefer as secretary to the acting president. Six of our young people will be leaving for Bible schools; four to Omaha, Nebraska, and two to Moody Bible Institute. Others are returning to various colleges and seminaries. A new heating system is being installed in the parsonage. A three day missionary conference will be held in September with Paul Bauman, who has recently returned from a World Mission tour, as speaker.—Anona Landes, Corr.

PACIFIC DISTRICT

—Immanuel Church, Los Angeles, California: The marriage of Miss Marguerite Bixel, daughter of Mr. and Mrs. Verdi Bixel of Los Angeles, to Denard Loganbill, son of Mrs. Jesse H. Loganbill of Newton, Kansas, took place in this church August 15. Delegates to the General Conference are Mr. and Mrs. Alfred Regier, Mr. and Mrs. A. J .Richert, Mr. and Mrs. S. P. Preheim, Miss Elaine Franz and Mr. H. E. Burkholder. Speakers who will supply the pulpit while the pastor is gone are Elmer Friesen, Beatrice, Nebraska; Henry Hederick, executive secretary of N.A.E.; and P. N. Hiebert. A family retreat is being planned for September 1-4 at Cambria Pines.—Corr.

CENTRAL DISTRICT

—Warren Street Church, Middlebury, Indiana: Harold Thiessen and his family are spending several weeks in Newton, Kansas, with his parents Missionary John Thiessens and with her mother in Oklahoma. They plan to attend the General Conference session in Freeman also. Remodeling of the entrance of the church is almost completed. Rest rooms and a ladies' lounge have been added in the basement of the church and the interior of the auditorium is being redecorated.—Mrs. Alden J. Plank, Corr.

NORTHERN DISTRICT

—Bethany Church, Freeman, South Dakota: Sunday, August 27, this church had a special missionary service to which delegates and visitors at the General Conference were invited. Missionary John Thiessen of India was the speaker.—Corr.

—Salem Church, Freeman, South Dakota: "Our Church's Stand On Peace" has been the subject for two sermons by our pastor August 6 and 13. The Sunday School has again prepared Christmas Bundles for needy children overseas. Eighteen delegates were elected to the General Conference.—Alice Kaufman, Corr.

(Continued on page 589)

Into the Beyond

MICHAEL MARTIN HOFER, Freeman, South Dakota, doctor of medicine, born September, 1879, a member of Bethany Church, Freeman, died July 28, 1950.

ELI K. STUCKY, Pretty Prairie, a farmer, member of the First Mennonite Church of Pretty Prairie, was born March 28, 1890, and died July 30, 1950.

ANDREW G. SCHRAG, Pretty Prairie, Kansas, retired farmer, father of Menno Schrag, editor of the **Mennonite Weekly Review,** was born May 7, 1865, and died August 1, 1950.

ELISABETH VORAN, Phoenix, Arizona, a member of the First Mennonite Church of Christian in Moundridge, Kansas, passed away at the Bethel Hospital in Newton, Kansas, August 5 at the age of 56 years.

JOHN P. LOWENBERG, Donnellson, Iowa, member of the Zion Church, Donnellson, retired farmer, born March 8, 1868, died August 11, 1950.

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Communism -- Antithesis or Parallel?

by Dean Stucky

AT A time when every individual and institution in America is being strongly urged to join a frenzied anti-communist campaign, it is extremely important for the Christian and the church to examine the the issues upon which the ideological warfar of East vs. West is based. In other words, before we commit ourselves, we might well ask "Is communism the antithesis of the Christian faith? What part, if not all, of its basic principles are un-Christian? What can the church do to meet its present challenge?" These questions have been discussed at great lengths by many church groups during the post-war period. The International Congregational Council, for instance, at its meeting in June, 1949, at Wellesly, Massachusetts, passed a resolution declaring the existence of an "unbridgeable gap" between Christian principles and communism; then altered it to declare a "fundamental incompatability" between Christianity and "certain forms of communism" when an English clergyman objected to the strong language. Some flatly denounce communism in all its forms and others point to a world-wide tendency toward a "natural" change in all political and economic organizations to a greater degree of collectivism, and maintain that such a change can be Christian as long as it takes place in a Christian and democratic context. The position of all groups seems to vacillate, and there are many things which we need to know about communism as we consider the problem.

One fact of which we need to remind ourselves is that communism has not extended its influence by intimidation and militarism alone, and that its supporters do not come wholly from the ignorant, half-starved peoples of the world. We need only to examine the background of the highly-publicized Hiss-Chambers affair to realize that many *avowed* aims of communism have tremendous appeal to sincere, intelligent people who are motivated by humanitarian ideals. Although Russia's means of accomplishing them seem consistently undemocratic and un-Christian, we cannot help but see a parallel between the stated *ends* of Marxism and Christianity. Christian missionaries in China have testified that they have lost many of the Chinese youth because communism offers a dynamic which captivates them. Why have we, as a Christian Church, and supposedly Christian civilization, lost our potency? Is the Church program geared to meet this new challenge?

It seems to me that too many church programs are designed not to meet that sort of challenge, but an almost completely opposite one. Too many of us have concentrated on competing with the sensate, superficial aspects of our society. For instance, we have sometimes shortened our sermons to a few brief remarks, and have embellished them with thoughts which are "interesting" rather than stimulating and challenging; we have consciously modeled our church activities after commercialized leisure-time devices; we have made Christ's Way appear not as a challenge, but as an easy and passive experience. We have been almost apologetic about a message which strikes at the roots of man's intellect and which demands that he give himself wholly, and risk all, in the interests of a great Crusade. Perhaps the communists have taught us, that even though it is often latent, there is within each soul a powerful dynamic which can be set in motion by a great challenge.

Is communism the antithesis of Christianity? Should we as a Church identify ourselves with any political ideology or economic system, or commit ourselves to hostility against another? Although there are many interpretations of the doctrine of Karl Marx, and many point to the dissimilarities between it and Russia today, we must assume that Marxist doctrine serves as the core of Russia's present-day objectives. Marx was mechanistic in his explanation of the creation of the universe and spoke of "matter in motion" as the only reality. He visualized the ideal of the brotherhood of man without the Fatherhood of God; a new heaven on earth with the absence of the Eternal. The reasons for his position were probably twofold. In the first place, he wrote during a period when the agnostic was quite well received by the intellectuals. In the light of this emphasis, it is the duty of the Christian today to proclaim the existence of a God and a soul that are not matter, but spirit, and that this Spirit has a reality apart from all matter.

The second reason for his antagonism toward Christianity was the status of the church itself. It had become, and still too often remains today, an institution which supported that status-quo rather than an institution of reform. And we as Americans need to remember that a mere separation of church and state does not make us immune to this illness. In Russia the church was identified with the Czar and all that he stood for. Consequently, the church was destroyed along with the government when the revolution took place. Even the Mennonites named some of their public buildings after the Czar or his family, and thereby invited the scorn and the distrust of the suppressed serf. And the Communists have done away with many forms of feudalism against which the church should have protested long ago, but about which it preferred to remain relatively silent. No wonder that the Communists delight in calling religion "the opiate of the people."

What then, does this mean for our church today? It should challenge us to prove to the world that we are not merely a smug, middle-class institution, but that we support a living, vital Way of Life which demands constant reform and justice among all men. Although we must ever declare the wonderful truth of the immortality of the soul, we must also remain acutely conscious of the plight of the unfortunate in his *mortal* existence. The nations of the West must incorporate more completely the idea of Christian charity in their policies if we desire to emerge the victor over this rival doctrine. "Communism grows on tissues made gangrenous by disease, poverty, and exploitation—and doesn't respond to the therapy of tanks and guns."[1] Christ made clear to us the responsibility for clothing the naked, feeding the hungry, and visiting the sick. Does our government, through its policies, fulfill this obligation?

The church must not hesitate to cry out against the abuses of capitalism, and must operate on the premise that many abuses exist within our system. Even though we feel that our system probably comes nearer than any system devised by man, we must ever realize that no existing political or economic system can be identified with the Perfect Will of God. We cannot allow America to lose the virtue of self-criticism.

Although the Catholic church has clearly taken a hostile postion toward all that Russia stands for, many Protestant groups continue to seek a satisfactory solution to the dilemma with which they are faced. The Barth-Brunner debates on the Continent about a year ago concerned this issue. The Garrett Seminary faculty drew up a plan to meet the challenge realistically. The Quaker proposal was a different approach to the same problem. Perhaps we as a Mennonite church do not desire to formulate a statement concerning our position; there are often many undesirable results. However, we as individual Christians are obligated to probe far deeper than newspaper headlines, radio commentaries, and popular articles to discover the well-spring from which this mysterious, rapidly-expanding movement is nourished. Perhaps it is nourished by our own imperfections.

We need to search Christ's teachings and ourselves for the Dynamic which is Omnipotent, and has no rival in the frail imitations conceived in the minds of men. If the Christian Church and our so-called Christian civilization would only bring into reality the vital, all-embracing Way of Life which we have professed for the past twenty centuries, we would fear rival ideologies today. It was our own failure to apply more completely the Sermon on the Mount to our institutions that precipitated *Das Kapital*. It is not too late to attempt to remedy that failure. However, it demands action and not mere lip-service

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[1] Fosdick, Raymond B., "Asia's Challenge to Us," New York Times Magazine, February 12, 1950

Youth of All Nations

HAVE you ever heard of "Youth of all Nations?" This is an organization of letter writers who exchange thoughts and information from all parts of the world. A letter-bulletin is published in which a host of letters are used as quotation material. There one gets to know other nationalities.

Here are some quotations from letters:

Malaya—(age 19) "I have learnt from books, etc. that all the people in the U.S.A. are rich. I wonder who is to be the poor who cleans the drains, etc."

Pakistan—(age 23) "The arrogant attitude of American is too unexplained."

Norway—(age 18) "Most time when I am listening to the American stations on the radio, I get headache."

India (age 16) "In U.S.A. people shoot each other on trifles, as is generally shown in films. Is every other man in U.S.A. has a revolver?"

Ireland (age 23) "It's hard for me to understand about Americans how they always try to "sell" you their country. What I mean is, no matter how poor they may be, or how downtrodden they always insist that, not only is it the greatest place on earth, but that it IS the earth!!!

From these samples of letters, one can get an idea of what impressions people have of America. Youth of All Nations tries to foster better understanding among the people of the earth. For anyone interested further, write Youth of All Nations, Inc., 16 Saint Luke's Place, New York 14, N. Y.

THE BIBLE IN THE HOME

The first step in making the use of the Bible effective in the home, is that of having the parents themselves understand, read and enjoy the Bible. The best introduction of a child to the Bible is to see it in his home as a book highly valued by his parents, read and studied with interest; to hear it read aloud with satisfaction. It he associates boredom or discomfort with hearing it, if the people who read it are not kindly and attractive, he will develop a feeling of antagonism to the Bible without knowing why. But if the Bible sounds interesting, if some of the passages are within his understanding, if he can share in the reading occasionally, if love, kindliness and comfort are associated with hearing the Bible read, he will feel that its message is meant for him.—from booklet by American Bible Society

According to an estimate by the American Business Men's Research Foundation the total gross loss to the public, due to liquor, is more than $90 per capita. This makes the $13.78 per capita the liquor interests boast of paying back to municipalities, states, and the Federal Government in taxes look small indeed.

When sorrow is shared, it hurts less.

God never asks anyone to go out and argue for the truth; He sent us out to declare it.

International Christian University Contest

The International Christian University is a school being established with Japanese and American Funds in Japan. It is an interdenominational project. The contest reported here is for youth who would make a contribution and fulfill the requirements of the contest. The prize for the contest is a trip to Japan. More complete information is available from the address listed in the article.—Editor.

IN order to create and stimulate interest in ICU and to provide for participation by representative youth in the presentationto the Japanese people of the roster of American Youth donors to ICU, a two part ICU Youth Contest will be held during 1950:

1. A Junior Contest, open to youth from 13 to 17.
2. A Senior Contest, open to youth from 18 to 24.

Rules for the Contests follow:

Junior Contest

1. This contest will be open to all young people from 13 to 17 years, inclusive, who are residents of the United States or Canada and who have contributed to the ICU campaign and signed the roster.

2. For the best "open letter" to the youth of Japan, written by a boy, and the best written by a girl, a $500 Government Savings Bond will be awarded.

3. The letter should answer the question: Why I contributed to the ICU Campaign and signed the rosters for peace and goodwill. The judges' decision will be based on literary form and content.

Senior Contest

1. This contest will be open to all young people from 18 to 24 years, inclusive, who are residents of the United States or Canada and who have contributed to the ICU campaign and signed the youth roster.

2. For the best speech to be used in presenting the rosters of "voters for peace and goodwill" to the people of Japan, written by a young man, and for the best speech written by a young woman, an all-expense round trip to Japan in the summer of 1951 will be awarded. The ocean passages will be provided by the American President Lines, Inc., George Killion, President.

3. The judges' decision will be based on:

(a) Literary form and content. The speech should be one which the contestant would use in presenting the rosters in a public ceremony in Tokyo.

(b) Ability of the contestant to make an effective public presentation, and

(c) Qualifications of the contestant to serve as a spokesman of American Youth to the youth of Japan.

4. In each of the foregoing contests the manuscripts (of the letter or speech) must be typed on one side of an 8½ x 11 inch page (or pages) and each page must bear the name, age, address and sex (M or F) of the writer, and the polling place where he or she registered in the ICU Youth Campaign.

5. No entry (letter or speech) shall exceed 1,000 words.

6. Manuscripts should be sent to Miss Ruth Miller, National Youth Director, ICU Headquarters, 44 East 23rd Street, New York 10, New York. Only manuscripts postmarked by or before midnight, December 30, 1950 will be considered.

7. Announcement of the awards will be made by the judges as soon thereafter as possible. All decisions of the judges will be final.

8. The judges of the two contests will be announced shortly.

9. All participants in the ICU Youth Contest to be eligible must have polled their vote for "Peace and Goodwill" on or before October 29th, 1950, when the ICU Youth Campaign is formally concluded.

10. All persons desiring additional information on ICU in order to participate more effectively in the ICU Youth Contest will address Miss Ruth Miller, National Youth Director, 44 East 23rd Street, New York 10, N. Y.

Quicken Me

Quicken thou me, O Lord of hosts
According to thy will
That my strength may be your strength
My power—your power still,
For any task that should be done
Quicken my feet that they might run.

Quicken me, Lord, without the "if"
And teach me to obey
With spirit tuned to love and joy
That here on earth I may defray
The cost of ignorance lest I stray
To lead another from the way.

Quicken me, Lord, that I might grasp
The meaning of fidelity,
For hatred is so costly and
A deadly foe that will not free,
So where the spirit of faith will dwell
Quicken me, Lord, to serve you well.

—Marjorie Myers

Record Distribution of Braille Scripture Volumes

The distribution of embossed Scriptures to the blind in 1949 is the largest in the history of the American Bible Society, totalling 18,811 volumes. This is an increase of 2,629 volumes over 1948, which was a record year.

The Bible Society has been supplying Scriptures to the blind since 1835. The books are furnished in 34 languages and systems.

Suffering never stops at suffering; it comes out as wisdom, tenderness, refinement, and sympathy!

Today's trouble may be the preparation for tomorrow's discovery.

What Think Ye of Christ?

TO ME Christ is actually and literally everything. First of all I believe that Christ was the mind of God in the form of man; in other words, He was God manifest in the flesh of man, or further, the image of the invisible God. In this form He was the perfect example as is shown in the Bible, a flawless being. I also believe that He was human as well as divine in that He met temptations much as we do but He had the very great power to resist and overcome them.

I believe that Christ was the greatest teacher that ever lived. His teachings on loving our neighbor and doing unto others as we would that they should do unto us, believers as well as unbelievers, is a recognized practical and pragmatic principle containing the very roots of psychology and human relations of modern times.

Christ is our supreme friend and helper. When we are lonely, when we are in pain or suffering, when we are troubled, when we have lost our way, Christ is our refuge and a very present help. When we are thankful or happy in the work of the Lord He is ever near giving us new strength and courage to continue.

I believe according to John 3:16, that Christ was the only begotten Son of God and if we believe on Him we shall have everlasting life. Christ showed us that we must live according to the will of God if we are to have eternal life.

Christ is our Savior. Only through Him can we be saved and enter the kingdom of heaven. Only through Him can we be forgiven of our sins.

Christ is the only permanent, unchangeable and everlasting inspiration for higher and better things in the world. Christ had very strong points and desirable characteristics in all of his attributes. He was strong, brave and courageous, yet pure, loving and gentle. There are many men of today who have a few very great points but they also have many underlying weak points. Christ is the same yesterday, today, and always, never changing. Christ has set forth certain principles and laws in the ten commandments and in the Sermon on the Mount which are to be applied today as in His day; they have not lost any of their significance or meaning with the passing of time. However, they must be practiced and used to produce positive results; if they are passed by or shunned they are worthless.

Christ is the way, the truth, and the life. In believing in Christ and in following His teachings we will find it possible to follow the right path, to know the truth and to have eternal life.

Finally, I believe that in Christ, the Prince of Peace, lies the only hope of the world. Christ in God, the creator and sustainer of the world, has laid down certain fundamental principles and laws of the universe and in order for His world and its people to function most efficiently and effectively we must begin practicing the simple teachings of Christ. We must begin to love our fellowmen as brothers, we must come to recognize Christ as our only means of salvation, we must pray without ceasing and we must work together to establish His kingdom.

Good Samaritan—Modern Version

A CERTAIN DISPLACED PERSON went down from Estonia to America and fell among religious people who carried his raiment, fed him and sought a brother to aid.

By chance there came down a certain Pious Person that way, who measuring with a glance the foreigner's lack of spirituality, folded his hands and ascended the stairs, pitying the poor man's displaced soul.

And likewise a Chosen One, when he was at the place, came and looked at him, made an offering, read from the Book, prayed for immediate help and marched off rejoicing.

But a certain non-conformist, as he journeyed, came where he was: and when he saw him, he had compassion on him, and he went to him, carried his trunk, shared with him his room and his bread and found him a job. On the morrow he gave him ten-dollars and said: "Use this until you are repaid for your labors, and if you need more I will gladly share with you."

As evening came the Pious Person fell to his knees and prayed: "God, keep me zealous of my own kind and on guard against becoming yoked with those in darkness or of the world."

At a sumptuous table in a chair overstuffed, the Chosen One sat alone and uttered: "I have been faithful today, Lord, for I saw a stranger and I stopped to expound unto him the Scriptures, and I gave him the price of a meal and I prayed that he might find a room in which to live."

While at a plain table sat an unseen Guest and two new friends, eating thin soup surprisingly rich, and stale bread surprisingly soft. From that fellowship ascended an evening prayer: "My new friend has made me happy, Lord. In finding him I have found You. Bless my soul."—*Covenant Weekly*

It would be far better to improve our actions, than to continue to defend them.

All I have seen but teaches me to trust Him for things I have not seen.

Mennonite Biblical Seminary Librar
4614 Woodlawn Ave
Chicago 15 Illinois
Please enclose this label when writing.

Beyond Our Own

PITTSBURGH. — A proposal to merge the United Presbyterian Church and the Reformed Church has failed to receive the necessary vote among the United Presbyterian presbyteries.—*Ch. Sc. Monitor*

RUSSIA. — Easter services were held in a larger number of Russian churches before larger congregations than at any time since the war, according to a newspaper correspondent in Russia. The high point of the festival was the Easter mass in the Moscow cathedral.—*Gospel Messenger*

MINNEAPOLIS.—Speaking to the 8,000 people at the 6th anniversary rally of Minneapolis Youth for Christ in the Minneapolis Auditorium Minn., on March 25, Governor Luther W. Youngdahl, stated: "We need much more than a half-way loyalty to Jesus Christ. If Communists are willing to burn the midnight oil, we should be equally as willing. There never has been a time when being a Christian has been an easy thing. There never will be such a time. No waving of the wand will spread Christianity to the far corners of the world. It takes dedication of individual hearts of men and women willing to pay the price of Christianity in every phase of human endeavor." It is good to know that a governor says such things.—*Watchman-Examiner*

JOTTINGS . . . . Continued from page 579

EASTERN DISTRICT

—Upper Milford, Zionsville, Pennsylvania: August 6th our church celebrated its two-hundred and tenth anniversary of the founding of the congregation, and the ninth quin-qennial of the Sunday School. Special speakers for the occasion were both sons of the congregation with William H. Stauffer from Sugarcreek, Ohio, bringing the anniversary sermon and Wilmer S. Shelly, Bally, Pennsylvania, as the reunion speaker. A sign bearing the name of the church was erected in the front lawn. It was a project sponsored by the Senior Christian Endeavor Society.—Corr.

—Hereford Church, Bally, Pennsylvania: Roland G. Johnson represented our Sunday School at the World Council of Christian Education which met in Toronto, Canada, August 10 to 16. Our Sunday School sponsored Goodwill Christmas Bundles and made 12 bundles for 14 year-old boys and 18 bundles for 16 year-old boys. Our Sunday School picnic was held at Men-O-Lan Saturday, August 12.—Mae Latshaw, Corr.

—Deep Run Church, Bedminster, Pennsylvania: During the week of August 6 our pastor J. Herbert Fretz conducted the morning devotions over Radio Station WBUX. A very pretty and impressive church wedding took place August 5th when Myrtle Wasser and Robert Amstutz, Bluffton, Ohio, were united in marriage. The reception was held at the church. Delegates elected to General Conference were J. Herbert Fretz, Ely and Lillie Fret, Mahlon and Bertha Wasser, Wallace and Katie Roth, Myrtle Wasser Amstutz and alternate Ervin Freed, guest Elsie Freed. During the pastor's absence A. C. Rosenberger of Souderton, well known preacher of the Sunday Bible Hour over WBUX, will preach for us. Sunday, August 13, the sermon was presented by Ernst Crous, a Mennonite professor from Germany.—Corr.

—First Church, Phidalephia, Pennsylvania: July 9th our new pastor, Curtis C. Bedsworth, was ordained and installed as minister of this congregation. Assisting in this service were J. Herbert Fretz, A. S. Rosenberger, John J. Plenert and Wilmer S. Shelly. October 22 to 28 will mark the 85th anniversary of the First Mennonite Church, a special program is being planned for the week. Much interest is being shown in the preparation of Goodwill Christmas bundles.—Corr.

WESTERN DISTRICT

—First Mennonite Church, Halstead, Kansas: Mr. and Mrs. Harold Ratzlaff, missionaries to India, and daughter, Mary Ann, were guests on Sunday morning, July 30. Brother Ratzlaff gave the morning message. He spoke about the Church of India and of their experiences during their service there. Sunday morning, August 6, Mr. and Mrs. Ernst Harder, MCC workers recently returned from Paraguay, and daughter were guests. Brother Harder spoke concerning the refugee settlements in Paraguay. He formerly served our church as a student pastor while attending Bethel College. The Union Service in the evening was held in the Methodist Church with H. J. Andres, manager of the Bethel Hospital at Newton, speaking on hospital visitation and how lay people may help in this needy program of the church. Offerings in July were as follows: Foreign Missions, $81.65; Western District Educational Committee, $52.73; MCC Emergency Relief, $67.16; and Bethel College, $46.68.—Betty Jean Franz, Corr.

—First Church, Hillsboro, Kansas: Bennie Bargen from North Newton and Paul Goering who served as associate secretary of the National Service Board for Religious Objectors, were speakers at our special services arranged by the Lehigh, Johannesthal, Bruderthal and Hillsboro churches for the discussion of Mennonite problems confronting young people as a result of the growing war threats around the world. A large group of young people attended. Our next speaker will be Albert Gaeddert. Twenty-nine Christmas Bundles were taken to the M.C.C. Relief Center in Newton. Our delegates are planning to attend the General Conference and four of our young people plan to go to the General Conference Work Shop at St. Peter, Minnesota.—Corr.

—Bethel College Church, North Newton, Kansas: The ground-breaking ceremony for our church took place Sunday morning, August 13, in connection with the regular church services. The setting including the weather was ideal. This day had been anticipated by many for years. J. H. Langenwalter, now director of pastoral work during the absence of Lester Hostetler, was in charge of the service with August Epp, chairman of church building council, P. J. Wedel representing the pioneers, D. C. Wedel representing those in the prime of life and Dwight Platt Platt (grandson of J. W. Rich) representing youth, taking part in the ceremony.—Mrs. Selma Linscheid, Corr.

—Bethel Church, Hydro, Oklahoma: The entire congregation met at the parsonage to plant grass on the playground west of the girls' dormitory. The evening was spent visiting after which refreshments were served. Pastor Kaufman and Val Krehbiel will leave August 21 to attend the General Conference.—Wilfred Ewy, Corr.

—Faith Church, Greensburg, Kansas: A farewell service for Ferd Ediger, our pastor for the past two years, was held in our church Friday evening, August 4. Mr. and Mrs. Ediger plan to attend Biblical Seminary in Chicago this fall. The Curt D. Boeses moved here from Fort Cobb, Oklahoma, August 3. He will be installed as our pastor Sunday, September 3.—Mrs. Otis Unruh, Corr.

—Missionary W. C. Voth returned to his home (from China) Friday evening, August 4. He reported on his trip to Japan at the General Conference and also at the Ministers' Retreat at St. Peter, Minnesota.

—A daughter, Mary Elizabeth, was born to Mr. and Mrs. Arthur Keiser, missionaries to Colombia, South America, July 26.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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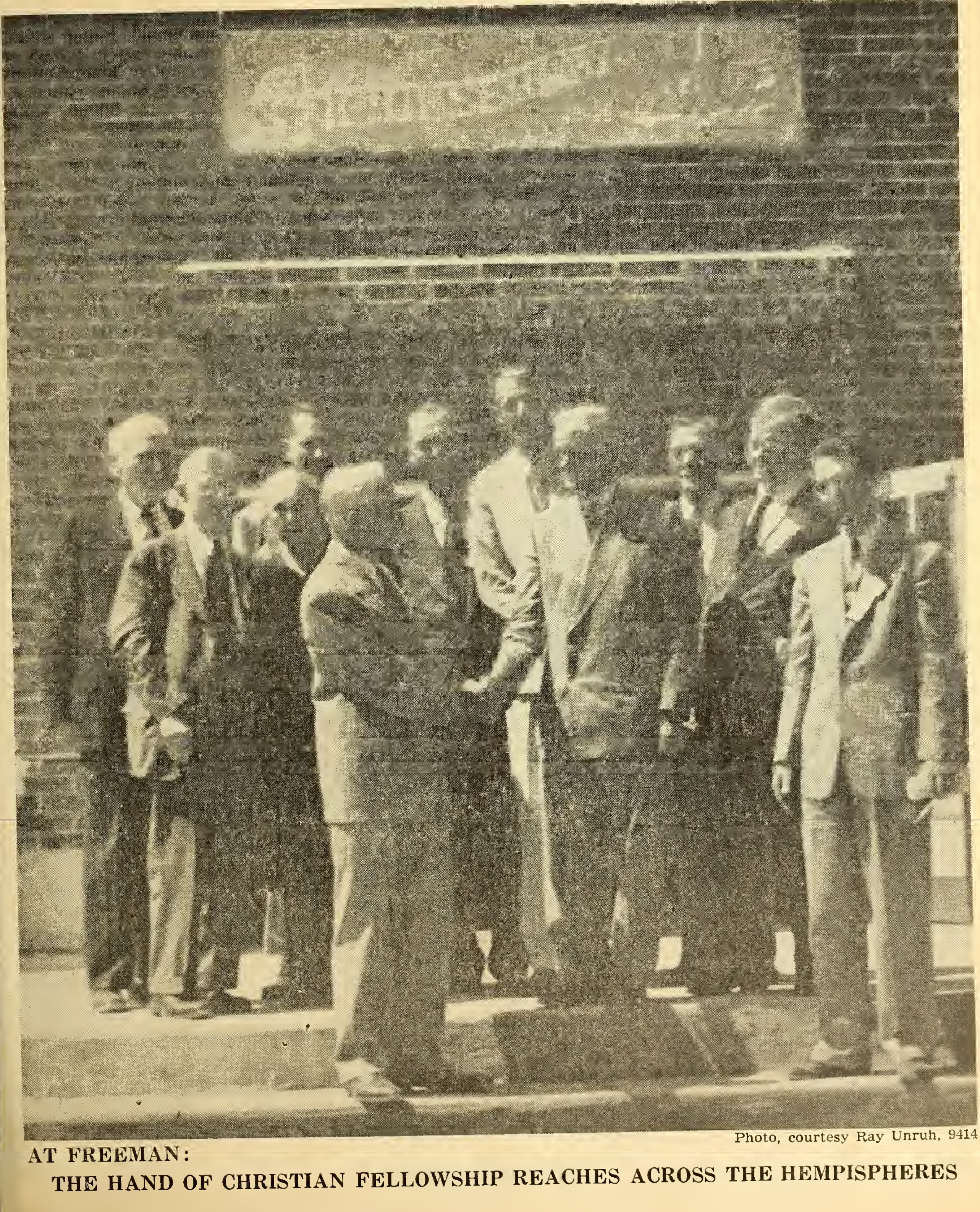

Photo, courtesy Ray Unruh, 9414

AT FREEMAN:
THE HAND OF CHRISTIAN FELLOWSHIP REACHES ACROSS THE HEMPISPHERES

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Early Conference Election Results

President: Olin A. Krehbiel, First Church Berne, Indiana.

Vice-president: Henry N. Harder, First Church, Aberdeen, Idaho.

Secretary: Walter H. Dyck, Emmaus Church, Whitewater, Kansas.

Business program Committee: Eldon Graber, Registrar, Bethel College, North Newton, Kansas.

The Mennonite

Editor, J. N. Smucker

Associate Editors: Lester Hostetler, Don E. Smucker, W. F. Unruh, David C. Wedel. Contributing Editors: Kenneth Bauman, Harold Burkholder, Wiliard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannabecker, Paul Roth, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

THE MENNONITE is the weekly religious journal of the General Conference of the Mennonite Church of North America, North Newton, Kansas devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to: J. N. Smucker, Editor, THE MENNONITE, Bluffton, Ohio.

Of Your Pen Acquaintance

SERVING as Conference reporters contributing to this issue of the *Mennonite* were: **CARL LEHMAN**, business manager of Bluffton College; **ALICE RUTH PANNABECKER**, senior at Bluffton College; **ELMER NEUFELD**, senior at Bethel College and co-editor of the *Bethel Collegian*; **IRVIN RICHERT**, pastor of the Salem Church, Dalton, Ohio.

COVER PICTURE

Peter Klassen, Curitiba, Brazil, is greeted by outgoing president J. N. Smucker, Bluffton, Ohio, as other foreign guests to Conference as well as Conference officials look on, in front of Pioneer Hall, Freeman Junior College, Freeman, South Dakota. Others looking on are, left to right: Benjamin Ewert, Winnipeg, Manitoba; Ernst and Mrs. Crous, Goettingen, Germany; Olin A. Krehbiel, president-elect of Conference and pastor of First Church, Berne, Indiana; Peter Reimer, guest of Conference from the Kleine Gemiende in Canada; Walter H. Dyck, Conference secretary; D. H. Epp, editor, *Der Bote*, Rostern, Saskatchewan; John G. Remple, member of Board of Publication, Rostern, Saskatchewan; and, Ed. J. Miller, president of Freeman Junior College, Freeman, South Dakota.

Of Things to Come

SEPTEMBER

September 4-10, Opening days at Oklahoma Bible Academy, Meno, Oklahoma; enrollment, September 4; formal opening, September 10.

September 5-7, Opening days at Mennonite Biblical Seminary, Chicago, Illinois; opening chapel service and orientation, September 5; registration for both Seminary and Bible School, September 6; class work begins, September 7.

September 5-10, Opening days at Bethel College, North Newton, Kansas; freshman assembly, September 5; junior-senior registration, September 6; freshman registration, Septembed 7; sophomore registration and beginning of classes, September 8; formal opening, September 10.

September 6-11, Opening days at Freeman College, Freeman, South Dakota; Academy Registration, September 6; College Registration, September 7; classes begin, September 11.

September 8-14, Opening days at Bluffton College, Bluffton, Ohio; Friday to Monday, September 8-11, freshman days; sophomore, junior, and senior registration, September 12; freshman registration, September 13; classes begin, September 14.

September 10, Annual picnic of the ex-C.P.S. men of the Ohio, Indiana, Illinois, and Michigan area at Camp Mack, Milford, Indiana.

September 28-October 2, Opening days at Canadian Mennonite Bible College; registration of new students, September 29; all classes begin, October 2.

September 29 to October 1, The Oklahoma Convention at the "Go Ye Mission" near Chouteau, Oklahoma. Erland Waltner and A. E. Kreider, speakers.

OCTOBER

October 17, Western District Ministers' Conference.

October 17-20, Western District Conference, Memorial Hall, North Newton, Kansas, Andrew Shelly, conference speaker.

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Conference Sidelights

Then and Now—1923 and 1950

HAVING a fine new gymnasium, Pioneer Hall, for our conference sessions instead of a large tabernacle is one of the differences between the present General Conference and the one that was held here at Freeman in 1923, according to A. S. Rosenberger, pastor of the West Swamp Mennonite Church, and member of Conference Seminary and Education Boards. He said that at that time, 1923, he was surprised that a community would erect such a huge tabernacle for one week of meetings; however, the present Pioneer Hall is a vast improvement, he added. The additional buildings on the campus also testify to the progress of Freeman College.

Entertainment facilities have improved, he stated: meals are served very efficiently; benches are provided for seating instead of planks on cement blocks. It is also evident, he said, that we have learned much about conducting conferences with smoothness and efficiency, and also in love and understanding.

The language change is very noticeable; at the 1923 conference many of the sessions were conducted in German and most of the discussion was in that language. Rosenberger said he was most impressed with the way people sang the German hymns so heartily.

Along with the language change has come a change in personnel. The grand old men of that time like H. P. Krehbiel are gone. As is only natural many new faces have appeared. The styles, too, have changed; in 1923, shawls were seen quite generally among the women.—Alice Ruth Pannabecker

REGARDLESS OF COLOR

THE subject of race entered into one of the devotional services of

(Continued to page 600)

Impressions of Conference at Midpoint

IN THE CONTEXT OF CRISIS

THE Freeman community has remained relatively stable under the impact of an influx of over one thousand visitors and delegates. The fact that it has maintained its equilibrium reflects deliberate and efficient preparation, which enables it to perform a commendable service of feeding and housing its guests.

In the new Pioneer Hall Auditorium, consistently filled to capacity, one can sense that this congregation of common simple-life Mennonite folk has two express purposes. First, to worship and glorify God and the Lord Jesus Christ, their Savior; second, in a spirit of Christian love and patience, to carefully and prayerfully consider and determine Conference policies in the light of crucial and rapidly changing contemporary world situations.

The Conference has been immeasureably enriched by a well organized program of choral and instrumental music. Here classical sacred music has found expression as a cherished Mennonite heritage. Between sessions the observer quickly recognizes a third purpose of this conference. It is the free and warm expression of Christian fellowship and brotherly love between ministers, delegates, visitors, and local people.—O'Ray C. Graber, Freeman, South Dakota, but attending Seminary, Chicago.

THE "LEITMOTIF"

OBSERVING the attitude of the people and listening to the discussions and sermons at the meetings I am impressed with the sincerity and earnest desire that the delegates and representatives of the churches showed in clarifying problems and simplifying constitutional matters. With great interest I followed the discussions and the presentation of the revised Constitution which showed that some sound thinking had been done. It could be seen that we take our religion seriously and that we are interested in the keeping, preserving, and furthering of our Mennonite heritage where it falls in line with God's will and purpose. The spirit of love as emphasized in the Conference sermon and the need for fuller consecration in His service to be "His witness unto all men at all times" seemed to be the *Leitmotiv* (the theme) in the discussions and preparations for the working of our General Conference Mennonite Church in the years to come.—Jakob Friesen, student of Paraguay.

A BREATH-TAKING EXPERIENCE

IT IS A PRIVILEGE to be a participant again after years, and see the progress that has been made. The people of Freeman have done a good job of oiling the machinery. As for the Conference itself, I am happy to see how thoughtful most of the comments are and that there have been no "fireworks." It was rather a breath-taking experience to see the new constitution pass with such a large majority vote.

Credit for the smooth running of the Conference, no doubt, was due to the fine Christian spirit of the officers. But beyond that we know that much fervent prayer has gone up for this Conference and God is answering our prayers.—Marie J. Regier, returned missionary from China.

A WELL-INFORMED CONSTITUENCY

A FEW thoughts of the first two days of Conference as they impress themselves on my mind and thinking:

Foremost is the harmony, unity, and spirit of cooperation and the Christian brotherly love that is manifested in all phases of Conference; no doubt this can be attributed to the admonition that is presented to the delegates in the Conference sermon and spiritual addresses bringing to the attention of the delegates that we are a group of Christian people come together for the purpose of furthering the cause of our Lord and Master, the Prince of peace and love.

Difference of opinion will naturally arise but worthy of note is the democratic principle that was so prevalent in the business deliberations. If a certain line of thinking was not accepted by the body as a whole, no ill feeling or resentment manifested itself. The majority vote was taken in good graces, in a spirit of co-operation.

Impressive is the large attendance of both delegates and visitors, and the faithful attendance of all meetings, that is indication of the fact that there is a vital interest and concern for information. It is a well known fact, that a well informed constituency is a more loyal constituency.

The large vote on nonconformity and a holding fast to our heritage was most encouraging and gratifying. The growth in number and scope of activities since the first General Conference I attended in 1917 at Reedley, California, and the complete change in leadership since then reminds one that we have no continuing city here to be busy about doing good, for we will not pass this way again.

I must not forget the favorable impression received of the Freeman community, the college campus, the buildings and the efficient way in which the comfort of the guests had been provided for, took much forethought and planning. We thank you.—D. C. Krehbiel, Reedley, California.

A EUROPEAN IMPRESSION

AN invitation to the 31st session of General Conference at Berne, Indiana, in 1947 was in vain as a passport could not be procured in time. But now Mrs. Crous and I are allowed to attend the 32nd session at Freeman, South Dakota, which impressively closes our year's stay in this country.

Again we are overwhelmed by meeting so many Mennonites in one place and already so many acquaintances among them. The memorial and communion

(Continued to page 589)

NEW Constitution Adopted

by Carl Lehmen

CONFERENCE ACTION ON THE REPORT OF THE EXECUTIVE COMMITTEE

A NEW name for the General Conference of the Mennonite Church of North America, a new constitution drastically revising the organization of the conference, and an unusually large list of other activities are the direct result of activity for which the Executive Committee of the conference was responsible. Nearly two days of the conference session were devoted to the report of the Committee, discussion of its recommendations, and final action of the Conference on the reports and recommendations. The unprecedented volume of work delegated to the committee, and the far reaching importance of that work as accepted and adopted by the Conference, is probably the one distinguishing feature of the 32d session of this body of Mennonites.

A New Name

A new name for the conference was adopted as a part of the new constitution which was also adopted with better than a two-thirds majority vote of the delegates present. THE GENERAL CONFERENCE MENNONITE CHURCH was adopted as the new name for two reasons. First the old name was too long and cumbersome. More important however was the fact that the conference has admitted into its membership churches from outside North America, and further admissions are being contemplated. Dropping "North America" from the name of the conference was therefore a logical step.

Congregational Polity Clearly Defined

Of considerably greater significance than the change of name was the adoption of the rest of the new constitution. Conference activities had grown like Topsy, and in too many instances there was an overlapping of jurisdiction of the various boards and committees. The new constitution was adopted to correct this situation and to provide more efficient machinery to accomplish the aims and purposes of the churches, and not in any way as a change of those aims and purposes. The denomination remains as strongly congregational in government as it has been in the past, in fact the new constitution more clearly defines this than did the old.

New Organizational Outline

Several of the previous boards have been combined and their functions more clearly defined. Instead of having a separate board for both Home and Foreign Missions, there is now one board, called The Board of Missions. This Board will have two sections, one for Foreign Missions and the other for Home Missions. The scope of the Board of Missions has been enlarged to include jurisdiction over the Committee on Evangelism as well as over several other committees concerned with church unity, the training and placement of ministers, and similar activities.

The new Board of Education and Publication now combines in one board the functions formerly covered by two boards. The Board of Christian Service now will cover the activities formerly under the jurisdiction of the Emergency Relief Board, The Mutual Aid Board and the Peace Committee. The former Board of Trustees is now called The Board of Trustees and Finance, and in addition to its former duties will be responsible for the preparation of the conference budget, the promotion of the budget after adoption, and the administration of the minister's pension system.

The report of the Executive Committee indicated that the General Conference had been represented on the American Bible Society Advisory Council at the request of the society since 1947.

The Committee has given tentative approval to the preparation of a *Catechism Workbook*. A revision of the *Ministers Handbook* was authorized and completed. Encouragement was given the Board of Education to provide a ministers correspondence course.

Five Churches Unite Adding 810

The Church Unity Committee, which has been under the jurisdiction of the Executive Committee, reported that five new churches had applied for admission to the General Conference with a total membership of 810. The churches are: Bethel, Enid, Oklahoma; Bethel, Marion, South Dakota; Faith, Greensburg, Kansas; First Church of Glendive, Glendive, Montana; and Mennonitische Gemeinde, Neuland, Chaco, Paraguay. All five of these were admitted by an overwhelming majority vote of the delegation. In addition the delegation voted to admit the Vollendam congregation in Paraguay with 700 members pending receipt and approval by the Church Unity Committee of a formal application from the congregation, informal application having already been received.

The Deaconess Cause Into Focus

A special committee appointed by the Executive Committee recommended that the General Conference aid the promotion of the deaconess cause, that boards which employ young women inform them concerning the possibilities of joining the deaconess groups, and that the groups themselves restudy their organizational structure and regulations, giving attention to such things as closer church and conference relationship, widening the scope of their service, choosing their field of service on a more democratic basis, a modification of the garb and clarification of the vow, and a shorter term of service. All these recommendations were accepted by the conference.

Church Papers to Every Conference Home

The Executive Committee also recommended to the Conference the adoption of a plan for the universal distribution of either *The Mennonite* or *The Bundesbote* to all families in General Conference Churches. This recommendation too was adopted and will mean that the circulation of these papers will probably be doubled as the plan goes into effect. This should make for much more effective dissemination of news concerning conference activities and help unite the work of the church.

Acting on a matter that has been studied at last conference and in Berne and at the Bloomington Council of Boards meeting, the Conference adopted the statement regarding the recognition of organizations and institutions as recommended by the Executive Committee.

Local Wheels in Conference Machinery

by Alice Ruth Pannabecker

LONG hours of planning and labor have been spent by the people of the Freeman and Marion, South Dakota, communities in preparing for the 32nd session of the General Conference of Mennonites of North America. Members of the Mennonite churches of this area have provided lodging, food, and space to hold general assemblies and other activities. A new gymnasium, Pioneer Hall, has recently been completed, and here are held the Conference assemblies. This building will serve as the gymnasium for Freeman Junior College, on whose grounds the Conference is being held.

A Building

Freeman College began construction of the gymnasium two and a half years ago; the need for the building during the present Conference has served as an incentive to completing it as soon as possible. Voluntary labor amounting to 30,000 man hours was donated to helping build the gym. Now Pioneer Hall adequately serves the needs of the conference with its large auditorium; a lobby in which is located the information desk, mail service and a book store; and a basement which includes rest rooms, a lounge and a large dining hall.

A Master Committee

To mobilize the Freeman-Marion community to meet conference needs, a representative was elected from each Mennonite church of the conferenc in this area. These representatives, in every case the pastor of the church, and the president of Freeman College formed a master planning committee. Chairman of the committee was Willard Claassen, pastor of the Salem Mennonite church, southeast of Freeman; T. A. van der Smissen, pastor of the Bethesda Mennonite church, northeast of Freeman, served as secretary, and Hugo Mierau, pastor of the Bethany Mennonite church, Freeman, was treasurer.

This committee appointed and supervised the many necessary sub-committees such as Lodging and Entertainment, Foods, with its many different committees, Music, Parking, Information, Flowers, Registration, Ushers, Publicity, and Seating committees.

As Conference time approached, this master committee met once a week with the chairmen of the sub-committees. Here each chairman reported his needs and problems and together the committee endeavored to solve these problems. This overall committee also was in charge of a host of miscellaneous items, just one illustration of which is the identification ribbons for delegates and visitors which alone cost over $200.

Meanwhile the sub-committees were busy ordering food supplies; leveling a parking space, which necessitated buying 500 square yards of gravel; arranging for sleeping quarters in homes for delegates and visitors, of whom over one thousand were expected; and preparing musical selections for many programs. The men of the churches cleaned the college grounds and supervised a sale held Saturday, August 19, at which scrap material from a building bought for its lumber (used in Pioneer Hall) was disposed of. The women's societies cleaned the buildings, painted and furnished rooms in the dormitories for guests, and planned the food.

A Host of Workers

To meet the expenses of the Conference, most of which are borne by the community, an offering was taken in each of the cooperating churches. The oratorio "Elijah," which was presented Sunday evening, August 27, for the conference people, had also been given before the community on Monday evening, August 21; here an offering was collected to help meet the cost of the Conference.

Entertainment for Children

The results of this planning were evident in the efficient registration system; the excellent meals served in Pioneer Hall basement; the convenient lunch room in the administration building, and the crafts and recreation provided during the sessions for children between the ages of 4 and 12. Lodging was arranged for everyone, and ample parking space was provided. It is impossible to mention all the work accomplished by these faithful church members who cooperated in preparing for this 32nd General Conference, but the successful results of their work are obvious to all attending the conference.

In connection with the Conference, exhibits were on display in the old gymnasium, which was slightly remodeled. Every mission showed articles of materials from their field; each college and the seminary displayed publicity material; art work from the colleges was also exhibited. Various standing committees of the conference such as the Evangelism Committee, the Historical Committee and the Peace Committee had displays, as did also the Young People's Union. The Conference book store was also located in this building and had a large variety of books for sale.

A EUROPEAN IMPRESSION . . . Cont'd from p. 587

service united more than 1,000 Mennonites from many parts of the world. The Women's Missionary program shortly, yet just to the point, explained problems and needs of the Congo, China, and Berlin. The exhibits also abundantly stressed the manifold activities of the General Conference. How quickly and smoothly the new constitution got settled, how clearly the report of the Board of Publication showed the spiritual side of a technical work. The report of the Deaconess Committee revealed to us similar difficulties in different countries, and the addresses of the guest speaker and the Conference sermon of the President appealed to us by their deep understanding for the menace of the present world situation.

We are thankful for much information and rich inspiration, which will be helpful, as we hope, for the brethren and sisters in Europe too.—Ernst Crous, Goettingen, Germany.

The Christi

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This article is an address delivered at the recent General Conference at Freeman.

THE Christian message is relevant today, as it was yesterday and always shall be, because it is an eternal and unchanging message. Christianity confronts world cultures at their heights, and also at their depths: it brings the world, in all of its predicaments, face to face with the eternal and unchanging God.

In our times, western culture hangs perilously on the edge of an abyss. Renaissance ideals are in a state of collapse, naturalism is for the first time threatening to become the basis of a world culture, and secular philosophies are once again calling Christianity to a battle for survival. Some great fulness of time, some pivot-point in human history, is upon us. Tomorrow will not be for your children and children's children what yesterday was for their father and fathers' fathers.

Yet there is a growing sense of evangelical opportunity—unparalleled since the first missionary journeys of Paul—if we are swift to seize it. There are signs of a reawakening in many sectors: the new era of evangelism underway in America, the opening in Italy of a seminary for the training of converted Roman Catholic priests, the conversion in Korea of literally thousands of natives just prior to the unexpected military assult from the North, the sense of apocalyptic urgency that is fastening itself upon many believing minds and hearts today. The need for pressing the Biblical claim promptly upon the Occident and the Orient alike, while doors yet remain open to us, is everywhere acknowledged by the churches, which are being driven anew to a vital testimony by the conviction that the Christian message is particularly relevant to our age, and furnishes the only adequate hope for the resolution of our problems on an individual and social level. We sense that the apostle Peter wrote to us in the mid-twentieth century crisis the words: "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (I Peter 3:15).

I. THE APOSTLE ASSUMES THAT CHRISTIANS POSSESS A DISTINCTIVE HOPE

The content of "hope," in this sense, was unknown to the pagan world when Christianity invaded it. The Greek view of history, in both its religious and philosophical expressions, was vastly different from the Biblical view. For the pagans, the golden age lay only in the distant past, and history was thought to move in a series of recurring cycles; an all-inclusive future hope was an impossibility, in that sort of outlook. It ought not to surprise us, therefore, that as modern culture puts itself more and more at a distance from Biblical Christianity, the word "hope" should dwindle from the vocabularly of the modern man. Newspaper and magazine, radio and television combine to remind us that the post-war period is one of hope deferred and of hope lost. The optimism with which men look forward to the mid-century is tempered by somber shadows indeed. A subtle fear of the future, rather than confident assurance, characterizes the modern mood alert to the stale-mates of world peace conferences, the uncertainty associated with the atom and hydrogen bombs, and military tensions on the borders of China, India, Turkey, Germany and Palestine. The minds of men are given a pessimistic turn in our day; the times are unpropitious and ominous.

Christianity is the religion of hope, of a distinctive hope which sets apart the Christian community from the remainder of mankind. The Christian hope is a complex hope, and therefore hardly as simple as some of the humanly-invented hopes, or daydreams, of modern times. It is a hope which sweeps the totality of human history, past, present and future, and sees its eternal meaning, as the Bible discloses it. The pious Hebrew, no less than the Christian, knew that the golden age lies in the future: that the great turning points of human history subsequent to man's sinful rebellion against God were the divine gift of salvation and the final consummation of all things. The Old Testament and the New Testament alike pivot on those great events, even if, with respect to the cross, the one is the volume of promise and the other the volume of fulfillment. The cross and the crown furnish the content of the Christian hope. The cross and the crown are the guarantee of the reality of the self-revealing God, of the genuineness of His moral law, and of the meaningfulness of human life and history.

The cross is the assurance that an infinite distance separates sinful man from the holy God, that God takes sin seriously, that there is salvation because of the gift of God's son. Here is the contribution of the cross to the Christian hope: man rejected by God in sin is accepted by God in Christ! The crown is the assurance that man's rebellion against God will not go on permanently, that the future is not an uncertain enigma, for the crown speaks of the ultimate triumph of righteousness, of the return of Jesus Christ to inaugurate in its fulness the kingdom of God, of the final judgment of all men and the

> *Destroy the cross of Christ, and man is a doomed sinner, lost and without hope. Destroy the crown of Christ, and you conceal the future triumph of righteousness, and invite the world to barbarity. If you do not have this hope, there is no other. Everything else to which you turn will mock you and deceive you; the Christian hope alone will endure. The possession of this hope differentiates the Christian community from the world of unbelief and rebellion against God.*

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vindication of divine justice. Thus the Christian hope embraces the confidence that the power of God is sufficient for the needs of men in every age, and that the partial triumphs of the Gospel in our times will find their fulfillment in a new society of the redeemed in which Christ shall be the center of all.

The apostle Peter has brought all these strands together in the emphasis on "the hope that is in you." The Christian hope is not something outwardly appended to one's life and thought, but it colors one's whole outlook and activity. For this hope stands in the whole context of Christian affirmation about God and the world; it is anchored in the Biblical revelation of a personal, ethical, selfrevealing God; of the universe as a creation of God's power and wisdom; of man as a creature in the divine image, fallen into sin, and offered salvation through the shed blood of Christ; of a future judgment, with an everlasting division between the righteous and the unrighteous. It is an inner hope, involving a living fellowship with the living God, and it differentiates the Christian community from the rest of mankind.

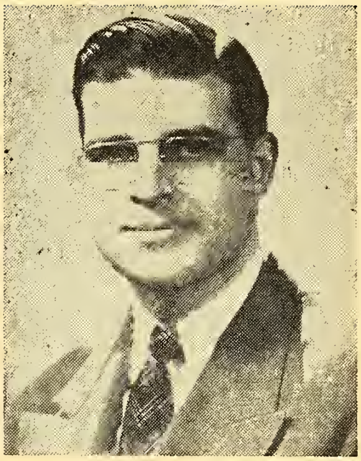
Do you have this hope, of which Peter writes, or are you without hope in the world? There is no other hope. Destroy the cross of Christ, and man is a doomed sinner, lost and without hope. Destroy the crown of Christ, and you conceal the future triumph of righteousness, and invite the world to barbarity. If you do not have this hope, there is no other. Everythings else to which you turn will mock you and deceive you; the Christian hope alone will endure. The possession of this hope differentiates the Christian community from the world of unbelief and rebellion against God.

And God cannot do much for the world in its desperate need today—since He has chosen to work through believers as His instruments—unless once again the church is clearly differentiated from the world by the living possession of this inner hope. The major tragedy of modern times is not the tragedy of nations which have lost all moral sense, for that has happened before in history; rather, the great shame of our era is the secularized church which has lost God. May it not be that any great evangelistic impact upon the world in our day shall wait upon a revival of the churches? The story is told of a prominent British surgeon, vacationing quietly in a rural town, who was summoned to a railroad accident not long after his arrival. The locomotive had been derailed and upset, and the engineer and fireman were pinned, in agonizing pain, beneath that hot, hissing monster. The surgeon is said to have wrung his hands at the painful sight, and to have declared: "Oh, I could do something—if only I had my instruments." God's instruments—where are they, in this desperate hour? Is the church clearly separated from the world by the possession of the inner hope? The apostle Peter assumes that the church stands over against the world, poised for the rescue of the lost, in possession of a great and distinctive hope.

II. THE APOSTLE ASSUMES THAT THERE IS A SUFFICIENT REASON FOR THE CHRISTIAN HOPE

The apostle Peter assumes, moreover, that the Christian hope has a sufficient foundation, that it is possible to give an adequate "reason" for the Christian hope. Christianity is not embarrassed at the gate of reason; it offers itself rather as the divinely-revealed religion, as the infinite rationale of things.

So many modern hopes have been poorly grounded. Much of the reason for the mood of despair today is that our modern hopes have so often come to naught that multitudes wonder whether every hope must end in disappointment. The temptation increases, with Ernest Hemingway's heroine, to cry out: "Life is a dirty trick!" We fought the first World War to make the world safe for democracy, or to end war for all times; we thought that the universe was wound up in such an evoluntionary manner that it progressed automatically to ever higher and higher levels—Come the mid-twentieth century, men seemed to say, and surely the kingdom made by human hands will be a reality; we thought that man was essentially good, and that his thoughts were God's thoughts and his ways God's ways; we thought that the military defeat of Germany and Japan would be followed by a global utopia, with peace and happiness for all. How wrongly the modern man hoped, because his hopes were poorly based.



Carl F. H. Henry
Conference Speaker

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The modern mind quite characteristically holds its religious convictions, such as they are, on poor grounds likewise. The influence of Immanuel Kant will furnish an example. Kant help that sense experience alone furnishes the content of knowledge, so that we have no cognitive knowledge of spiritual realities. It was the absence of knowledge of the supernatural that made faith possible, held Kant: we can believe in God because nobody can ever know enough to disprove His existence. Here religious faith is based upon the absence of knowledge—the risk or adventure of belief, as some liberal thinkers have put it, in an area where we cannot know. Many a modern theologian seeks to justify religious experience in terms of the emotions, or the will to believe, or

(Continued to page 594)

Conference Adopts Every - Home Plan

by Elmer Neufeld

CONFERENCE support of the publication program was evidenced by an almost unanimous approval of "A Plan for Universal Distribution of Our Conference Papers."

The need for closer communication with and among our churches was illustrated by Bennie Bargen, board secretary, in referring to the Board of Publication as a nervous system which should coordinate the whole. Failure to perform this communicative function results in a "spastic" type of behavior. Mr. Bargen voiced the question of maintaining unity in our organization when a large part of our constituency is unaware of conference activities. The Universal Distribution Plan or Every Home Plan was proposed to remedy this situation. Under this plan the Conference is authorized to send the church papers, *The Mennonite* or *Der Bote,* to every home in the Conference. Basically, it is an extension of the 100% plan which had been adoptd by approximately 32% of the conference churches. (The secretary estimated that 50% of the conference constituency is now receiving one of the above papers.)

The proposed plan was presented in five summary statements:

1. Each church is asked to submit a list of addresses of all homes within the congregation.

2. Each church is invited to submit a nominal subscription price of $1.00.

3. Any deficit in paying for the plan will be distributed equitably among the conference boards.

4. The selection of papers which are to be sent, either *The Mennonite* or *Der Bote,* is optional to the church or individual home.

5. The election of editors is to be confirmed by the Executive Committee.

The Universal Distribution Plan—quoting the Secretary's Report—is "one of the most far-reaching and significant recommendations which our Conference could undertake in this session.

New publications was another important item of the Secretary's report. The most recent are the *Ministers' Manual,* of which a sampling is to arrive for exhibition before the conference adjourns, and the revised *Story of the Mennonites* which has just been completed. A tribute was paid to C. Henry Smith, original author of the *Story of the Mennonites* and an important contributor to Mennonite publication work until his death. The *Story of the Mennonites* was revised under the editorship of Cornelius Krahn, and the *Ministers' Manual* was published under the direction of D. C. Wedel.

The Conference print shop, originated by a merger of Bethel College printing interests with the publishing interests of the General Conference is now in operation under the name, The Mennonite Press, and is gradually taking over all conference printing jobs.

Three Conference book stores serve our people in three major areas—The Mennonite Book Concern at Berne, Indiana, serving the East; The Mennonite Book Store, at Rosthern, Saskatchewan, serving Canada; and the Mennonite Book Store, Newton, Kansas, serving the Mid-west and the Pacific Coast.

Editors and other personnel assisting in the work of our conference publications were introduced by H. J. Andres, Chairman of the Publication Board.

Do your personal rights exclude social rights?

God is better served in resisting a temptation to evil than in many formal prayers.—William Penn

Delegates attending the 32nd Triennial General Conferenc

Home Missions on Two Continents

by Elmer Neufeld

WITNESSING unto all nations" was the challenge specially presented to the conference by the Home Missions Board. The work of Home Missions was introduced by J. M. Regier, long-time member and chairman of the board, and perhaps the only person having attended 15 consecutive sessions of the General Conference.

Southern Mountains

Mr. and Mrs. Carl Wahlsteadt of Barbourville, Kentucky, reported on mission work in the Southern Mountain Fields. A special opportunity for child evangelism is present in much of this region as many of the public schools are still open to religious instruction. In reward for memorization of certain Bible passages the children are entitled to spend a week in Bible camp, where more intensive work can be done.

Efforts to promote lay evangelism have been the primary concern of the evangelism committee, reported on by W. F. Unruh. Whereas much effort in the past has been spent in distributing posters and publicity material, the emphasis this fall will be placed on the promotion of evangelism through the Sunday Schools.

Refugee Ministry

Peter Klassen, minister at large and delegate from the South American churches, reports that although the churches are numerically strong and progressing in their organization, they still need the support of American churches. Destruction of the bombed cities in Europe, says Mr. Klassen, is *insignificant* in comparison to the destruction of spiritual life inflicted on the refugee peoples. Gratefulness was expressed for the work done by J. E. Kaufman, J. W. Nikkel, A. J. Neuenchwander and J. J. Thiessen and other conference workers in South America.

A letter of appreciation to the Home Missions Board for supporting workers in Canada and making loans to Canadian churches was read by G. G. Epp. Here too, churches are overflowing due to the coming of many Mennonite refugees—some 11,000 having come to South America and Canada in three years. Progress is evidenced in many of the churches by a growing self-support as well as the increase in membership. To the 1947 membership of Canadian churches supported by the Home Missions Board, 615 members have been added, now making a membership of 2,200.

A report of Home Missions Churches in the United States showed a membership increase from 430 to 499 since 1947. A special tribute was paid to A. H. Leaman, former minister of the First Church in Chicago, who passed away May 28, 1950. His place is being taken by Aaron Epp, student at Bethany Seminary.

All Home Missions workers present at the Conference were introduced by A. J. Neuenschwander, secretary. Workers receiving part time or full support from the Board total 68—26 in Canada, 16 in the United States, 1 in Mexico, and 25 in South America.

The Board recommends that continued support be given to new and small congregations, and to South American and Canadian congregations, also that Home Missions personnel be made available to present our Mission work locally.

Under the new constitution the work of the Home Missions Board will be incorporated in the larger Board of Missions.

The church which gives to benevolences always supports its own local work more adequately than the church wich gives nothing to others. The idea of keeping all of your church funds for the use of the local congration is pernicious. It dries up the fountain of the spiritual life of any church. "He that would save his own life shall lose it" applies to congregations as well as to individuals.

Photo, Courtesy Ray Unruh, 9413

ioneer Hall where all sessions were held, August 23-30.

THE CHRISTIAN TASK TODAY . . . . Continued from page 591

of human desire, or some other subjective reference, and has all but eliminated the rational support of religion. Few theological movements have so reduced the significance of reason for religion as post-Kantian liberalism.

During my experience as a Long Island newpaper reporter, I covered a strange story one day for the New York Herald Tribune. Late one cold winter night, off the north shore of Long Island, the crew on board a scow decided to put in at Port Jefferson Habor for something to eat. After anchoring the scow, the two men climbed into rowboats, and headed for the pin-points of light that marked the shorefront. They had not gone very far before they noticed that their rowboats were developing serious leaks. It was a cold night, and they rowed with desperate fury, hoping to reach the shore. When it seemed an impossible task, they leaped fully dressed into the icy waters some hundreds of feet from shore, and clung to some of the piling which protruded above the water. There they shouted for help, twisting their legs and arms around the piling to keep from sinking into the watery deep. Throughout the night they called, but nobody heard their voices. Their one hope, they felt, was to cling by their own energy to that piling, in order to save themselves from a miserable death. In the early morning, some fishermen on the shore saw the forms clinging to the piling, and went to the rescue of the men; suffering from exposure and numb. In that rescue operation the sad truth came out. All through the night those men had clung to the piling in water that was only a few feet deep; all through those hours of uncertainty, they could have walked to shore on solid ground which the hand of God had provided.

To what painful ends men sometimes go in the dark night of the soul's search for God, clinging by the energy of human effort to the piling—whether faith devoid of knowledge, or the will to believe, or the feelings, or human desire—in order to save significance for life. But all the while *God has spoken!* He has not left man to grope after Him. There is a reason, a sufficient reason for the Christian hope, anchored in the speaking God, who has not stuttered in His speech.

Do you know that reason today? The promises of God—have you made them your own? It is not enough that your theologians and educators know—do you? It is not enough that your pastors know—do you? It is not enough that your Sunday school teachers treasure the revelation of God—do you? You are a Christian, and as such, as Peter makes plain, it is a legitimate expectation that you know the "reason for the hope that is in you."

III. THE APOSTLE ASSUMES THAT THE WORLD WILL INQUIRE INTO THE REASON FOR THE CHRISTIAN HOPE

Nothing is more obvious than that the world, in our day, is again calling the Christian to the witness stand, in this period of crisis when western culture is in the balances and our ideals in process of disintegration. The interlude of global indecision is like one big question mark, addressed to the Christian community, asking: "What have you to say to times like these?" All the alternatives have been swept away, so that the choice seems more clearly than ever between Biblical theology and nihilism, with the whole world in the valley of decision. It is with an uneasy conscience then that we ought to feel the force of Peter's reference to men interrogating the Christian community about the reason for its hope.

And in reply to that inquiry, the apostle bids us make a complete apology for the Christian message. He has a two-fold program for us, involving the expression of the Gospel both in word and deed. That is our task today, as we stand in the gap for God and right, against the forces of unbelief.

1. We are called to give a *spoken* apology: "Be ready always to give an answer to every man that asketh you. . . with meekness and fear."

To "be ready always" means, for us, not to miss the opportunity right now confronting us. In this very hour, in the brief interlude before what may well prove the final crisis of humanity, we have a high responsibility before God to witness to the world. Never since the early apostles pressed the gospel upon the pagan world was the preaching of the cross so urgent as today.

That responsibility reaches not merely to those of our own choosing, but "to every man that asketh." These are days in which the crowd in the Munich beer hall down the street may run a nation tomorrow, days in which the conversion of a paperhanger like Hilter would have changed the course of world history. These are days to read again Justin Martyr's apology to the Roman emperor, to whom he bore witness for Christ, pressing the claim of the Saviour, and reminding the emperor that, although he might put Justin Martyr to death, the emperor must some day stand at the judgment seat of Christ. The God of creation, and revelation, and salvation, and judgment is on our side; need we hesitate to speak to any man?

We are to bear our witness "with meekness and fear." There is an obnoxious and self-defeating way of speaking of spiritual things. The Christian recalls a pit from which he has been digged. The man who speaks of his relationship to God with pride and boastfulness often encourages an inquirer to avoid that sort of religion. A witness for Christ tempered by humility and reverence will best shine forth the glorious light which the grace of God has shined in our hearts. We speak to the pagan world as men rescued from paganism.

What is it that we are to be always ready to do? "Be ready always to give an answer"—literally, an apology. The Greek words apo and logia are there; send the words back, the wonderful words of life. Not an apology in the sense of an embarrassed excusing of our convictions, but an apology in the sense of declaring the content of the Word that God has assured us will not return to Him void, but will accomplish that whereunto He has sent it. Be a spoken apology to a world that is lost for words, in the confusion of its ideologies—that is a major part of our task.

2. But we are called also, and especially, to be

(To next page)

M. C. C. Notes on the Draft

Will CO's be Assigned to Camp?

The present draft law defers men with conscientious objection to combatant and noncombatant military service, whom the local draft boards have classed in Class IV-E. We have information that Selective Service does not anticipate any change in this provision in the immediate future. On the other hand, there is high regard for the relief and service work done by agencies such as the M.C.C., and into which a number of deferred CO men have gone to serve. The nature of the long-term attitude toward COs, whether on the government or local community level, will probably depend to some degree on whether deferred men spend their time and energy selfishly, or in seeking to make some Christian contribution to the welfare of humanity.

The M.C.C. has had in operation a number of Voluntary Service units, (see Youth Section, pp. 594-597) which now could utilize the services of as many as 50 additional young men, in various types of work and using a variety of skills. Other avenues of work within the church are also open.

Status of ex-CPS Men Under The Draft Law

Certain veterans of the armed forces are given Class IV-A and are deferred under the present draft by virtue of their past service. However, since C.P.S. was not a part of the armed forces, this veteran status is not given to ex-CPS men. Therefore, all men within the 18 to 26 age group, whether ex-C.P.S. or otherwise, who hold conscientious objection to war, should accept only Class IV-E (except those physically impaired, who should have Class IV-F, and those 26 years old or over, who should have V-A)

UMT Bills Presented

Several bills have been presented for consideration by Congress, to introduce universal military training. The provisions of these bills are much like those of UMT bills presented but not passed during the past number of years. The M.C.C. Peace Section is keeping in touch with the further developments regarding U.M.T.

No More Shoe Repair Material

The M.C.C. Relief director in Europe reports that the units at Gronau, Neustadt and Heilbronn will need no more shoe repair goods from the states. The materials that have been sent in the past have been very helpful in alleviating the needs of people, through the shoe repair shops at these various centers.

Specific clothing needs which continued include underwear, stockings and shoes for children; all types of clothing for men and older boys; and other types of clothing and bedding.

Relief Shipments

During July shipments of relief materials from United States and Canada, valued at a total of $5,426.16, left port.

Among these items were :7 tons of woodworking machinery and electric generators for Paraguay, contributed by Western Mennonites; and school supplies to Germany, Java and the Philippines in total amount of 1½ tons.

Approach to Race Relations

Children, parents and others were contacted recently in a two-week Bible School conducted in a village near the Gulfport, Mississippi Service Unit. There was evidence of much interest among the 27 colored children who attended. On the last day there was a short program and an informal fellowship with parents and friends, and a blind mother said when speaking of the race relationships, "There won't be any separation in heaven, we know, so why can't we get together here below?"

Der Mennonit Publication Continues

The M.C.C. German language publication **Der Mennonit** is now in its third year. It has recently been changed from a bi-monthly to a monthly paper. It is published in Europe, but distribution in the U.S. is handled in the M.C.C. office at Akron, Pa.; in Canada through the Waterloo, Ont. office. The editor is Peter Dyck, former M.C.C. relief worker now located at Moundridge, Kansas. **Der Mennonit** is written primarly for Mennonite refugees in camps, in new colonies and in new homelands, although it deals with items of interest to Mennonites in all parts of the world. subscription price per year is $2.00.

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a **living** apology: "Sanctifiy the Lord God in your hearts." That is the first thrust of Peter's message, and if we miss it, we misunderstand everything else. The perferred text is "Sanctify Christ as Lord in your hearts." We are to be witnesses in life as well as in word, and if we are not witnesses in life, that is where we need to make a beginning. The world is tired of merely verbal solutions; it craves solutions which are written in flesh and blood as well as in ink. We need a living apology whereby the living Christ is outlived through us. We need not only to attack the philosophical convictions, but the moral failure of our day, for if we proclaim our apologetic verbally without realizing the Lordship of Christ experientially the name of God will be blasphemed among modern Gentiles because of us. Just as the moral impact of the Gospel was effective in apostolic times, and offered a divine dynamic for the conquest of sins, so we must let must let our light shine before men that they may see our good works and glorify our Father which is in heaven. We need the fires of revival, that the world may feel the glow of our Christian convictions.

That is why the public message—even this one—does not suffice to prepare us for the task. It is our speaking privately to God, in the place of prayer, and our wrestling there for a doomed world, that will ready us for the effort; without that, all else is incomplete. Peter's words are words for us in the mid-twentieth century crisis, and we have not heard them unless they lead us back to God for power: "Sanctify Christ as Lord in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor. Esko Loewen. Topeka. Indiana

Long Term M. C. C. Voluntary Service

THE Voluntary Service program of our church has grown until it includes one-year service under M.C.C. supervision. This is a thrilling thing to witness youth going forth to give a year's service to the work of the church. Ten years ago this program did not exist. Today it is a reality. It needs greater support and consecration on the part of each church as the program continues. Volunteers may make themselves available for service through its channels. Churches can give it the financial support and prayer that the program needs. This issue is devoted to informing you of the units now functioning.

GULFPORT, MISSISSIPPI.—One who has never visited the poorer sections of the deep south has no idea of the poverty, ignorance, and filth which exist there. Race prejudice teems. The community service project at Camp Landon is an outgrowth of one of the C.P.S. sanitation projects. C.P.S. was discontinued years ago, but the work has not been abandoned. Fifteen to twenty volunteers have been serving in the community during the past several years. The unit's goal is not merely the alleviation of material poverty but poverty of soul and spirit.

Various channels of service are being used to help them realize this goal. There is the family welfare program, the sewing classes for both white and colored girls, Bible instruction and recreation in the colored schools, home nursing and health education, adult education, construction and repair work, community Sunday school, summer Bible school, and recreation.

INDUSTRIAL HOME SCHOOL ANNEX.—The Industrial Home School Annex in Washington, D.C., was established two years ago as a result of the conviction that the younger dependent children should be separated from the delinquent children at the Industrial Home School. The Annex provides both temporary and long-term care for over a hundred girls and boys between the ages of one and twelve. White and Negro children are received on an unsegregated basis, there are usually about the same number of each race. Volunteers work with the children in classwork, recreation, crafts, and Bible classes.

In speaking of the needs of the children one unit member says: "There is a need for love. Many of them come from broken homes and just crave love and affection. Here we can pour forth our Christian love and let the love of God radiate through our lives. There is a need to understand. Many of the children have been misunderstood by their parents. They need individual attention, someone who will listen to their troubles and try to understand their deepest longings. The children need guidance, morally and spiritually, in building their characters. Many have had little advice and training because of the poor environment in which they have been brought up."

KANSAS STATE HOSPITAL.—The year-round voluntary service program in the Kansas State Hospital for mentally ill in Topeka really began with a summer unit in 1949. Now there are seven long-term volunteers, four of whom are enrolled in the Menninger School for Psychiatric Aides. This school is administered by the famous Menninger Foundation, the world's foremost in psychiatric research and education. Courses run for twelve months, divided into six-month semesters. Candidates are carefully chosen and at the completion of the course are expected to serve somwhere as a psychiatric aide or as an instructor of aides.

BROOK LANE FARM.—Brook Lane Farm, the first mental hospital created by the Mennonite Central

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The Gulfport, Mississippi unit works in the state which is highest in illiteracy and deepest in poverty and want. Here the worker can perform a broad range of service, Bible School work, teaching, construction, social and recreational work.

Committee, lies among the foothills of the Blue Ridge country near Hagerstown, Maryland. The hospital facilities are a large residence, the new one-story 23-bed hospital building completed in 1948, and two dormitories. A large barn and other small outbuildings complete the farm-home setting.

Of special interest is the fact that this farm was formerly the location of the Hagerstown Civilian Public Service camp purchased by the M.C.C. for this purpose. When the need for the camp ended, and later a site for a mental home was desired, it was not difficult to decide upon this rural environment for the location. Thus Brook Lane Farm has become a monument in memory of the men who served in C.P.S. and through this experience helped to inauguate within the Mennonite Church a program to care for mentally ill.

At Brook Lane Farm voluntary service personnel work as regular attendant, housekeeper, and farmer. Regardless of the particular task of the worker he is an aide in the total healing program. His whole experience is that of serving through ordinary and menial tasks, of living a life of friendliness and Christian understanding in the presence of those in need.

KINGS VIEW HOMES.—The ground-breaking service for the Kings View Homes near Reedley, California, was held November 20, 1949. Sometime in the fall this 32-bed home is to be completed as the first of a "three home" plan to provide one hundred beds. This first unit is to serve especially the chronic mentally ill and the senile who need long-term care.

Eight voluntary service men from the Midwest were on hand to begin construction. To date most of the work has been done by these men under the direction of the building supervisor. It is planned to continue a unit of eight voluntary service personnel.

BETHESDA, HOME FOR THE MENTALLY ILL.—Bethesda is located on a 97-acre farm several miles from Vineland, Ontario. The director, Henry Wiebe, received some training in Russia on the theory of caring for mentally ill and had also acquired a great deal of valuable experiences in this field while working with mentally ill in his native land of Russia. After arriving in Canada about twenty years ago he again showed his interest in this work by accepting the responsibility of caring for two or three individuals at the plea of their immediate families. Thus was born the first Mennonite institution for the mentally ill in North America.

This work grew, and as the number of patients and the responsibilities increased, the Mennonite Brethren Church of Ontario became interested and accepted it as one of their projects. Later this venture became a project of the entire Canadian Conference.

The hospital now has a staff of seven, including voluntary service workers, and takes care of nineteen patients. The new two-story 30-bed structure is to be ready for occupancy in July.

VOLUNTARY SERVICE IN MEXICO.—Voluntary Service in Mexico has expanded considerably since its beginning in 1947 when nine young people went there for the summer to work with the Methodist Mission Center in Chihuahua. This unit observed the health and other needs of the Mexicans and Mennonites living in colonies and villages in the Cuauhtemoc Valley. Now there is a continuing unit in Mexico with five people serving in the regional government hospital in the city of Cuauhtemoc and three at the Santa Clara clinic. Both places serve Mexicans and Mennonites.

It might be a source of surprise to many to know that Mexico is the home of about 15,000 Mennonites By far the largest number of these are Old Colony Mennonites who went from Russia to Canada and from there to Mexico in 1922-1927 when their educational privileges were taken from them. Two smaller groups also from Canada are the Sommerfelder and Kleine Gemeinde Mennonites.A number of General Conference Mennonites came dirctly from Russia and have a congregation of about 100 in Cuauhtemoc. A small Church of God in Christ Mennonite congregation is the only Mennonite group carrying on active mission work among the Mexicans.

The M.C.C. clinic in Santa Clara, located in the northern part of the valley about three miles from the nearest Sommerfelder community, was first a maternity hospital but is now also doing public health work.

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The M. C. C. Headquarters puts the Volunteer in touch with the hub of the world-wide M. C. C. service. There is all kind of work available for the volunteer to do. It is an unusual opportunity and experience to work at Headquaters.

M.C.C. is also serving the Mennonites at Santa Clara by providing an elementary schoolteacher. Their educational standard is quite low, for their own people do not have sufficient training to teach. In the regional hospital the voluntary service members work as nurses, nurse aides, and orderlies.

The voluntary service group does not stop with their hospital work but attempts to contact the Mennonite families living in Cuauhtemoc and surrounding vicinity through personal visitation and inviting them to young people's meetings and choir practice. These devotional and fellowship gatherings have done much to bring the Mennonite young people of Cuauhtemoc closer together and to strengthen them spiritually. The summer vacation Bible schools are another important step in aiding spiritual development. A small agricultural program has been started which we hope will grow to become a great asset to the people. English classes are an important point of contact with the Mexican young people in the city. Then there are those numberless other ways of serving the people which hardly seem worth mentioning and yet go such a long way to establishing friendly and congenial relations, and bring joy to the heart of the worker.

ESPELKAMP.—The site of Espelkamp is a forest tract of about two square miles which was used during the war as an ammunition store and poison gas works located in the British Zone of Germany. All the military installations have been blown up by the British army since the war, but throughout the forest are solidly built sheds and storehouses which are being converted into houses and workshops.

Early in 1947 the British were persuaded to turn over this area to Evangelisches Hilfswerk of the churches of Germany for refugee resettlement. Immediately they set up several children's and old people's homes. Plans were made for a city to accommodate 10,000 people. It is the hope of the Hilfswerk to build Espelkamp into a model Christian community, but the road thus far has been rough and steep. It is self-evident that it is a slow process to build a "community" from a wide variety of people which have been uprooted by the war and have been pushed around for several years after the war.

Since the Evangelisches Hilfswerk was well acquainted with M.C.C. through their material aid, they invited the M.C.C. to help in this project. That is how voluntary service began at Espelkamp eighteen months ago. Since that time about seventy-five different people have served in the camp, the average strength being fourteen. Over half of these people were German, about one fourth American, and a few Dutch, French, and British. Most of the campers have been Mennonite young people.

The work of the volunteers is mostly construction work, and as the director of the unit puts it, "Our work project is the tangible edge of our community witness and it is perhaps this element which puts reality into our idealism and which puts weight behind our words." Additional activities of the unit members are conducting an evening of recreation and devotions for the youth of the "jugendheim," Thursday night Bible study, Friday night prayer meeting, Sunday evening services, old women's sewing circle, children's meetings, and services with the Mennonite refugees.

M.C.C. HEADQUARTERS, AKRON.—Voluntary service members at the M.C.C. office are actually a part of the 45-worker staff and do various jobs. They might be secretaries, truck drivers, maintenance men, warehouse or clothing center workers.

Becoming acquainted with the work of the M.C.C. at home and abroad, meeting the many relief workers, who leave for and return from the field, and enjoying fellowship with various of the Mennonite groups are features which make the work especially interesting here.

PARAGUAY.—Darrel Albright and Robert Snyder are the first volunteers to serve in Paraguay with the Institute of Inter-American Affairs. The Inter-American Affairs Agricultural Program operates in various Latin-American countries. The United States repre-

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The Washington, D. C. Industrial Home School Annex in children's work with children between one and twelve with the younger dependent children from the teen-age delinquent children of the Industrial School.

sentative in Paraguay is actually in control of the program, known as STICA, although it is within the framework of the Paraguayan government department. The purpose of this organization is to raise the agricultural and living standards of the rural people.

The boys are located on a large ranch about 110 miles southeast of Asuncion. It covers about 27,000 acres and has approximately 6,000 head of cattle. Their job is to operate the two tractors and work with the cattle. One of the fellows says "This work does not seem to be as nearly connected with voluntary service as some hospital work might be in a way, but yet, we have already seen the opportunity to witness and to give our testimony by our lives. When we refuse their offers of cigarettes and drink, they think we are very peculiar people. They speak of us as 'las Menonitas' who neither smoke, drink, nor kill. I will be glad when we learn the language well enough to explain some of these peculiar ways of living to them."

Jottings

—**The twenty-third annual** Bethel Deaconess Hospital and Bethel Home for Aged Gift and Fellowship Day will be observed on Friday, September 8, on the lawn of the Home for Aged in Newton. The afternoon program will begin at four o'clock, and J. B. Graber, West Zion Church Moundridge, Kansas will be the guest speaker on this program.

—**Salem Church, Dalton, Ohio:** Thirteen Good Will Christmas Bundles have been prepared this year. Our two delegates to the Women's retreat at Bluffton (Mrs. Wilbur Berkey and Mrs. Caroline Lehman) report a most worthwhile and inspiring stay. Sunday evening, August 6, Iona and Stanley Hofstetter showed slides of their work done the past two years in the development of community centers first at Kaiserslauter, Germany, and then at Vienna, Austria. The central purpose permeating through such work of managing sewing rooms, running a shoe repair shop, building up a library, directing recreation, arranging informal language groups and creating good will in general was not to give a material hand out but to lend a helping hand in social and spiritual rehabilitation.—Mrs. Ivan Badertscher, Corr.

—**Deep Run Church, Bedminster, Pennsylvania:** Some of the results of statistical survey of our congregation by questionnaires sent out from Bluffton College by Marvin Wasser and Jean Wismer are as follows: Out of 209 members 129 members replied or a 62% return. Of these 53.6% are males, 50% are under 40 years of age, 42% travel over eight miles to come to meeting, 30% are farmers. Most desired things in life? Friends-69, a good reputation-66, money-eight, service to mankind-74, happines, thrills and adventure-19.

A special congregational meeting was held July 29 to revise our present legal Constitution of 1849 and to adopt a supplementary Constitution or Congregational polity. The Eli Wismer family have sponsored another Latavian displaced persons family, they are Mr. and Mrs. Sauleskalus and daughter Ilona and Mrs.. Lize Evele, mother of Mrs. Sauleskalus.—Corr.

—**Johnnestal Church, Hillsboro, Kansas:** P. W. Penner brought the message Sunday, July 23. The five General Conference churches of this community have been having special programs in the interest of peace. Recent speakers were Cornelius Krahn, Bennie Bargen, Paul Goering, and Albert Gaeddert. August 2 the Parval Haroch family arrived from Poland to live in our midst. The church held a gathering to welcome them. Thirty-six Christmas bundles have been prepared and sent out this year. Mr. and Mrs. J. J. Plenert were with us August 13 when he brought the morning message to us.—Mrs. Edwin Plenert, Corr.

—**Bergtal Church, Pawnee Rock, Kansas:** Gerald Stucky brought the morning message on July 30. The Missoin Workers Society sponsored an open air program for July 30 but due to heavy rains, it was held in the church with a basket dinner at noon and the program topic for the afternoon was "God's Geography" with Mrs. Gerald Stucky as guest speaker. The Stucky's showed slides of their work in the Mennonite Mission in Colombia, South America, at the union services on the high school lawn. The following attended the young people's retreat at Camp Mennoscah: Marylin Smith, Norma Lee Schmidt, Deverne Rudiger, and Kenneth Kaufman. The Mission Workers met August 2 to quilt, pack twenty Christmas bundles and several boxes of relief clothes. Project for August was donations for Testaments and shipping costs. Our pastor and Mrs. Kaufman held a social for the young people and their friends on August 8 in the evening. Alvin Unruh and Sophie Koehn were married August 6. Virgil Smith and Joan Sprier were married on August 12.—Mrs. John K. Friesen, Corr.

Work in Paraguay is under STICA, an American agency which seeks to improve existent conditions in Paraguay. Present volunteers are in agricultural service there.

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Beyond Our Own

NEW YORK.—Announcement of the seventh annual National Convocation on the Church in Town and Country to be held in Columbia, Mo., Nov. 7 to 9 was made by Benson Y. Landis, secretary of the Commitee on Town and Country.

Held each year to give church leaders, laymen, social service workers, civic groups and government officials an opportunity to exchange views on the rural church and agriculture, the Convocation will feature twenty seminars dealing with a wide range of topics.

Some of these include the Church and farm policy; the Church and the family type farm; cooperation among rural churches; cooperation between the Church and community agencies, and religious education.

One of the principal speakers will be Carl C. Taylor, of the United States Department of Agriculture, who will speak on "Some Rural Situations and the Responsibilities of Rural Churches.

A recent project of the Gideons is the placing of Bibles in planes. Eddie Rickenbacker, president of Eastern Air Lines, has asked that Bibles be put on all planes of his company, and has provided racks for them. Arrangements have also been made to furnish Pan American Air Lines with Bibles.—Gospel Herald

NEW YORK, N. Y.—Seventy-five active workers belonging to the Fellowship of Reconciliation, Peacemakers, War Registers League, and other pacifist groups held an Emergency Action Conference at Labor Temple, New York, over the week end of July 21-23.

Among other things the Conference declared: "Unashamedly, therefore, we are against the Korean war and the participation of the United States in the global conflict, whether cold or hot, concealed or open, against Russia. This involves no support whatever of Russia or Communism. We oppose Russian military measures as unequivocally as we condemn American military measures. Atom bombs in the hands of the Kremlin are no more instruments of peace than atom bombs in the hands of the Pentagon.

"We oppose the Korean war because we do not want to be implicated in the material and spiritual destruction of our own country or mankind. We want to oppose Communism, but not by means such as war which actually promote its growth."

LONDON.—A survey of world Protestant missions by the World Dominion Press in London reveals that there are approximately 27,000 missionaries in 102 various mission fields. The average missionary is responsible for 64,500 non-Christians. This survey does not cover missionary work done in the United States, Canada, Europe, Australia, and New Zealand.—*Gospel Herald*

CONFERENCE SIDELIGHTS . . . .

Continued from page 586

the conference when Paul N. Roth, pastor of the Calvary Mennonite Church of Barlow, Oregon, emphasized that the conference theme of "Witnessing unto All Men" meant to *all* men regardless of race and color. He brought out that our conference is now facing probably for the first time the prospect of having a direct connection with colored people in this country. The Pacific District Conference is currently considering assuming the sponsorship of an already established colored mission in Los Angeles, California.—Irvin E. Richert

HUTTERITE-COLONY VISITED

Ninety cars containing approximately 450 Conference delegates and visitors spent an interesting Saturday afternoon at the communal Hutterite colony at Jamesville, S. D. This motor caravan was led by Mr. Dell Waltner who was the local chairman in charge of recreation for the conference. He was ably assisted by John P. Kleinsasser, Abe F. Tieszen, Adolph Preheim, and Dr. Henry P. Tieszen, who served as lecturers and authorities on the Hutterites.

The line of cars which stretched out for miles along the highway created an impressive sight and indicated the interest which had been generated among the people of the Conference. The tour which included a number of stops at nearby Mennonite churches was climaxed by the colony.

Upon arriving at the 77-year old colony, the groups were addressed by Fred Waldner, president and minister for the colony, who gave a general outline of their colony and its checkered history of persecution and prosperity. Though this Hutterite colony practices Christian communism which is a long-standing principle of the Hutterian Brethren, it is different from Marxist communism. "The difference between our Christian communism and Russian communism" said Waldner, "is just this: in ours, what is mine belongs to you, whereas the other says that what is yours, belongs to me!" Any attempt to "have all things in common" such as this apart from Christianity and the Bible is doomed to failure according to the testimony of these Hutterian Brethren.

The occupation of the colony members is primarily agriculture but they do have several small industries or skills which they have developed, such as broom and shoe making. Though it is one of the smaller colonies, Jamesville has 18 families and 102 people who take care of the 3,500 acres of land belonging to the colony, 2,400 acres of which are under cultivation.

But far more interesting than mere figures and the physical set-up were the children and the people themselves. Many and varied were the impressions received when the delegates visited with these people whose dress and customs are so unique and different from our own. A quiet Christian grace was exhibited by the "brethren" in the face of what could well have seemed an intrusion to them.

Tired, a bit dusty, but thoroughly satisfied, the conference "tour-ists" returned reluctantly with a feeling that the afternoon was well spent and would not soon be forgotten!—Irvin E. Richert

STRIKING CONFERENCE STATISTICS

Among churches from a distance represented at the Freeman General Conference with the largest delegations of delegates and guests were: Bethesda Church Henderson Nebraska with 51; Bethel College Church, North Newton, Kansas, with 47; First Church, Berne, Indiana, with 42; First Church Pretty Prairie, Kansas, with 35; and, Zion Church, Souderton, Pennsylvania, and Bethel Mission Church, Winnipeg, Manitoba, Canada with 24 each.

MENNONITE LIBRARY

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 65 — September 12, 1950 — Number 36

NEW CONFERENCE PRESIDENT

OLIN A. KREHBIEL, pastor of First Church, Berne, Indiana, succeeds J. N. Smucker as Conference president. Krehbiel served the Conference in the past triennium as vice-president. He is the son of C. E. Krehbiel who served the Conference as president from 1938 to 1945.

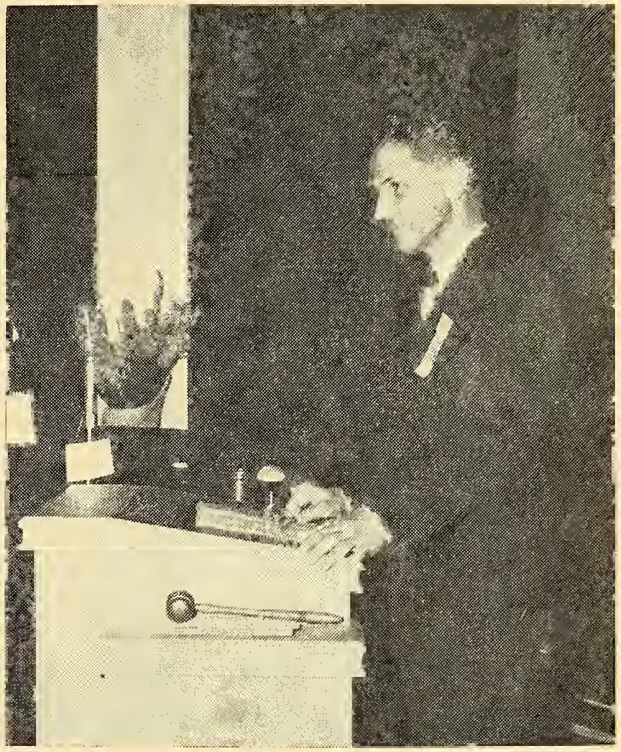

Photo courtesy Ray Unruh 9145

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OF YOUR PEN ACQUAINTANCES

Helping to cover Conference for this issue of THE MENNONITE were: PAUL L. GOERING, Moundridge, Kansas, formerly connected with the National Service Board for Religious Objectors in Washington, D.C., and now planning to attend Yale; RAY UNRUH, professional photographer of the Freeman, South Dakota, Community; ELMER NEUFELD, North Newton, Kansas, senior at Bethel College and co-editor of the *Bethel Collegian;* and ALICE RUTH PANNABECKER, senior at Bluffton College.

The Mennonite

Editor, J. N. Smucker

Associate Editors: Lester Hostetler, Don E. Smucker, W. F. Unruh, David C. Wedel. **Contributing Editors:** Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannabecker, Paul Roth, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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AS VIEWED FROM THE SOUTH

To a visiting brother from South America the General Conference sessions have been an example of orderly conduct and a spirit of goodwill.

Peter Klassen, minister at large from Brazil, and formerly a resident of Hamburg, Germany, has spent several months visiting churches in the United States and Canada. Realizing that the conference does not represent completely unity of ideas, Mr. Klassen commented on the spirit of goodwill which pervaded all conference session.

Mr. Klassen was also particularly impressed with the organization of layman for the purpose of witnessing for Christ.

The conference missionary interest too, impresses him as growing in a good Christian spirit. The emphasis on Home and Foreign Missions has been seen by Mr. Klassen as a common ground for uniting our efforts, although in other respects we occasionally misunderstand each other.

Although as a foreigner he might be offended in small differences of custom, Mr. Klassen feels a distinct positive influence of our conference work.

Education is another aspect of our culture which draws the attention of a visitor. Yet, Mr. Klassen suggests that we need to remember that "the fear of the Lord is the beginning of wisdom."

When asked for other critical observations Mr. Klassen said somewhat jokingly but perhaps also truthfully "die Americaner sind vieleicht doch schlecht zu bekehren," i.e., the Americans are, after all, hard to change.

Last of all, he has appreciated the Mennonite hospitality and their immediate acceptance of a visitor, and Mr. Klassen wishes to thank them for this.—Elmer Neufeld.

Foreign Students Arrive

Fourteen Mennonite foreign students arrived between August 19 and 23, en route to the schools where they will study during the next school year. The names of these students, countries from which they come, and the college where they are going are:

From France: Willy Peterschmitt, to Goshen; *From Germany:* Karlheinz Arnold, to Goshen; Ernst Cremer and Karl van der Smissen, to Bethel; Gerhard Dyck to Hesston; Adalbert Goertz to Upland; Rudolf Kisters to Bluffton; Marie Lichti and Elizabeth Musselmann to Tabor; Gerhard Schmutz to Messiah Bible College; Hans Wiehler to Eastern Mennonite College; Christa Hege to Freeman; *From Italy:* Franco Cosco to Mennonite Biblical Seminary; *From Ethiopia:* Paul Vergis to Goshen. The student program is sponsored by the Mennonite and Affiliated Colleges, with M.C.C. assisting in various ways.

Of Things to Come

SEPTEMBER

September 8-14, Opening days at Bluffton College, Bluffton, Ohio; Friday to Monday, September 8-11, freshman days; sophomore, junior, and senior registration, September 12; freshman registration, September 13; classes begin, September 14.

September 28-October 2, Opening days at Canadian Mennonite Bible College; registration of new students, September 29; all classes begin, October 2.

September 29 to October 1, The Oklahoma Convention at the "Go Ye Mission" near Chouteau, Oklahoma. Erland Waltner and A. E. Kreider, speakers.

OCTOBER

October 17, Western District Ministers' Conference.

October 17-20, Western District Conference, Memorial Hall, North Newton, Kansas, Andrew Shelly, conference speaker.

November 30 and December 1, General Conference Council of Boards, Chicago, Illinois.

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

STUDENT AND ALUMNI FELLOWSHIP

A FELLOWSHIP service for all students and graduates was held at Freeman Park on Tuesday afternoon, August 29, at 4:30. Don Smucker of the Mennonite Biblical Seminary, Chicago, spoke to the group on trends in education; this message was preceded by informal fellowship.

No longer is it a question of whether or not to get an education, Rev. Smucker stated, but what kind. Moreover the educational level is rising, he added; school teachers must have more degrees now than formerly. An interesting fact to notice is that the leaders of our conference are college graduates. Great universities, on the other hand, he emphasized, have become death factories because their science departments are so closely connected with the work on the atom bomb; people are coming to fear the universities.

The service was sponsored by the Inter-School Committee of the Board of Education of the Conference; Ronald von Riesen, executive secretary of the Board of Education, was in charge of the meeting.—Alice Ruth Pannabecker.

What Impressed Me About Conference

WHAT impressed me most at Freeman was the way in which the community prepared to receive the General Conference. Not only were the preparations for our physical comfort complete, but there was also evidence of a deeper, spiritual readiness. Conference guests were made to feel that they could be at home in Freeman and in the surrounding community. Opportunities for fellowship were provided, the doors of the local churches were opened, facilites for auxiliary meetings were made available—in short nothing was overlooked.

Surely the local committee deserves a vote of thanks for their part in making it possible for the conference to operate in a smooth and efficient manner.

—Eldon W. Graber
Registrar, Bethel College

AT THIS session one was impressed with the strong leadership that is coming forward from the younger circle of church workers. A very heartening thing was that these young leaders believe in a vital Christianity. This was evident by the way they stressed evangelism and witnessing and real Christian service. Also were they very outspoken in their opposition to war. The local Freeman community deserves much credit in making the conference so pleasant and successful. It was wonderful the way the meals were served. As a whole the conference was an inspiration to those who attended.

—J. M. Regier
Johannestal Church
Hillsboro, Kansas

ON arriving at Freeman, and on the campus of Freeman Junior College, one could notice right away that there must have been a very good spirit of cooperation. The local community must have put forth its best efforts, even during the busy season of the year, to get everything in working order.

The harmony has been excellent, even though some discordant notes appeared; but in good music sharps and flats do appear. And so the power of atomic Christian Love prevailed.

In discussions at the regular meetings, it was conspicuous that not a single woman's voice was heard. Do we have too much "Men in Mennonite?"

—A. M. Lohrentz, M.D.
McPherson, Kansas

WHILE attending this General Conference I have been gratified by the very evident spirit of good will which has permeated the sessions. It is as though we had here solidly unified our forces behind the central theme of Witnessing. Surely there is much more to bring us together, in our mission to witness for Christ, than there is to divide us. I for one am happy to say that it has been a time of strengthening one's faith, and I will leave the Conference with a feeling of greater confidence in the work of God through our Church.

—Arthur Thiessen
Senior Medical Student
Chicago, Illinois

THAT THIS CONFERENCE chose to place emphasis on evangelism and that the theme, "Witnessing onto all men," was constantly kept in the foreground, seems to me to be very timely indeed. That brotherly love prevailed in the discussing and adopting of the new constitution is cause for much gratitude. But in my opinion the high-note of the conference is found in the fact that in all discussions and resolutions there was a deep concern to preserve or return to sound doctrine—there was a consciousness that we can have an elaborate organization of boards and committees and yet not have a message for a sin-sick world. Fully aware of the tragic fact that many churches of our country find themselves in just that situation, the new constitution provides, among other things, for a holding fast to "nonconformity to the world." That sound organization was coupled with this apostolic and anabaptist emphasis seems to me to be the greatest achievement of the conference and will, with God's help, enable us to bring Christ unto all men.

—Peter J. Dyck
Pastor, Eden Church
Moundridge, Kansas

THE REFORMATION IN MENNO SIMONS

My heart trembled in my body. I prayed to God with sighs and tears, that he would give to me, a troubled sinner, the gift of his grace.... In my weakness I feared God; I sought out the pious, and though they were few in number, I found some who were zealous and maintained the truth. I conversed with the erring, and through the aid and power of God, with His word, reclaimed some from the snares of damnation and gained them to Christ....

Behold, thus my reader, the God of mercy, through the benign influence of His abounding grace, exerted upon me, in my heart, a miserable sinner, produced in me a new mind, humbled me in his fear, taught me to know myself in part, turned me from the way of death and graciously called me into the narrow path of life, to the communion of His saints. To him be praise forever more. AMEN.—Menno Simons

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PRAISES OR PHRASES

WE CAN LEARN lessons from mistakes. In a recent volume of sermons, the reader may be startled to find this given as a quotation from the Psalms: "Thy vows are upon me, O God. I will render phrases unto Thee." But a check with Psalm 56: 12 shows that the correct reading is "I will render praises unto Thee."

But there may be much truth in the mistaken rendering: how many times we try to fulfill our vows by simply rendering phrases—pious phrases that do not come from the heart nor lead to action. Where we have been guilty, let us correct ourselves and render sincere praises unto our God. Gratitude is a great Christian art.

Further Highlights of Conference

First Missionary to Japan

GREAT MISSION RALLY

Conference action on a mission field in Japan, and the Mission Rally on the closing day of the conference, reached their height when Leonore Friesen was presented as the first missionary for this field. Miss Friesen, member of the First Church, Newton, Kansas, is a graduate of Bethel College, and the Biblical Seminary in New York, and has been teaching at Grace Bible Institute. Further active interest in this field was shown by the announcement that two churches had offered to provide financial support for a missionary to Japan.

The large number of veteran missionaries present at the Mission Rally on Wednesday evening was evidence of a genuine interest in witnessing which must result in personal action. After the reading of the opening scripture by Kenneth Bauman, chairman of the YPU, short talks on various mission fields were given by several of the missionaries present. Howard G. Nyce, member of the mission board presided. Special selections of song were presented by a mixed college choir, under the direction of Marvin Dirks.

Arthur Friesen, missionary to the Arapahoe Indians told the group that 79 years ago this project was begun as the first conference mission field. They are now in need of workers to help with the Bible schools, boarding schools, retreats and hospital work.

Anna Berg, missionary to the Hopi Indians, pled for support to start a much-needed mission school. Would we be willing to contribute five cents a year—just another cup of coffee?

Alfred Habegger, missionary to the Indians in Montana, expressed his thanks for the help of voluntary service workers, prayers of interested people, and the grace of God. Many changes have taken place since 100 years ago when the Indians were still on the warpath.

Missionary Brown challenged us to renewed efforts in China. Although some sections are officially closed to new personnel, many opportunities for evangelism still exist in China.

George B. Neufeld, who, with his wife, was the first General Conference worker sent to the Belgian Congo, eight years ago, reported that many natives are accepting Christ, and asked for more help to minister to these converts. The African is hungry, and we must feed him something of spiritual value.

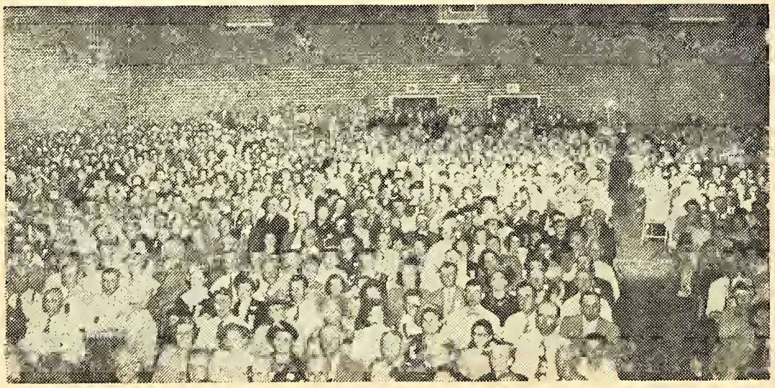
Gerald Stucky, missionary to Colombia pled for special intercession on behalf of the 3000 baptized Christians, who are being severely persecuted by the Roman Catholic Church. A bloody chapter, similar to Reformation times, is being written in the history of Colombia. An intercessory prayer was offered by Sam Goering for Mr. and Mrs. Stucky who are now returning to their work with leprous children and the task of evangelism.

W. C. Voth, missionary to China, reported on the possibilities for mission work which he noted in his month's visit to Japan. Despite the long occupation, the Japanese are a peace loving people. Although the Japanese were very militaristic, the total defeat seems to have changed them a great deal. However, we must remember, Mr. Voth suggests, that almost every Japanese man between the ages of 15 and 50 has been in uniform. The Japanese differs from the Chinese in his quick temper and rigid determination when decided. Many of the Japanese expected death to follow the U. S. invasion; thanks to General MacArthur the invasion has been a relatively good one.

The common people in Japan want war no longer. Japan is looking forward to something new and different. Communism is making a bid for youth's interest in a new way of life. A new combination of Shintoism and Budhism is also bidding for acceptance. Above all, Christianity must be offered as the only Way to these seeking people. The tremendous possibilities in this country were shown by an illustration of a young man in Tokyo who began a small Sunday School. This group continued to grow until it totaled some 250 students, who were at the time raising money to build a church. The church in Japan is alive, but they need help from other Christian groups—especially young pastors and leaders.

A. E. Kreider, Chairman of the Foreign Mission Board led the group in a period of consecration to climax the conference session. The need in the world had been continually depicted—men is without Christ—

9418



Pioneer Hall at Freeman Junior College was filled for every session of Conference; for great mass meetings additional hundreds gathered in the basement and outside to hear programs through amplifying facilities.

9416

All the way from Pennsylvania came Frank Kellar and Emil Godshall representing with twenty-two others the Zion Church, Souderton. "Where do we register?"

9417

Almost 1,400 delegates and guests made their way through this line to register, get their identification badges (blue for delegates, white for guests), and their lodging assignments; while waiting in line they observed elaborate displays of various Conference activities.

without Christ men is lost—this is a lost generation. Our purpose is to proclaim the one who so loved us that he gave his life for us. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Bring Evangelism Into Education

BOARD OF EDUCATION

THE Board of Education reports were climaxed Tuesday evening in a soul-stirring challenge to unite the Christian education movement of the 20th century with the evangelism movement which preceded it. Speaking on "Current Trends in Christian Education," Ronald von Riesen stated that "both the Christian educators and the evangelist have begun to see that they need each other," and that the world is large enough for both. After education has done its part the central need is for a decision to follow Christ. All Christian education should be evangelism and all evangelism should be education. The speaker suggested that we must live and teach as though we would be here a thousand years, yet we must have a warm evangelism as though we would be here only a little longer.

Upon the absence of Chairman Edmund G. Kaufman who has recently left for Egypt, A. S. Rosenberger, a senior member of the Board, introduced the work of Christian education.

With a total of 1,794 students enrolled in General Conference schools, and a Sunday School enrollment of 37,400, the work of Christian education is certainly a major concern of our organization. The Board of Christian education places special emphasis on the two areas suggested above—education in the schools and in the churches. The fact that 1,021 Sunday School members united with the church during the last year indicates again that the Sunday School is the primary source of church membership. These and other statistics were reported by Ronald von Riesen, executive secretary employed by the board.

Educational work in the church consists largely in publishing teaching materials. Seventy-seven per cent of the churches reporting indicated that they were using some conference materials. A large majority of the 107 churches conducting Summer Bible Schools—with an enrollment of 5,845 children—used the Conference edition of Herald Press materials. The Curriculum Committee has continued to evaluate and choose writers and editors for the Sunday School quarterlies, *The Junior Messenger*, and special publications; projects to be completed during the next few years are the *Junior Hymnal* and the *Catechism Handbook*.

The Young Peoples Union, and other Young People's organizations are also promoted by the Board of Education. Other projects carried on for the churches have been the Ministers' Retreat, Visual Education Service, and the Christian Education Emphasis Period.

In the realm of our Conference Schools, the Board of Education has taken direct action in promoting such programs as the Foreign Student Exchange, C. P. S. rehabilitation, Nursing Education, and the Teachers' Consecration Service. During the period from 1946 to 1950 approximately 75 students from Europe, Puerto Rico and South America have been in our conference schools. Some 155 C. P. S. men have been aided by payment of tuition, involving a total expense of some $50,000. A total of 94 students were enrolled in 42 institutions for the training of nurses. This includes 24 at the Bethel Deaconness Hospital, Newton, Kansas.

Reports of the various colleges seem to indicate a declining enrollment on one hand, but definite progress in the improvement of physical plants and faculty preparation on the other. The academies report that an increasing number of our young people are availing themselves of the opportunity to attend church schools. One new school has been added to the conference during the interim period, with the opening of the

(To next page)

9419

After two days of continuous Conference business and inspiration delegates and guests took the afternoon off to visit a nearby Hutterite colony. The above air photo shows one of two caravan of cars leaving the Conference area on this tour.

9420

A glimpse of the buildings in one of South Dakota's Hutterite colonies as seen by Conference visitors: communal living is part of this people's expression of their faith.

Canadian Mennonite Bible College, Winnipeg, on October 5, 1947. Its first report to the conference was submitted by Arnold J. Regier.

Officers elected to the new Board of Education and Publication are D. C. Wedel '59, George G. Dick '59, Don E. Smucker '59, Paul Shelly '59, and Edmund J. Miller '53 (filling an unexpired term). Members that will continue their positions from the former Board of Education are L. L. Ramseyer '53, I. I. Friesen '56, and Erland Waltner '56. Those continuing from the Board of Publication are H. J. Andres '53, Harold Gross '56, J. G. Rempel '53, and O. J. Sommer '56.—Elmer Neufeld.

C. O. -- Symbol of Religious Liberty

PEACE COMMITTEE

DELEGATES attending the 32nd triennial conference of the General Conference Mennonites reaffirmed their faith in Christian nonresistance and nonparticipation in military service in resolutions adopted by the Conference delegates.

One of the resolutions urged ministers "to help our people come to a clear understanding of the Will of God as revealed by Christ regarding the sinfulness of war, so that our people will be constrained by the love of God not to participate in war and war-making efforts, but that they will hold to the spirit of love and of non-violence in all relationships."

Under the Selective Service Act, Mennonite young men are among the conscientious objectors exempt from military service by reason of their religious views. Although the Mennonites had one of the largest bodies of objectors in World War II, the delegates were told that increasing numbers of objectors are coming from the large denominations such as Methodists, Baptists, Congregationalists, and Disciples of Christ.

The Conference was told that conscientious objectors stand as the most visible symbol of religious liberty in America. In no other area of national life has Congress taken such care to protect religious beliefs.

In another resolution the Conference called upon members to "hold themselves clear of the pressure and emotions of a war situation, and . . . to hold attitudes and opinions in keeping with the highest Christian principles."

The Conference gave full support to the Voluntary Service Program operated by the church primarily for young people who give a period of three months to a year or more.

In a resolution originally offered from the floor the Conference pledged moral and spiritual support "to those who because of Christian conscience encounter imprisonment and other difficulties." Several young Mennonites in the U. S. and abroad have suffered imprisonment for refusing military service.—Paul L. Goering

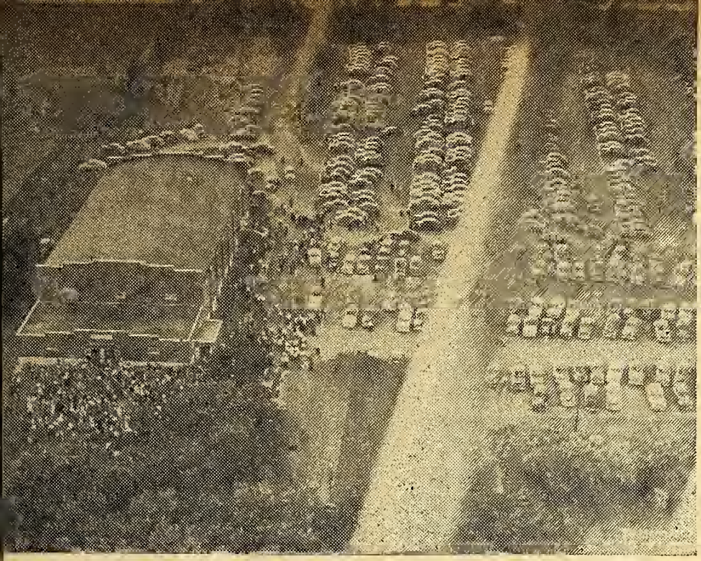
Oratorio at Conference

THE oratorio, Elijah, by Felix Mendelssohn, was presented Sunday evening by the Freeman Community Conference Chorus for the inspiration and appreciation of conference guests and delegates. The 80-voice chorus was under the direction of Elvera Voth, instructor in music at Freeman Junior College.

Soloists were Warren Erickson, Baritone; Gertrude Dyck, Contralto; and Christine Miller, Soprano. The chorus was accompanied by Janis Krehbiel, playing the new pipe organ recently installed in Pioneer Hall.

Rupert Hohman playing the violin, accompanied by Randolin Hohman, furnished music for the audience between the first and second part of the oratorio.

A presentation of the *Elijah* on Monday, August 21, was intended to attract local people and thus provide possibility for greater attendance of guests and delegates on Sunday evening. However, the Hall was again crowded to capacity for this second rendition.—Elmer Neufeld.



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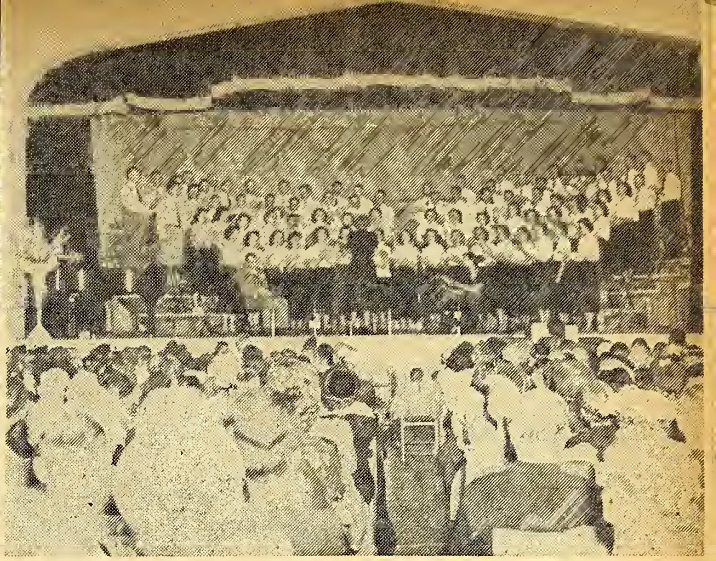
Pioneer Hall from the air after one of the largest sessions of Conference.



9421

Typical of the high type of music inspiring Conference visitors to the Freeman area was the Freeman Community Chorus's presentation of the Oratorio, "Elijah," directed by Elvera Voth, of the Freeman College music department; the group is seen above on the stage of Pioneer Hall.

New Conference Personnel

OFFICERS AND MEMBERS OF BOARDS ELECTED AT FREEMAN, SOUTH DAKOTA

President: Olin A. Krehbiel, Berne, Indiana*
Vice-President: Henry N. Harder, Aberdeen, Idaho*
Secretary: Walter H. Dyck, Whitewater, Kansas*
Business Committee:
*J. S. Schultz, Bluffton, Ohio
*Eldon Graber, North Newton, Kansas
Walter Gering, Mountain Lake, Minnesota

Board of Trustees and Finance:
*Carl Lehman, Berne, Indiana
*Isaac Tieszen, Marion, South Dakota
*Clinton Kaufman, Wichita, Kansas
*John R. Schmidt, Mountain Lake, Minnesota
*C. C. Neufeldt, Winnipeg, Manitoba
*Ted E. Claassen, Newton, Kansas
*August Epp, Newton, Kansas
*Arthur J. Richert, Los Angeles, California
C. H. Goering, Moundridge, Kansas
John W. Unruh, Newton, Kansas
A. M. Lohrentz, McPherson, Kansas
J. R. Fretz, Lansdale, Pennsylvania

Board of Christian Service:
*J. Winfield Fretz, North Newton, Kansas
*Albert Gaeddert, Inman, Kansas
Peter Dyck, Moundridge, Kansas
*Henry A. Fast, North Newton, Kansas
*William T. Snyder, Akron, Pennsylvania
*H. M. Detweiler, Souderton, Pennsylvania
*Elmer Ediger, Chicago, Illinois
*Bertha Fast, Chicago, Illinois
*William Stauffer, Sugar Creek, Ohio
*Robert Hartzler, Goshen, Indiana
*J. A. Dyck, Niagara-on-the-Lake, Ontario
*Julius Franz, Lind, Wash.

Board of Missions:
*Sam J. Goering, North Newton, Kansas
*Andrew Shelly, Kitchener, Ontario
*P. A. Wedel, Goessel, Kansas
*John P. Suderman, Mountain Lake, Minnesota
*W. Harley King, Paso Robles, California
A. E. Kreider, Goshen, Indiana
D. J. Unruh, Newton, Kansas
S. F. Pannabecker, Chicago, Illinois
J. J. Thiessen, Saskatoon, Saskatchewan
J. J. Plenert, Lansdale, Pennsylvania
A. J. Neuenschwander, Wadsworth, Ohio
G. G. Epp, Rosthern, Saskatchewan

Board of Education and Publication:
*George G. Dick, Bloomfield, Mont.
*D. C. Wedel, North Newton, Kansas
*Don E. Smucker, Chicago, Illinois
*Paul Shelly, Bluffton, Ohio
*Ed. J. Miller, Freeman, South Dakota
L. L. Ramseyer, Bluffton, Ohio
I. I. Friesen, Winnipeg, Manitoba
Erland Waltner, North Newton, Kansas
H. J. Andres, Newton, Kansas
Harold Gross, Freeman, South Dakota
J. G. Rempel, Rosthern, Saskatchewan
O. J. Sommer, Pekin, Illinois

Seminary Board:
*J. N. Smucker, Bluffton, Ohio
*J. M. Regier, Hillsboro, Kansas
*R. L. Hartzler, Bloomington, Illinois
A. S. Rosenberger, Quakertown, Pennsylvania
E. W. Baumgartner, Berne, Indiana
Willard Claassen, Freeman, South Dakota
Ben Esch, Washington, Illinois
A. E. Kreider, Goshen, Indiana
Erland Waltner, North Newton, Kansas

(* names newly elected, others holdover members)

THE CHURCH OF THE BRETHREN has reversed the technique of misions in at least one area. Instead of sending missionaries to Europe they are inviting high school boys and girls from Europe to spend one year in a Brethren home in this country. This gives an opportunity for such an individual to feel not only the impression of words as spoken by a missionary but the full impact of a Christian home and community incarnating those precious words. The Mennonite Central Committee has a somewhat similar program in bringing agricultural trainees for work on American farms. One has the impression that both of these methods will make it possible for our homes here to enter into the missionary task more directly as well as help these individuals go back to their own groups much better equipped to serve in their communities than most people we might send there.

—Selected

Resolutions and D

A LIST OF MAJOR ITEMS OF BUSINESS DECIDED AT THE GENERAL CONFERENCE MEETING AT FREEMAN, SOUTH DAKOTA NOT APPEARING IN THE PRINTED REPORTS

(UNOFFICIAL REPORT)

New Churches Unite

1. The following churches were accepted into the Conference: Bethel Mennonite Church, Enid, Oklahoma; Bethel Mennonite Church, Marion, South Dakota; Faith Mennonite Church, Greensburg, Kansas; First Mennonite Church, Glendive, Montana; Mennoniten Gemeinde, Neuland. Chaco, Paraguay. The Volendam Church to be formally accepted by the Executive Committee after appropriate application.

2. Resolution presented by resolution committee: that in response to the presentation of the challenge of our present hour for evangelism given by our guest speaker, Carl F. H. Henry, and our President, J. N. Smucker, we would urge upon all our delegates and churches of our conference a serious consideration of the urgency given, leading to a releasing and promoting of the spirit of Evangelism, through an active and continuous program of spreading the Gospel of our Lord Jesus Christ, under the power of the Holy Spirit.

4. It was resolved that the matter of sending a representative to Europe for the purpose of augmenting the materials of the Historical Committee be studied by the committee and a plan of procedure be submitted to the Council of Boards Meeting at its next annual session following this conference session for decision and action.

Landmark

5. Resolution presented by resolution committee: that in view of the heritage we have as Mennonites, and in view of the importance of the Germantown Mennonite Church in this heritage, and in view of the need of preserving and spreading this faithfully, we resolve that the Conference take immediate steps through the Historical Committee, to work with the local congregation and the Eastern District Conference, in establishing said place as a lasting tangible manifestation of our faith, promoting it as an historic shrine of general public interest through the various channels available.

6. In recognition of the enormous amount of work on the part of the coordination committee in the preparation of the proposed constitution be it resolved that the appreciation of the Conference be hereby officially expressed.

7. A number of resolutions were adopted making provision for the transition from the old constitution to the revised constitution.

8. Resolved that the Executive Committee appoint the members of the Co-ordinating Committee.

9. Resolved that the Conference send Christian greetings with Dr. and Mrs. Ernst Crous to their homeland and friends. (Germany.)

10. Resolved that the Conference send its greetings to France with Andrew Goll.

Universal Subscription

11. Recommendation of the Board of Publication regarding universal subscription plan: recognizing, that in order to achieve the objectives of our Conference we must have increasingly closer communiction between and among our member churches, we authorize the distribution of THE MENNONITE and/or DER BOTE in the homes of our Conference as follows:

(a) Each church is asked to submit a list of addresses covering every home in the church.

(b) Each church is asked to contribute a nominal subscription price, $1.00 per home per year being suggested.

(c) Any difference between the total funds thus received through contributions and the total publication expense is to be distributed to the other boards of our Conference on some equitable basis, as approved by the Executive Committee.

(d) The selection of the papers which are to be sent to any individual home shall be optional either with the church or the individual home.

(e) The election of the editor of either church paper shall be confirmed by the Executive Committee of our Conference.

12. It was resolved that the Conference express a vote of thanks to the Board of Publication for their excellent work with limited financial support, and that we give increased loyalty to this important phase of our Conference program.

13. It was resolved that, included in a vigorous program of stewardship education, our leaders encouarge, promote and solicit those who are able to do so to invest largely in our Mennonite enterprises and institutions in annuities and wills.

The Greatest Power

In a time when our country is again in a state of war, although there has been no official declaration of war, we urge our people to hold fast to their convictions. We believe that the power of God is the greatest power in the world, and that this power is Love as personified in Jesus Christ. The ideal of love as taught and lived by Christ is not a vague theory to be believed in peacetime and cast aside in time of stress and war when it is most needed; it is the most durable power in the world. The Apostle Paul says that "now abide faith, hope, and love, but the greatest of these is love." The primary question is not whether we succeed or whether we fail, but that we keep ourselves in the love of God, and leave all consequences to Him. We may lose our lives by holding true to the principles of love, but so did our Master. Our Peace Committee therefore has these recommendations to the Conference: (Introduction to No. 14-19)

14. That our Conference re-affirm its position relative to peace, war, and military service adopted at Souderton in 1941 as that which continues to be our official position.

15. That we urge our ministers to help our people come to a clear understanding of the Will of God as revealed by Christ regarding the sinfulness of war, so that our people will be constrained by the love of God not to participate in war and war-making efforts, but

ns of Conference

that they will hold to the spirit of love and of nonviolence in all relationships.

In order to implement such a prevailing attitude, we urge the following:

a) vigorous preaching on the sinfulness of war and violence.

b) an integrated and an effective teaching program of this Way of Life through: Institutes, Young People's meetings, study conferences; through the regularly established organizations of the church, S. S., C. E., etc. and that good literature is made available for the study of these peace principles.

16. That we urge our people to hold themselves clear of the pressures and emotions of a war situation, and that they endeavor to hold to attitudes and opinions in keeping with the highest Christian principles.

Encourage Voluntary Service

17. That our Conference go on record encouraging the Voluntary Service Program:

a) That we give it the needed financial support so that the program can be built up to become more and more inviting and challenging.

b) That we endorse this type of program as that which we would like to see for our young people in case they are being drafted. There is evidence of the government officials recognizing the importance of Relief and Voluntary Service work, and we should now prepare to make this our sphere of activity to give a positive witness.

18. That we encourage our young people to think through the problem carefully and prayerfully as to what position a young person can take in relation to military training and service, and that they be given the kind of understanding help which they now need. Also, that they arrange their program for the next several years in such a manner that a significant period of time be given in unselfish service for the Kingdom.

19. That we stand ready to cooperate with other Christ-centered peace movements which are seeking to clarify, to understand, and to implement the peace witness.

Call to the President

20. Recommendation of Resolution Committee: Whereas the world once more has been plunged into war, and whereas war is a direct consequence of sin; be it resolved that the General Conference, through its secretary, call upon the president of the United States to designate a day of national prayer and repentance, pledging the full support of the conference in such a move. Be it further resolved that copies of this be sent to the governors and national representatives of the various States involved in our General Conference.

21. Recommendation of Resolution Committee: whereas the period of Conference sessions is not only a time for business, but also a time for inspiration and instruction, the efforts of the Business Committee to secure a guest speaker be commended. Be it further resolved therefore that the Conference hereby express its appreciation to the Business Committee, and that said committee be encouraged to extend invitations to leading protestant churchmen, either within or outside the Conference, to appear in future sessions.

22. Be it resolved that a sequence of some, or all, board reports at the General Conference be established by the Executive Committee, and that this order be used in rotation by the Business Committee for the trienniel sessions of General Conference.

23. Resolved that in arranging for the program for succeeding Conference sessions, effort be made to stay within an hour and a half limit for all evening programs inclusive of all introductions and announcements.

24. Resolved that the Business Committee, in cooperation with the Executive Committee, study ways to present reports at the Conference sessions with the view of providing adequate coverage of reports, and yet consistent with the best use of the time available—with special reference to degree of the reading of reports.

25. Recommendation from the Board of Trustees and Finance: Resolved that the General Conference authorize the Board of Trustees and Finance to loan Conference Funds to other Conference boards where such loans, in the opinion of the Trustees, are adequately secured by physical inventories or other securities sufficient to protect the interests of the Conference, and safeguard the wishes of the original donors.

26. Resolved that our Conference express a spirit of genuine gratitude to our heavenly Father for granting us a Conference of rich spiritual fellowship, hearty and aggressive action in an atmosphere of peace. Further, be it resolved that we express our appreciation to all in the local community who labored so diligently for our comfort: the City of Freeman, the Freeman Junior College, the Churches of the area, the committees and individuals who so efficiently and kindly facilitated the meeting of all our needs.

Japan

27. Resolved that the Board of Missions be encouraged to open Mission work in Japan.

28. Recommended by Resolutions Committee: Recommended that Conference extend greetings to the Hutterite brethren of this community and that particular thanks be given to the colonies which extended such a cordial welcome to the groups which visited there.

29. Recommended by Resolutions Committee: Resolved that the Conference give its sincere moral and spiritual support to those who because of Christian conscience encounter imprisonment and other difficulties.

30. Recommended by Resolutions Committee: Resolved that the Christian Service Board of our General Conference give special attention to the study of implications of the application of our Biblical, historic peace principles to our present life, with the view of leading to a systematic dissemination of information leading to increased conviction on the part of all our people.

31. Resolved that we accept the invitation of the Pacific District Conference to have the next session of the General Conference at Jennings Lodge, Oregon.

STATISTICAL SUMMARY: Number of churches 230; churches represented 192, or 84 per cent; votes represented 1467; delegates 577; guests 744; total delegates and guests, 1321.

MCC News Notes

Relief in Palestine

A new M.C.C. project of rehabilitation and welfare, with material aid distribution as needed, is to begin about September 15, among Arab refugees who have been displaced through the formation of the State of Israel. Jericho, with normal population of 1200 in summer and 2500 in winter, has now within the village and within three miles of the center of the village, a total of about 45,000 people. Jericho seems to be a good central point from which help can also be given to other refugee groups in the larger Jordan area. This refugee situation in the Jordan area represents desperate and extensive need, probably as desperate as any need with which M.C.C. workers are in touch now. The unit has during the past few months laid plans and developed good working relations with other agencies concerned in the problem.

The Aftermath of War

One of the workers in Berlin recently commented on the grim reality of the aftermath of war, as observed there:

"The ruined homes and business blocks are seen at first glance. Gradually one learns to know what it has meant in the lives of the people. One neighborhood (M.C.C. Center) visitor told me recently that she does not know one single man who was of military age during the war years who today has normal health. Many families are without husbands and fathers, many having fallen during the war years, many died in prison and concentration camps, many are still missing, no one knowing whether living or dead. Some who do return are not willing to assume the responsibilities of family life and so desert them. Many mothers have had to take over the entire care of the family. Those who are Christian find it difficult to provide a wholesome environment surrounded as they are by this breakdown of moral and religious restraints. It is in such an environment that we are working."

Story on Paraguayan Mennonites

A very worthwhile account of life and work among the Mennonite colonies in Paraguay is *Paraguayan Interlude*, by Willard and Verna Smith, who served in South America during 1944 and 1945 under MCC appointment. This book, just off the press, is accurate in fact and interpretation, and is also particularly rich in human interest. It is a fascinating story of observations and experiences while enroute and while in service in the Paraguay Mennonite settlements, and gives an intimate picture of the life and problems of these pioneers for conscience sake. Available for $2.25 from the publisher, the Mennonite Publishing House, Scottdale, Pennsylvania.

Essential Personnel

Consecrated people are as essential as material gifts and funds, in making relief and other services possible. Likewise, workers at the home base are needed just as are the workers on foreign fields.

The M.C.C. now has immediate openings for several secretaries, an accountant, a maintenance man, and other workers. Staff workers for Brook Lane Farm and Kings View Homes, (M.C.C. Mental Hospitals) are also needed, including nurses, attendants, cooks, laundry and maintenance workers. These may be on Voluntary Service or regular allowance scale. Persons available and called to this work should write to the Personnel Office, M.C.C., Akron, Pa. Pray that the Lord may call forth those whom He would use in this work.

Voluntary Service Notes

A number of young people have taken part in M.C.C. Summer Service Units for four consecutive summers and thus have given the equivalent of one year. They are Jean Wismer, Loretta Zehr. Doris Moyer, Susan Sensenig, Mary Ann Hostetler, and Amanda Bartel.

Two young men are needed immediately to assist in the Ephrata, Pa., and Waterloo, Ontario, M.C.C. centers, respectively, in packing Christmas Bundles, clothing and other related relief materials.

Paul Holdeman of Denver, Colorado has assumed leadership of the Gulfport Service Unit in Mississippi, replacing Orlo Kaufman, who is to assist at the Akron office in directing the Voluntary Service Program.

Students and the Draft

Students within the draft age, who hold conscientious objection to combatant and noncombatant military service, should receive classification in Class IV-E, in the same manner as non-student COs. The Class IV-E is at present a deferred class, and attending school in no way conflicts with the deferment.

(Students other than COs are granted postponement of induction, until high school graduation or until reaching 20 years of age, whichever is first; or until the end of the college academic year in which they are enrolled.)

Young men deferred for reasons of conscientious objection, whether students or otherwise, should consider the possibility of giving a special period in voluntary service. However, those students enrolled in preparation for Christian service in the field to which they have felt called, should not leave such field of study and service for another, without prayerful consideration.

Mennonite Physician Testifies

Speaking for the Mennonite Medical Association, H. Clair Amstutz, M.D., Secretary of this group, testified on August 22 before the Senate Armed Services Committee. The testimony was given in the public hearings on S. 4029, a bill dealing with proposed draft of doctors and dentists. The language of the bill did not seem fully clear in provision for CO doctors. He cited not only the Scriptural basis for non-resistance, but also pointed out that the commitment which doctors make to save and heal rather than destroy life, seems contrary to participation in the armed forces.

European Bible School

A new project made possible through the interest of the German, Swiss, and French Mennonite churches, with the assistance of the M.C.C., is the Bible School which is to be held November 12 to December 10. Classes are to be held at Basel, Switzerland, in both the French and German languages. Samuel Gerber of Switzerland, who visited many churches in Canada and the United States last year, is president of the school, and Hans Nussbaumer of France is business manager. Among the teachers are Pierre Widmer of France, Christian Schnebele of Germany, and several from the MCC worker staff in Europe.

Crous to Return

Ernst Crous, Mennonite leader from Germany, who has spent the past year in the United States under the auspices of the Council of Mennonite and Affiliated Colleges, teaching at Goshen, Bluffton and Bethel Colleges, and visiting many Mennonite churches and communities, is scheduled to return to Europe on September 5.

Jottings

—**First Mennonite Church, Sugarcreek, Ohio:** The ladies of the Church prepared and shipped three large boxes of home-made soap for Relief. Fourteen Christmas bundles were also sent to the MCC headquarters during the past week. Sunday evening, August 20, our Young People sponsored a musical program at the Church climaxing their campaign for the Camp-Fund Drive. They have pledged themselves to finance one cabin.—Wiley McDowell, Corr.

—**First Church, Caldwell, Idaho:** On June 11, we had baptismal services. On August 6, one couple of our church celebrated their silver wedding anniversary. Their children had prepared a very nice program. The men of our church have organized a laymen's organization. Abe Huebert was elected president and S. D. Ulrich is secretary. They are planning many things for the coming year.—Mrs. Leonard Schmidt, Corr.

—**Bethel Church, Winton, California:** On Sunday, June 4, a service was held in the afternoon dedicating the beautiful Hammond electric organ which was presented to the church by Herbert Heppner in memory of his wife who passed away in February. Mrs. Phil Barlow, accomplished musician, was guest organist. The church has voted to take over the evening program in one of the migrant camps about 30 miles from Winton. This work was started by the MCC Voluntary Service Unit in cooperation with the Home Missions Council. Midweek services have been continued through the summer months with good attendance. The children find prayer meeting more interesting since the Happy Bible Class was started for them during the service.—Corr.

—**Calvary Church, Barlow, Oregon:** Our church entertained the newly organized Women's Fellowship Society of the General Conference Group on July 27. Around seventy were in attendance, and the day was spent in making garments for foreign relief. A program and business meeting was held in the afternoon. John Franz of Salem was with us on Sunday, August 20 and 27, during the absence of Paul Roth, our pastor, who attended the Ministers' Retreat at St. Peter, Minnesota, before going on to the General Conference at Freeman, South Dakota.—Mrs. Ivan Learfield, Corr.

—**Calvary Church, Barlow, Orgeon:** Frank Hostetler, choir director, is ill and has been in the Good Samaritan Hospital at Portland for several weeks. A group of around eighty young folks gathered at Island Park on the Molalla River near Canby the evening of August 18 for a social meeting. Our Sunday school sent four Christmas bundles to Akron, Pennsylvania.—Mrs. Ivan Learfield, Corr.

—**Salem Church, Dalton, Ohio:** The annual Bluffton College Reunion for northeastern Ohio held at Oak Grove Church, Smithville, was well attended with ninety present for the bountiful picnic supper August 13. With Miss Edna Ramseyer presiding, a varied program of talks and music was given. Professor Russell Lantz directed the singing of some numbers from the "Messiah" in the afternoon and also group singing and a vesper choir for the evening program. Coach Burcky, head of the athletic department, gave a talk and then introduced the new Assistant Coach Mast. The members of the volunteer unit at the Cleveland Mental Hospital were introduced and Richard Rosenberger gave talks about their work. Wilbur Berkey of Boys' Village gave brief commendatory remarks for the volunteer unit serving at Boys' Village this summer. Pastor Irvin Richert and wife were hosts to the Christian Endeavor in a social evening August 17 on their lawn with Rev. Richert's parents from California and the volunteer service unit from Smithville's Boys' Village as special guests.—Mrs. Ivan Badertscher, Corr.

—**Gospel Mennonite Church, Mountain Lake, Minnesota:** August 16 we had a "Church Fellowship" meeting, at which time some business matters concerning the church were discussed. On August 19, the Sunday School had its annual Children's Day program and Misison Festival, at which time misionaries Miss Anna Baerg from Arizona, and Mr. and Mrs. G. B. Neufeld from our mission field in Africa spoke. Our pastor and his family were granted a six weeks vacation after a heavy and full Church program through the past year. We are happy for their return and that they had an enjoyable and blessed time.—Corr.

—**Emmaus Church, Whitewater, Kansas:** The cry for the gospel from those in heathen darkness and the need of consecrated lives to bring this message was a challenge presented anew to us at our annual Christian Endeavor Rally with Ivan E. Olsen of North Plate, Nebraska, as the speaker. Having come to us from Germany to find new life in America are Mrs. Anna Friesen and Mrs. Gertrude Friesen and her four children. August 14, our pastor, Walter H. Dyck, was united in marriage to Mrs. Martha Suderman of Newton. They will live in our recently completed parsonage near the church.—

—**First Church, Paso Robles, California:** Our church has been ministered to by several servants of God and we were blessed. Among them were Abe Schultz of tht East Swamp Church in Penn. and Lester Wutherich, returned missionary from China. M. J. Galle has accepted the call from this church as its Pastor and all mail should be addressed to him at 736 - 24th Street, Paso Robles, Cal. Three young people attended the Mennonite Retreat held at Lake Sequoia up in the mountains. This correspondent had the privilege of helping with the cooking there. God bless this retreat and several souls were won for him and others dedicated their lives to the service of the Lord.—Mrs. Edwin Schroeder, Corr.

—**First Mennonite Church, Burns, Kansas:** On August 6, Brother Edwin Stucky conducted our morning worship. Meetings have been held the past several weeks for men of the draft age. August 20, we received two new members into the church, which makes our church membership 91. A basket dinner at noon on August 20, was planned; the occasion was a farewell for our pastor Henry W. Goossen and family. A love offering was given them. A spirit-filled C. E. program centering around God's batyre was enjoyed in the evening.—Mrs. Dave Stucky, Corr.

—**First Church, Wadsworth, Ohio:** On August 16, our Sunday School picnic at Rittman Central Park was well attended including visitors from Comton, California, and Youngstown, Ohio. On August 18, at a beautiful candle light service in our church, Marilyn Sue Daniels and John L. Hostetler were married, the service being read by Pastor Neuenschwander. On August 19, at the pasonage, Leonard Shelly and Merle Cartwright were united in marriage by our pastor.—Geo. McBride, Corr.

Into the Beyond

JACOB LINSCHEID, Butterfield, South Dakota, a farmer, was born at Neuhof, Galicia, Austria, on March 2, 1869, and died July 20, 1950. He was the father of L. H. Linscheid, minister and instructor at Freeman Junior College.

MRS. PETER J. KRAUSE, Newton, Kans., born Mar. 12, 1860, a minister's wife, member of the Lehigh Mennonite Church, husband was first minister of Lehigh Church, died July 25, 1950.

MR. M. A. YODER, Arcadia, California, born September 4, 1865, member of the First Mennonite Church, Upland, a carpenter and a loyal and faithful member.

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen. Topeka, Indiana

Fifty-three young people gathered at St. Peter, August 18-23, for five days of work, fellowship and play together. Out of this Workshop have come great new friendships, rich spiritual experiences on the hilltop of Gustavus Adolphus college, and a plan for youth work in the local congregation which in future years should mean much for the youth of our churches. The General Assembly of the Y.P.U. held at General Conference at Freeman, South Dakota, confirmed the findings of the Workshop and gives approval for the Y.P.U. to carry out this new program. We present in this issue some of the experiences and findings of the Workshop as well as some of the decisions of the General Assembly.

Where Workshop Members Were From

by Maurine Voth

ONE OF THE most enjoyable aspects of the Workshop was the wide representation of young people from all over the conference. This provided an opportunity for a comparison and exchange of ideas, which was more possible here than in the District Retreats. When the registration was broken up into districts we found that the Western District topped the list with eighteen. Canada ranked second with ten. May I add here that we certainly appreciated the presence of our Canadian brothers and sisters. Their spirit of service and mission was contagious and helped us to apply our Christian ideals to our youth work.

Next in number was the Central District with nine young people. They, in turn, were followed by the Middle, Northern, and Eastern Districts with six, five, and four, respectively. The Pacific District added one more to make a total of fifty-three.

The states represented were California, Illinois, Indiana, Iowa, Kansas, Minnesota, Nebraska, Ohio, Pennsylvania, and South Dakota. Nine of the Canadians came from Manitoba and one from Saskatchewan. The age range included eighth grade through college and seminary graduates. Offhand I would say that the majority of young people from the States were of high school age and the Canadians averaged the college age level.

Although our group was different in many respects we found that we had very much in common. Now comes the task of returning to all the scattered communities and filling others with the enthusiasm which we received at our first and very successful Workshop.

The Gustavus Adolphus Campus

by Lauria Ann Weiss

AS YOU APPROACH St. Peter, Minnesota by the Main Street the direction of Gustavous Adolpus College is indicated by a large sign post. If you follow in that direction the first thing you see is the tower of the main building way out above the trees.

This is the place where the Mennonite Young People held their "Workshop." We certainly should extend our "Thanks" for the privilege of using the Campus of Gustavous Adolphus College. It was so adequate for our needs.

The layout of the Campus was an ideal setting. We felt as though we were on a hilltop of religious fellowship. The Campus was situated on a hilltop also with a beautiful view overlooking the valley. The grounds were very well kept with a lawn surrounding all the buildings and a sloping hillside.

The young people stayed in well kept dormitories. We had the privilege of using the recreational facilities. These included swimming, tennis, volley ball, basket ball, table tennis. There was a book store on the Campus which was used by some. The new dormitory for girls was an inspiration to many. But the greatest privilege was that of seeing the new Library just dedicated in memory of "Count Folke Bernadotle." It is a very modern and adequate building including a museum of Swedish Lutheran Customs.

The meetings were held in a small building with class rooms and an auditorium. We held our morning Bible Study with those attending the Ministers' retreat. These were held in the Chapel in charge of Dr. Kuist of Princeton Seminary.

Christian Faith and Life, Christian Fellowship, Christian Service

Where We Are in Local Church Youth Activity

WHEN YOU go around from church to church, or if you go to a Conference or a Workshop and talk about youth work in the churches, you gain the impression of a most varied youth program among General Conference churches. One District officer says that the youth activity in his District has seriously deteriorated. Where ten and twenty years ago there was an active C.E. program with large groups and regular Sunday evening meetings of Junior, Intermediate and Senor C.E. groups, today, this informant stated, they did well to get ten young people out for a Sunday evening meeting in their largest District church.

In other churches we are told that a topic program is given with the young people responsible for the program. The whole church is invited to attend. The attendance is small and the programs are not very inspiring. Those responsible for the topics read their material without putting much thought into preparation for them. They do it because they are asked to rather than because of a real interest in the topic assigned.

Another church reports that their young people come out for meetings only when they are not on the program. If they are asked to participate and are given a topic, they fail to be present for that program. Still other churches report that their C.E. organization is composed of middle aged people and the elders of the church and the programs they give are composed mainly of adults speaking to the youth of the church.

There seems to be a dissatisfaction on the part of many in regard to the topic program type of youth activity. In churches where this is the pattern, there is evident a desire for something more and better than that which they have.

The picture so far presented is not complete, however. There are churches of the Conference in which there is a vital youth organization and vital youth activity. A number of these churches could be picked out. They are located in the various districts of the Conference. Where other churches feel frustrated and unhappy about their youth work, these churches are successfully creating among the youth a sense of devotion to Christ and his church which is a beacon light of our Conference youth activity.

For instance, one church holds regular Monday evening meetings for its youth. They have divided into groups of 1) Faith, 2) Fellowship, 3) Service, 4) Stewardship. By making this four-fold division, they seek to have a balanced program for the youth covering all areas of Christian experience and living. They have regular worship services. They meet once a month for a party, this being on Saturday evening. They meet once a month for service activity, also on Saturday evening. The result of this has been a very vital youth program with young people finding ever new ways of serving the church and their Lord.

Another church has a very active program in which the youth participate in their own worship, they are busy in service and they each year have projects which raise hundreds of dollars for missions. They have Lord's Acre and Lord's Hour projects in which funds are raised by collecting paper, raising potatoes, baby sitting, laying aside certain wages earned for a day's work, all of this for the cause of the year.

If one were to summarize the situation of youth activity in our churches, the following points would need to be included:

1) There are those churches in which for one reason or another, the youth activity is sluggish and it fails to inspire.

2) There are those churches in which there is no real youth program.

3) There are those churches in which, because of its traditional nature, there is some type of youth activity usually of a C.E. pattern. The purpose and vision for the program is more traditional than forward looking.

4) There are churches in which the C.E. type of program is functioning successfully and vitally.

5) There are churches in which new concepts of youth work have entered and a new surge of vitality and enthusiasm has resulted in a program conducted for youth, by youth.

What then are the causes of this varied picture in our Conference? Why is it that our situation today is so varied and spotty so far as a vital ongoing youth program is concerned? Again this could be caused by a number of reasons. We list a few of them.

1) The General Conference youth organization, the Y.P.U., has not been an organization concerning itself with local youth organization and work. It has been essentially a project-sponsoring agency for the Conference.

2) Because of this, there has been no real planning or leadership in the area of local youth work and local leaders have had to find ideas wherever they may chance upon them for their work. The C.E. has mainly been used as such a source.

3) Each local congregation has had its own peculiar problems. In some churches, there are few young people which makes a youth program at best difficult. In other churches there exists a tension between old and young which makes it difficult to appeal to and inspire youth. Some churches are in cities in which many interests and attractions draw youth from the church. Such situations suggest the greatly varied local situation.

4) Some churches are lacking in leadership both of young people and older advisers which has made work with youth drag.

5) There is a lack of over-all concept or understanding of just what local youth work really is. The general aim of winning youth for Christ and the church is understood, but how to realize that aim requires careful leadership, thought, and understanding along with the consecration of the leader.

Because of this being our condition, this being where we are, the Y.P.U. has been at work seeking to provide a plan and means whereby local youth organizations can better carry out their program. The Y.P.U. Workshop at St. Peter, Minnesota, held from August 18 to 23 was a workshop on this very problem.

Christian Faith and Life

by Gordon Dyck

AND WE HAVE known and believed the love that God hath to us, God is love; and he that dwelleth in love dwelleth in God, and God in him. I John 4:16.

Here is shown to us in a few words a basis for "believing and dwelling" or Christian Faith and Life.

The Young Peoples Union since its beginning a few years ago has been "in the woods" as has been expressed by some of the leaders. The purpose of the organization has been vague; the type of organization itself has been uncertain. The aim in the past has been that of large projects undertaken by the Y.P.U. of the General Conference and supported by the small local youth organization. Now the emphasis is making a complete change. Y.P.U. is concerned about the local organization. Starting new youth organizations in communities where there are none, and making suggestions for improving those already started is the chief concern of the Y.P.U. Its chief drive this summer at the workshop at St. Peter was that of introducing a balanced youth program for the local youth organization. To promote this the Y.P.U. suggests that the program must have an equal balance of these three emphasis: Faith and Life, Fellowship, and Service.

In order to put this theory into practice we who were gathered at the Workshop worked together as though we were a local organization. We divided into three committees, actually three large groups, each planning the program as related to their group. The Faith and Life group planned the morning watch services. It also planned for the consecration service held on the last night of the Workshop. The group also discussed some of the problems of the local youth groups. Such as arousing interest, developing a sense of responsibility, age problems, and planning programs were discussed. We do not like to say that one phase of the threefold program is more important than another, but Faith and Life should be the foundation and care of the others.

Some of the aims of the Christian Faith and Life committee should be the aiding of each person in and out of their church to accept Jesus Christ and dedicate their lives to him. They should help young people to see that Christianity applies to all of life, not just on Sunday. They should help to teach and appreciate our Mennonite heritage and beliefs. Also to help in personal problems including the discerning of the will of God for the life of each young person. So that the goal of the Faith and Life committee be attained there should be meetings for worship, study, discussion, and expression.

Worship should be a part of all youth gatherings even though they are primarily for recreation or service. In order that the worship service be of value to those who participate there must be a definite aim or purpose for the meeting. Varied methods of worship and also other arrangements which focus attention on the central thought contribute to the underlying aim of the worship service.

Other meetings might be for the studying of beliefs, problems, books, people, chapters, and verses of the Bible. We study hard and seriously in high school and college, so we should all the more study in church where we deal directly with right and wrong, life and death. This should also be presented in a manner so that we will want to understand and listen. Such methods as short talks, moving pictures, or a series of classes for a course could be used.

It is through discussion that many youth come to a decision. It is used best when thinking through a problem. Also expressional meetings might be used. A young person is strengthened in his faith when he is given a chance to give his own testimony. Another way of building our faith and life is by going as groups on educational trips to visit hospitals, missions, and other institutions.

There are tremendous possibilities in deepening our knowledge and faith through a young peoples' organization and consequently being able to live a life that will be of a greater service to the Lord.

Christian Fellowship

by Katherine Klippenstein

THE ULTIMATE goal of a young people's program is to direct its members towards that which Christ called "a more abundant life." The needs of life are many. Therefore the phases of a well-balanced youth program must be extended to reach out into all areas in order to meet these needs.

The group of young people who attended the Workshop at St. Peter represented all districts of America as well as all areas of thought. Although our past experiences with young people has been varied and unique, yet we agreed upon basic matters. In the entire program it is of greatest importance that young people unite for workshop, meditation and devotion because Christ must be the foundation upon which we build.

In the past some of us had experienced that our youth work had amounted only to a meeting group. To be a fellowship means that young people must become knit together as a circle of genuine friends. To do this they must get together in various types of activities frequently. There must be an air of naturalness in a spirit of Christian understanding and sharing. They must have much in common.

There is no consistency in the Christianity of the group who reverently goes to church Sunday morning but who cannot invite Christ to attend its social on Monday night. Spiritual living and secular living can not be divided. They must be united, sanctified and together they will contribute to the "abundant Life."

Christian fellowship is a part of complete Christian living. This truth was realized and practiced at the workshop. Those who led the devotions could also lead the recreational activity. The soft-ball game played against the ministers was a means of wholesome fellowship; the get-acquainted social was carried on in a Christian attitude of love so that the recreational activities gradually lead into the closing period of worship. In a like manner, we found that there was opportunity for group games during the last evening when we had gathered for a fireside consecration service. All activity can and should be Christ-centered.

We found that those who hesitated to respond during a discussion, mixed freely during the recreational period. Does that not prove that recreation, or fellowship, is of vital importance in learning to understand and share with one another? If the group has the feeling of being knit together during play, they will also experience the same feeling during worship and devotion.

The joys and blessings of the workshop days will not be of temporary value. What we have learned there we wish to apply in our local youth groups. If we include recreation, leisure-time activities, fellowship with youth of other denominations, relations with other races, and other items into our youth program, our group will grow in interest, experience, and in number. To be a Christian fellowship we must unashamedly have Christ in common in all of our activities.

Christian Service

by Hugo Hildebrand

AT THE Young People's Workshop, an effort was put forth to have a wholesome and complete youth program such as would be good for all local church youth groups to have. It was difficult to see just how to apply this in the field of Christian Service in a strange community where the group would be only a matter of a few days. Soon it was learned that a mental hospital was located a mile out of town with 2,400 patients. Two members of the Christian Service commission were sent to the hospital to make arrangements to sing to the patients. The hospital officials were very glad to have us come and were very interested in having a group come in from so many varied places as Manitoba, Pennsylvania, California and Kansas.

On Tuesday afternoon at one o'clock a caravan of eight cars drove to the hospital and fifty members of the workshop spent a memorable hour and a half going from ward to ward of the huge hospital singing to the patients. In each ward there were new situations to face with the patients on the disturbed ward quite demonstrative and some patients saying humerous things. However, for others the little gesture of service meant much and they expressed themselves in gratitude or silently wept as familiar hymns were sung to them. The Workshop group left the hospital thrilled to have been able to express themselves in service to the mentally ill.

This experience demonstrated this area of youth work possible in the home church. Surely, not every community has a mental hospital, but there are many fields of service right at home that are possible. By seeking them out, using one's imagination, the field of Christian Service becomes rich with possibilities right at home.

There are several areas in which such service is possible. First, comes service in the home church. This includes Sunday School work, helping beautify the church grounds and the interior of the church, going out to sing to the shut-ins and people in the home for the aged, giving programs and holding jail services, helping the pastor in his special work, singing in the choir, and many other services of a similiar type. Fund raising projects for missions and other causes is a vital form of Christian Service.

There is, secondly, community service possible. This includes assisting in social work such as helping the needy, finding ways of preventing delinquency, sewing in the homes for the aged, seeking to reach across racial barriers, etc.

A third field of service is to participate in fund-raising projects for church and conference causes. Funds for missions, the district youth camp, the college, student education, local church endeavors all are important forms of fund-raising work.

A fourth and large area is service outside the local community. A wide range of activities are possible for young people through General Conference and M.C.C. projects. This includes foreign service in Europe, Paraguay, Uruguay, Colombia. Mental hospital work, migrant camp work, homes for children, delinquents, the aged, work in the south among the negroes and whites, and service among our own missions and churches are some of the possibilities for youth. This large area of work should strengthen local service and local service should strengthen voluntary service.

It is the concern of the division of Christian Service to keep before youth organizations all of these possibilities.

Recommendations of the Y.P.U. General Assembly

We Recommend:

1. that the General Assembly accept the recommendation of the YPU Council "...we recommend three areas of emphasis for a balanced youth program in the local congregation: a) Christian Faith and Life; b) Christian Fellowship; c) Christian Service. These could form the basis for committees in the local church and in the YPU Executive Committee or they could serve as a basis for evaluating the existing programs."
2. that the Christian Youth Organizations of our Mennonite colleges (SCA) consider organizing their program according to these 3 areas.
3. that the YPU Executive Committee plan for future all-conference workshops and encourage district workshops.
4. that work be continued on a YPU Manual with the aim of publishing it in the near future.
5. that the YPU constitution be studied in the light of the Fellowship Program with changes to be presented at the next General Assembly.
6. that, in view of the critical and complex

Beyond Our Own

MORE than five thousand delegates from sixty-two countries participated in the thirteenth World Convention on Christian Education at Toronto, Canada, August 10-16. All of the evening sessions but the one on Sunday were held in the large Coliseum at the National Exhibition Grounds. Toyohiko Kagawa was the speaker on Tuesday evening. During the day time the delegates chose one of four divisions—general, children, young people, and adults—in which they could discuss issues in greater detail. One of the thrilling occasions of the convention was the Youth Service of Witness on Sunday evening when fifteen thousand people thronged the Maple Leaf Gardens. C. W. Li of China was the principal speaker at this meeting. The climax of the convention was reached on the final evening at the service of consecration at which Bishop Stephen Neill of England spoke on the meaning of the cross and the delegates and visitors responded with the words: "I will ever serve my Teacher and Lord."

ITALY—Italian Waldensian, Baptist and Methodist youth organization have launched a fund-raising campaign among the estimated 60,000 Protestants of Italy to aid the youth of the Evangelical churches in Spain.

Recently the "Time Magazine" carried an article which was entitled "Failure." It was referring to the failure of Protestant Christians to respond to the plea which General MacArthur made in calling for 1,000 Christian workers to hurry the job of Christianizing Japan. According to figures published by the Religious News Service, the Roman Catholic Church responded very well. In Japan there are now 1,120 Catholic, compared to 24 Protestant missionaries.

"The Christian Century," a Protestant publication, indignantly responded with a verbal lashing to shame Protestants into action and to stimulate thinking on their missionary responsibiliy. "Nothing could reveal more clearly than these figures how appalling is the Protestant failure to rise to the opportunity presented by postwar Japan.... American Protestant Christianity is utterly failing to rise to the mandate which the Great Commission lays upon us. We deserve the verdict which history will pass upon us. Can there be any doubt what it will be?"—*Gospel Herold.*

HARTFORD, CONN.—A bill which would have permitted religious, veterans and civic organizations to conduct games of chance failed to get through a special session of the Connecticut Legislature, which has now adjourned.

NEW YORK.—A five-year program to raise $1,000,000 for buildings and equipment at Vellore Christian Medical College and its affiliated hospital in South India was approved here yesterday at the College's annual board meeting.

About a fourth of the amount, it is expected, will come from mission boards in this country and Canada which support the interdenominational enterprise. The remainder will be sought from individual contributors and foundations.

The building program, it was explained, will enable the medical center to meet requirements of Madras University, which has granted recognition to the College, and to provide greater service to the people of India.

A training center for Christian Doctors and nurses for about 900 missionary medical units in India, Vellore is supported by some 40 Protestant denominations in North America, Britain, and Australia.

The College is noted for its training in women's surgical and obstetrical care and for its pioneer work in leprosy research and treatment. It has done special research in pathology, radiology, and infectious diseases, and most recently added departments of neurology and thoracic surgery.

General Evangeline Booth, daughter of the founder of the Salvation Army and herself the only woman to serve as international commander of the organization, died at her home in Hartsdale, N. Y., on July 17, aged 84 years.—*Watchman-Examiner*

Please enclose this label when writing.

Y.P.U. RECOMMENDATIONS . . . from page 615

problems in the social, economic, and political spheres on both the national and international levels, be it recommended to the resolutions committee of the General Conference that a resolution be introduced to the current session of the General Conference calling on the Board of Christian Service to appoint a study group to study the relations and implications of Mennonite principles to such current problems as the Christian position on conscription, registration and cooperation with the draft, payment of war taxes, attitudes toward Communism, Socialism, and Capitalism, church-state relations, etc.

7. that district Youth organizations plan their projects in line with suggestions drawn up by the representative of the districts at the YPU Council.

8. that all local groups and districts systematically plan to contribute their share to the YPU General Fund which makes possible the YPU program materials, Prayer Calendar, Youth Section, workshops, and travel expenses, etc.

9. that the YPU Executive Committee continue its visitation program where it can be worked out.

10. that the YPU continue publishing its present publications with the Program Materials incorporating the three areas: Christian Faith and Life, Christian Fellowship, and Christian Service.

11. that the YPU Executive Committee give consideration to a full time or part time youth worker. In view of this, the place of the Advisory Committee should be evaluated.

12. that the YPU Council study the MEF situation and continue the program if possible, or propose a substitute program.

13. that our constitution be adjusted so that the Conference name therein be in conformity with the new Conference constitution name: "The General Conference Mennonite Church."

14. that the Executive Committee be authorized to seek ways of representing youth interests in Voluntary Service in a more vital way in regard to the organizational relationship with the Board of Christian Service.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Volume 65 — September 19, 1950 — Number 37

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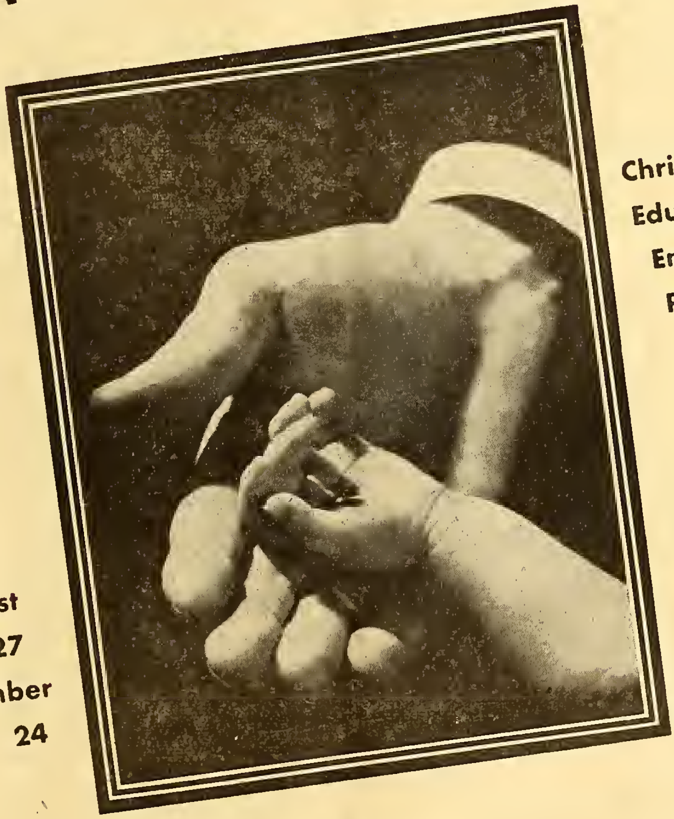
A Sacred Trust . . .



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September
24

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Of Your Pen Acquaintance

L. R. Amstutz, pastor, First Church, Mountain Lake, Minn.

J. W. Fretz, on Bethel College Faculty, North Newton, Kansas.

David Habegger, missionary to American Indians, Busby, Mont.

S. T. Moyer, missionary to India.

Alfred Wiebe, missionary to American Indians, Canton, Okla.

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The Mennonite

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"WITNESSING UNTO ALL MEN"

For several years our General Conference congregations have been urged to make two concerted efforts annually to win the non-Christian people of their respective communities to Christ—one effort in spring during Holy Week, and the other in fall, usually in November. In the fall effort the Sunday School leadership takes the initiative. This year the October Sunday School lessons lend themselves well to our purpose, and so the Evangelism Committee suggests that we use the October lessons as a contact point to make our witness this fall. The Evangelism Committee has prepared a folder which will go into the hands of all our Sunday School teachers to give guidance. These folders are sent to the Sunday School Superintendents with the request that they give them to their teachers, and if possible, meet with the teachers to plan together. When a church is active in witnessing, new life comes to her. Pastors will want to encourage and help the Sunday School leaders in this effort.

THE EVANGELISM COMMITTEE

LAYMEN, PONDER!

With General Conference Mennonite Men [MENnonite MEN] on the move one reads with interest what men elsewhere consider important —important for our own as well as *beyond* our own.

The Lincoln Bible Class of a church in Evansville, Indiana, has developed a code to which one hundred men desirous of becoming members have subscribed. It reads:

"As a Christian I will have as an objective in this life:

"To remain a Christian, faithful unto death.

"To pray and read the Bible daily.

"To give a part of my money, time, and talents to the upbuilding of the Kingdom.

"I will support at least one worthy boy through college.

"I will endeavor to win one or more of my fellow men to accept Christ.

"God helping me, I am
(name of member)

____

____
Leader, Lincoln Bible Class

ACKNOWLEDGMENT

During the busy days of the Freeman Conference, former acting editor of THE MENNONITE, Jacob J. Enz, kindly relieved the new editor by gathering and editing the material for the two issues of THE MENNONITE of September 5 and 12. Sincere appreciation is hereby expressed for this friendly service. Mr. Enz also headed up the active publicity department of the Conference and a number of news releases were sent to the leading news services.

Ray Unruh, the local Freeman photographer, also extended every courtesy in providing various photographs of the conference for our publications, and to him we express our gratitude.

Of Things to Come

SEPTEMBER

September 28-October 2, Opening days at Canadian Mennonite Bible College; registration of new students, September 29; all classes begin, October 2.

September 29 to October 1, The Oklahoma Convention at the "Go Ye Mission" near Chouteau, Oklahoma. Erland Waltner and A. E. Kreider, speakers.

OCTOBER

October 1, World Communion Sunday

October 1, Rally Day

October 12, Bethel College Founders' Day Program, 8:00 p.m., Dr. Henry Hitt Crane speaker.

October 17, Western District Ministers' Conference.

October 17-20, Western District Conference, Memorial Hall, North Newton, Kansas, Andrew Shelly, conference speaker.

October 29, Reformation Sunday

NOVEMBER

November 12-16, Bible Lectures, Bluffton College, Bluffton, Ohio. Ed. P. Blair, Garret Biblical Institute, lecturer.

November 14-15 Ministers' and Womens' Conferences, Bluffton College, Bluffton, Ohio.

November 16-18, Conference on Christian Higher Education, Bluffton College

November 30 and December 1, General Conference Council of Boards, Chicago, Illinois.

DECEMBER

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

AS WE GO TO PRESS

HAROLD RATZLAFF with his wife and daughter will sail from New York for India on the M. S. Slamat, on or about September 25.

ALICE BACHERT returned from Colombia August 20 and is here at home now at her home in Kitchener, Ontario.

REV. GERALD STUCKY left for Colombia September 4.

AGANETHA FAST is at home and will be available for speaking engagements on call either in Kansas or Oklahoma. Churches interested may contact the General Conference Executive Secretary, 722 Main, Newton, Kansas.

Editorials

THE FREEMAN CONFERENCE

IT would be interesting to know what history will reveal as the outstanding events of the late Freeman General Conference. Certainly a move of far-reaching consequences was the enthusiastic endorsement of the Mission Board's proposal to open mission work in Japan. That should open a door of tremendous responsibility and opportunity, through which may pass missionaries, much money and many prayers, in bringing the Gospel to Japan.

The adoption of a new constitution and the reorganization of the boards was a significant step. While it will take some time to smooth out all the implications of this change, it is hoped that it will make for better coordination and mutual cooperation between the different areas of Christian work. There is now also a slight change in the official name of our denomination. It has been somewhat simplified, and all members should now be able to give the exact name: "The General Conference Mennonite Church."

The continual emphasis on "witnessing," and the special plan of "lay-evangelism" could well mark a new undertaking for our churches as a whole. For too long we have been satisfied to be the "quiet in the land." Now it is urgent that the laity respond to the high task of witnessing unto all men—introducing them to Christ. This has such tremendous possibilities that no church should neglect it. It could change us from self-satisfied and exclusive people to active, witness-bearing, enthusiastic workers for Christ.

The decision to place our church papers into every home of the Conference opens great possibilities for information, unification and response. Now the various boards can bring their problems and appeals direct to the homes of all members of Conference. The various districts can learn to know each other better and to appreciate the work that is done in each. The great opportunities and needs of the Kingdom can be brought directly to all the people.

The Business Committee wisely planned for the special mission jubilee celebration at the end of the week's session. It brought the Conference to a fine climax and close. People stayed through the entire session and were greatly impressed by the deeply moving and inspirational mission emphasis.

More inspirational messages, both by our own men and those so ably presented by our guest speaker, Carl F. H. Henry of the Fuller Theological Seminary, were a real contribution in setting a high spiritual tone to the Conference.

Was it a historical conference? But does not that depend on our response now that conference is over? If we prayerfully follow through the plans and decisions there reached, if we are determined to be doers of the Word and not hearers only, it may have been a conference of such importance that great lasting good may result. "The meeting is over, now the service begins."

"IN REMEMBRANCE OF ME"

THE observance of World Communion Sunday on the first Sunday in October is becoming more and more familiar around the world. There is something deeply moving about the feeling that all over the world, Christians are coming to the Lord's table on the same day as a witness to the central fact of our Christian faith—the atoning death of Jesus Christ for the salvation of the world. In a world filled with uncertainty and fear, Christians dare to declare their faith in Jesus Christ as Lord and Saviour.

This year again, on October 1, around the world on land and sea, in cathedrals and small churches, in hospitals and detention camps, among people of every race and color and nation, we gather around the Lord's table in penitence and deep need, in memory of Him who gave His life for us. It is a time of deep soul-searching and renewed dedication to our Lord. May we not fail to accept the invitation of our Lord to come and dine with Him and accept His redeeming love through which all men are offered the forgiveness of sins and the assurance of God's transforming grace. "This do in remembrance of Me."

THE SUMMER SERVICE UNITS

A SPLENDID outlet for the religious activity of youth is the voluntary service program as administered by the Mennonite Central Committee and our own Conference. Reports from those who engage in this work is usually very enthusiastic. An article in this issue shows how much the work is appreciated by those benefitting from it. It is an expressional service which our youth needs. By such sacrificial service "in the name of Christ" they are witnessing to the love of God, whether in hospitals, among the underprivileged, on the mission fields, or among those of other races and color.

Such work is especially fitting in this time of crisis. Again young men are called into military service to prepare for war. We who believe in the way of peace should be more ready to go into such Christian service to declare and live the way of love.

When these young people return from their period of work they should have the privilege of sharing their experiences with others. This should make an interesting Sunday evening program in the churches. Others may be inspired to be volunteers for Christ.

IS THERE NO BALM IN GILEAD?

IT IS frequently noted how unhappy people look as they go about their tasks or walk the city streets. Even in a church service there does not seem to be the cheerful expression and the joyous light in the eyes of the worshippers that might be expected from those who possess the most joyous news in the world. Is there no remedy for this expression of sadness and fear that is stamped on the faces of so many?

At the recent Freeman Conference we listened to

(Continued to page 631)

The Folly of Self-seeking

by L. R. Amstutz

"And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest." Jer. 45:5

OUR text might well be put into the form of a "motto" to be hung over the life of each Christian. The motto should be framed by the evident purpose of our life and should read, "I Seek Not Great Things for Myself."

The words of our text were spoken by the prophet Jeremiah to his Scribe, Baruch. Much of the book of Jeremiah was dictated to Baruch who wrote the words as we have them. Baruch, who lived during the days of Jehoiakim, had joined himself earlier to the prophet Jeremiah and had identified himself with the cause that Jeremiah represented. That was back in the time of better days but now things had become worse to such an extent that Baruch was hiding for his life. (In order to see the historical setting the reader ought to read chapter 36 and connect chapter 45 with that chapter. Chapts. 45-52 are made up of miscellaneous writings and are not chronological.) As one may well imagine. Baruch was terribly discouraged. Thus the message of God comes to this great man, a message which finds its application to all of us.

Baruch was a man of great promise. He was not a man of ordinary ability. He might well have risen to the highest position of the state. Now that the people and the King had turned against both Jeremiah and himself, all such ambitions were to come to naught. Does God come to the scribe with pity? No, for God shows the folly of self-seeking by the message which is conveyed to him. The foolishness of self-seeking is seen in the following ways:

First, it is subject to self-pity. Within himself Baruch had said, "Woe is me now! for the Lord hath added grief to my sorrow; I fainted in my sighing, and I find no rest." (45:3) One can just hear the sobs and cries of Baruch in this verse. At the root of Baruch's feelings was self pity.

Interestingly, God uses the prophet Jeremiah to minister to the crest fallen scribe. God does not speak directly to Baruch. The prophet Jeremiah was eminently fitted for this task. Earlier in his own life Jeremiah had himself been afflicted with self pity as seen in Jer. 20:7-9. Jeremiah himself had been lifted from the slough of despondency and thus having experienced the grace of God is enabled to help his co-worker. This principle of operation is further illustrated by Paul when he states, "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." (II-Cor. 1:4)

Ambition is not necessarily a bad thing. However, amibtion is subject to its own peculiar temptations and pit-falls. The psychologist tells us that there are certain "drives" which motivate us and one of these basic "drives" is the desire for social recognition. We all want to amount to something. We want to be recognized. Baruch was such a person and his great ability heightened such a desire. Now the opposite was true, for instead of recognition he was hiding for his life.

All of life's ambitions must be related to the will of God. Self-seeking may lead to frustration and discouragement and can never attain true joy. To be in the place where God wants us to be, even when it means the reproach of the world, is a proper test of our life. This will save us from self-pity. Instead of crying out, "Woe is *me* now!" we shall be satisfied in the will of God. To be yielded to the will of God will enable us to rise above circumstances and above self. We are told that when Beethoven became stone deaf, he learned that by clenching a stick in his teeth he could so hold it against the sounding-board of a piano as to detect faint sounds. What a tragedy had Beethoven given up to self-pity and moaned his fate.

In the second place, self-seeking is folly because it is blinded by self deception. God tells the scribe thru Jeremiah (45:4) that the whole land is to be broken down. The land was to go into captivity and then where would his ambitions be. Baruch mistook the nature of his surroundings and hence he was deceived.

Self-seeking always invests its efforts, time and money in this life. Man lives as though he would stay here upon this earth forever. Should God pity Baruch since the very things that had been denied him were to come to naught? What should be our attitude toward the things of the world? Are they not all to pass away? Instead of complaining we should stop and count our many blessings and mercies. Above all, we should be thankful that God has called us out of this world unto Himself. We should consider it a great privilege to confess Christ before men of this world who are indifferent to all vital godliness. It is ever true that the frowns of the world would not disquiet us if we did not so eagerly covet its smiles. How foolish to seek great things for ourselves here where everything is little and nothing certain.

Finally, self-seeking is foolish bcause it means self-glory. "Seekest thou great things for *thyself?*" God only promised to Baruch that his life would be spared, ". . . thy life will I give unto thee for a prey in all places whither thou goest." We should not minimize this promise. Of all the posessions that we have, life is the thing we cling to longest and hardest. When the burglar gives us the choice of our life or our goods, the decision is obvious. Baruch still had his life to invest in things eternal. When the invading army would sweep across the land, Baruch would be glad he was alive.

This, of course, would rob the scribe of any self-glory. To God would be the glory, and let not man glory in himself or in his might or in his riches. Let him glory in the fact that he knows God! Baruch complained that he found no rest in the world. God has not promised us rest in this world but He has promised us rest in Him.

In conclusion, I would like to illustrate the folly of

(Continued to page 631)

A Church Launches Out

by J. W. Fretz

Two years ago, I was invited to meet with a group of men from the Oak Grove Mennonite Church at Smithville, Ohio. They discussed a problem frequently raised in wide-awake churches throughout the country, namely, what to do about providing wholesome recreation for their young people.

The Oak Grove Mennonite Church is located in a beautiful grove of trees in the open country. A short distance from the church building is a rather deep but gently sloping ravine, a natural place for picnic and outdoor meetings. The members of the congregation long wondered what use they could make of this natural setting for the enjoyment of their people.

This past June, two years later, I was again invited to meet with the Oak Grove men and surprised to discover a completely erected and furnished Fellowship Hall. It is located to the rear of the meeting house. The building is a two story 36 by 60 foot structure. It was begun in April of 1949 and dedicated in October of the same year, thus demonstrating that the Oak Grove men are men of action as well as men of vision. The building is substantial, attractive, and does not in any way detract from the quiet and dignified atmosphere of worship which the meeting house reflects.

The building, which cost upward of $18,000, has proven a good investment. Hardly anyone who has seen the use which has been made of the Fellowship Center is willing to say anything to the contrary. In the basement is a completely equipped kitchen with running water, restrooms, a place for shuffle boards, two ping-pong tables, and a very spacious room for the pastor's study. Upstairs, which can be entered from the ground level because of the sharp incline on which the building was erected, is a large pine panneled room with moveable furniture and a large side fireplace. The building is used by all church groups; the Daily Vacation Bible School, the ladies sewing societies, chorus practice, the men's fellowship, and the young people's groups all finds the center a delightful place to meet. Outside in the ravine there are two substantially constructed fire places. Three additional acres have been purchased for outdoor picnic tables and twelve swings. Today, members of the congregation wonder how they could do without such a useful building.

The Fellowship Center idea began a number of years before it was erected. Perhaps one of its beginning points was the splendid leadership given to the church young people by Virgil Gerig, the grandson of the eighty-four year old Bishop J. S. Gerig. As a "native son," called back to be the pastor of his home congregation, the youthful Gerig met with his fifty or more young people in one of the late A. C. Ramseyer's potato barns, for want of a better place to hold midweek young peoles meetings. Thse young peoples' gatherings were especially popular during the fall and winter seasons. Out of these meetings grew the consciousness that church young people, if they were not to drive off to towns and cities for their fun, would have to have a place at home where they could play games and hold their meetings. The individual homes were not large enough and the church ordinarily was not suitable for many midweek young peoples' activities—thus, the desire for and the actual erection of the Oak Grove Fellowship Center. It is a good example of how Christians may again strive to make their churches the center of community life.

A visit to this place and an introduction to the splendid type of activities carried on would convince many congregations that they should go and do like wise because most congregations face relatively similar problems and many have similar opportunities.

In order to guard against activities being carried on that are unbecoming to Christian young people, the Oak Grove congregation adopted the following set of regulations governing the use of the Fellowship Center:

1. This building has been erected in order to provide a suitable location for the legitimate activities of Christian people. It is expected, therefore, that groups using these facilities shall abstain from such activities and practices as are generally considered objectionable by our church, e.g., dancing, card playing, smoking, etc.
2. Responsible adult leadership must be provided by all groups using the building. These leaders are expected to see that the activities of the group conform with the purpose of the building.
3. Groups using the building are expected to leave the building as clean and orderly as possible, and to store all kitchen and recreational equipment in its proper place before leaving.
4. Organizations and individuals using the kitchen and recreational equipment are expected to pay for any breakage, accidental or otherwise.
5. The above rules are for your convenience and for the convenience of others. Let us all cooperate to the fullest possible extent in utilizing this Fellowship Center to the glory of God.

READY FOR SERVICE

"A church that is good to itself, well organized, with an active minister and church societies that function, should realize that it is then but ready for service. The congregation should then know that it has a machine constructed for work. And service means going out and doing for others. If we boast of what we do for ourselves, we are just drawing a circle around our church, shutting ourselves in with no regard for the big things our General Assembly and our Synod (This would correspond to our General Conference and district conferences) have asked us to share. It is like running a beautiful piece of machinery for exhibition purpose only, with no thought of making it furnish power for good. Do not boast of what your church is doing until you look at your benevolent budget and can show that you are serving others as well as your own. This is God's plan. No church ever regretted its service to others. No church ever died as a result of this service."—Robert E. Speer.

From the Mission Front

Volunteers for Service

by David Habegger

AGAIN this year it has been the privilege of the Mennonite Mission to the Northern Cheyenne Indians to have three people who volunteered for service help the missionaries with the work on this field for a period of eight weeks. I am sure that such a period of service is an inspiration not only to the Indians that are reached by such service, but also to the Missionaries and the workers themselves.

The type of work that the volunteers are doing here is a real means of witnessing and is inspiring to the people among whom we work. I hope that it has meant much to the Indian children who attended the Bible Schools to know that there are people so interested in them that they are willing to take time to tell them about Christ. I do know that it has caused some men to think when they have found out that there are young men who are willing to work from early morning until dark for a mere pittance. It certainly must be obvious to them that such workers are not putting wealth first in their lives, but that they are seeking first the Kingdom of God and His righteousness. It is sometimes hard to think of building and repair work as work for the Kingdom, yet such work can also be done for the glory of God. If the manual labor that has been done were to be paid for in money, it would cost several hundred dollars. So these young people can practically say that they have each given a couple hundred dollars to missions this year. I wonder how many people have actually given that much to any cause this year.

To have such willing workers around is a real inspiration to the missionaries also. We enjoy having others labor with us and share in the problems and joys that we meet with day by day. To share a joy makes it twice as sweet and to share a problem makes it half as difficult to bear. Also, to share in the everyday work usually makes it more than twice as easy. So we are grateful for these volunteers. In the past the missionaries often had to hunt workers to help with the Bible School etc. by themselves. This was often not an easy task, so it helps out a lot to have an organization as the Young People's Union to serve as a center for locating and distributing the workers that are available for such work.

We also hope that assisting in such work will give added inspiration to those that have helped here. Now they can see the necessity for missions and they know by actual contact what has been done and what needs to be further accomplished. A person may describe a work ever so realistically, yet it can never equal the knowledge that a person gains from actual contact. Their own reports and testimonies will bear out what such a time of service as they have put in will mean to them.

But it is our hope that the inspiration that these volunteers have received will not stop with them. When they return to their homes, churches, and schools they can stir up the fire of interest that their home people have in missions by telling of their experiences. Thus we can say that the outflowing of love in Christian service is not limited in outreach, but that it blesses all with whom it comes in contact.

Opportunity Now

by S. T. Moyer

WHATEVER the condition of our own work and churches, we have been hearing repeatedly, by those in positions to know, reports quite similar to this one which appeared in April 1950 issue of The Evangelical Christian. I pass it on as an overall picture of things during the present year.

"The Bishop of Nasik says it is generally agreed that since August 5th, 1947, and more particularly since Gandhi's death, there has been a greater interest shown in Christianity, and in the life and death of Christ, by all types and kinds of people than ever before; and that the prestige of the Christian Church has never stood so high." He also points out reasons.

"First, with a frequency hither unknown, Christians are occupying leading positions in the government, and this at all levels—from the governor of a Province, to a road mender. Many people say that they are expecting India to turn to Christ within the next ten years, and as evidence points to the fact that whenever a politician makes an "uplift speech" he has always to couch it in Christian terms, speaking of the missionary spirit, of love and sacrifice, etc.

"Secondly, as a natural reaction to the tremendous difficulties of running what is virtually a new country, after a great and destructive war, and in the face of the mistakes that must inevitably be made, at such a time, people are looking back with a certain nostalgia to the times of British rule in India, and they are now beginning to associate that rule with the Christian religion and this especially in the sphere of honesty and a sense of vocation.

"Thirdly, in the political troubles and bloodshed that have occurred in this country, especially in the Punjab and in Hyderabad State, the witness of the Christian communities has been really tremendous. They have stood like rocks in a sea of political turmoil. It says a great deal, for example, that in the Surangabad District never before has the Christian community been so respected and well liked, both by Hindus and Moslems.

"Fourthly, we are now reaping the harvest of a hundred years of work done in Christian High Schools and Colleges. The Bishop concludes by saying that India is carrying on today, without a breakdown, because all over the country are thousands of government officials who have had their character formed in mission schools and colleges."

Let no one think that things in our Central Province India Mission are all rosy, or that the church has risen up in freshness and power and vision. Let everyone pray that this our church in India may become vibrantly alive, a testimony to Jesus Christ, of which none need be ashamed. We need revival in India.

Reasons for Thanksgiving and Prayer

by Alfred Wiebe

O give thanks unto the LORD, for he is good, for his mercy endureth for ever. Psalm 118:29.

In spite of many elements that tend to be discouraging we also have many reasons for thanksgiving. While Satan is using many means, religious and otherwise, to retain a firm hold on situations in the field, yet we thank the Lord for the evidences of the work of His Spirit in the hearts of people.

The three Bible schools at Longdale, Fonda and Cantonment were an encouragement to us. While all three schools were but small the attendance and interest was good. We were glad to have all the children, but three or four of those in the district at the time, to attend the Bible school at least part of the time.

The Young People's Retreat at Roman Nose Park near Watonga was a time of refreshing spiritually for young people and workers.

Another blessed time was the camp meeting that was held at Longdale for four days the first week of August. H. P. Fast, our guest speaker, brought very helpful messages. Though many were not there whom we would like to have had to attend, yet the attendance was encouraging.

Six people, two men and four girls, all from the Fonda district, had received baptismal instruction for some time previous and they asked that they might be baptized on Sunday, August sixth, the last day of the camp meeting, so their wish was fulfilled. One of the men had been baptized elsewhere as a small boy, but said he had not understood what he was doing at the time, so he desired to be baptized again. The other one had reecived his first impulse toward the step he was taking now when he, as a small boy, was taken to church regularly by his mother at Lame Deer, Montana. (She was baptized about 37 years ago, while we were stationed there.) One of the girls is the daughter of the man last mentioned. She accepted the Lord a number of months ago. The remaining three are sisters, two of them twins. Three of their sisters had joined the church some years ago. This was a joyous occasion, and our joy was increased when at the close of the service we were told that the father of the three girls also had "decided." And we are looking forward to the time when he and his wife will both accept baptism. The meal that followed the baptismal service and at which the entire audience took part, was furnished, in part, as an expression of joy and thanksgiving by the one whose husband and daughter both had now been added to the church.

(Continued to page 631)

Japan to Rise Again

Eearthquakes bring destruction,
Spring breezes, new buds.
These two forces are always present in Japan,
But on the latter I put my hopes.

Japan's doom did not come upon her overnight.
Like a rotten old willow tree
Felled by a hurricane because it was
Standing on a river bank,
She was destined to be defeated.
Like the San Jose scale, militarism
Was eating out the heart of the decrepit trunk.

On the very spot where the old tree fell
We must replant God's pines that will live
For thousands of years to come.
Japan fell but to rise again!
Only by this disaster can she come to full maturity.
Only by the consuming fire can she be purified
From idol worship and hell-born licentiousness.

* * * *

If I fail to do my utmost
To reconstruct this defeated nation that I love
How can I make apology to God our Father—
Since I went about praying to him
As fervently as a madman
In the midst of those terrible air raids,
Showers of incendiary fire
And fearful war-bombing.

O Almighty God, graciously arouse Japan after her long stupor,
For the day of her resurrection is overdue.
Even the morning star at dawn is waiting
For Japan to awake! —Toyohiko Kagawa.

(Bulletin First Church, Allentown, Pa.)

A Testimony

by a Japanese Girl

Before I was saved, I sought the truth concerning the universe. Its greatness was unfathomable because I did not know the Lord Jesus. I longed for something and by His grace I was saved in April of 1949. I believed that the Lord Jesus was God and received Him into my heart. For the first time I experienced true peace and joy. John 3:16-18 was the first passage of Scripture that was given me. I have the joy that cannot be compared with anything else. He has forgiven my sins and given me eternal life. I cannot measure His great love for me.

The idols I have worshipped became foolishness to me, and now I worship the only true living God. He hears and answers my prayers and I am greatly blessed.

At one time I sought intellectual culture, but now I want to follow Him and live to glorify Him. The things of the world mean nothing to me.

I am Saved! But when I see the world around me—idolators in utter darkness and despair—I cannot help but feel the responsibility of giving them His Word which is the only Truth.

(Signed) Hideko Funatsu

Standards for Evaluating Sunday School Material

by Paul R. Shelly

The organization of the church exists in order to aid in the perpetuating of the principles for which the church stands. The Mennonite Church, together with all evangelical Christians, accepts the cardinal Christian truths. In addition, the Mennonite Church has also believed a number of other basic dogmas. It has adhered to these particular tenets not because Menno Simons taught them, but because it felt that these beliefs are an integral part of the total Christian Gospel. Certainly, other churches too accept some of these fundamental doctrines, but practically none of these churches have accepted all of them. The Mennonite Church has always believed in four convictions in addition to those taught by the Protestant Church as a whole—the authority of the Bible, a voluntary church with believer's baptism, the fact that a person who is a Christian must live in accordance with his Christian experience, and the way of love. Our Sunday schools, as well as all of our church organizations, exist in order that we may interpret all of these basic beliefs to the children, young people, and adults in our churches. As you look into your Sunday school it is well for you to examine the materials you are using to see whether they are in keeping with the above doctrines. Actually, as you view your Sunday school materials, a number of questions should be raised.

1. *Do the materials that you use regard the Bible as the inspired Word of God and interpret it according to the life, death, and teachings of Jesus Christ?* There are many materials on the market today that take other views to the Bible than this one. This approach to the Bible has always been the one that the Mennonites have followed. In reality, it is the attitude that Christ Himself took to the Scriptures. He said that He came to fulfill the law. He also spoke the following words: "Ye have heard it said . . . but I say unto you."

2. *Do the materials that you use stress the total gospel, i.e. both the personal and social aspects of it?* Jesus read from the writings of the prophet Isaiah when He spoke in the synagogue of Nazareth declaring that His mission was both to preach and to heal. Some materials stress the personal element of the gospel almost entirely. Other materials stress the social part of the gospel almost exclusively. The Mennonites have always emphasized both aspects of the one gospel. The materials that we use in our Sunday schools should accentuate both of these elements.

3. *Do the materials that you use accept the basic Christian doctrines without emphasizing any particular fads?* Again, not all materials fulfill this qualification. Certainly, some materials are sold that do not follow the cardinal Christian tenets. There are other materials that adhere to the fundamental Christian truths, but are constantly stressing certain fads or special emphases upon which evangelical Christians differ. The Mennonites throughout most of their history have accepted the basic Christian doctrines without reservation, but have not stressed the many tangents that have been a part of the outlook of some groups.

4. *Do the materials that you use emphasize the distinctive Mennonite beliefs?* The answer to this question suggests one of the weakest points of many of the materials that are being published today. This is especially true of materials that are printed by publishing houses with no denominational affiliation. Since their materials are not produced to perpetuate the beliefs of any one denomination, these publishers attempt to put out materials that will have the widest possible sale. These materials have certain basic beliefs, and yet they have not emphasized the distinctive truths that have always been a part of our Mennonite heritage. Not only do they not emphasize these particular issues, but when these unique principles are threatened in society as a whole, many times these materials tend to side with the opinion that is most pronounced at the moment.

5. *Do the materials that you use adapt the Biblical material to the every day lives of the people who are being taught?* Some materials emphasize Biblical content without sufficient application to life. Other materials stress practical applications almost to the exclusion of Biblical content. The materials that we use should accomplish both of these functions. Certainly we want people in our Sunday schools to learn to know the Bible, but we want them also to learn the meaning of the Bible for their lives so that they will become new creatures and be transformed and "grow in grace and in the knowledge of our Lord Jesus Christ."

6. *Do the materials that you use fit the age group for which they are intended?* Not all the materials that are printed do this equally well. Simply because a quarterly is labeled for a particular group does not mean that it fits this age group.

The issue of whether your materials fulfill these qualifications is an important one, for if your materials are not in keeping with these objectives, your Sunday school may actually be hindering the work of the church in its task of carrying out the mission of our Lord and Savior Jesus Christ rather than helping it. It is well to examine the quarterlies that you are using in an attempt to see to what extent they fit these qualifications.

The quarterlies produced by the General Conference attempt to keep these qualifications in mind. It is because we believe in the Gospel of Jesus Christ, with all of its implications mentioned in the opening paragraph, that we as a General Conference produce our own materials. All of us need to see more clearly than we have in the past that to have Sunday schools in which we use materials which are contrary to our convictions does not help us to carry out our basic beliefs. As all of our Sunday schools secure this vision we will be able to produce an increasingly large amount of our own materials, since all of us will use our own productions, since they will help us in our mutual task of carrying out the commission of our Master.

MCC News Notes

Sewing Classes Continue in Japan

In the relief unit in Japan, a number of regular activities have been recessed during the hot season, although sewing classes have been continuing as usual. In the morning the MCC unit furnishes the materials for sewing; in the afternoon those come to use the facilities who have their own materials with which to sew garments.

Voluntary Service Notes

In the Espelkamp project in Germany a number of Mennonite young men have been assisting in construction and other services to help in converting a former war munitions depot into a Christian community for refugees. This service unit has been directed under MCC auspices, but now is to be assumed more directly in personnel, support and planning, by the Conservative Amish group. Among the services that have developed in this project in addition to construction are Bible classes, fellowship meetings, home visitation and Sunday School meetings.

Selma Bartel, R. N. of Hillsboro, Kansas, left recently for service in Mexico. Daniel Peters of Gretna, Manitoba, has taken a teaching assignment in the Santa Clara unit in Mexico.

Peace Section Notes

Following testimony given by H. Clair Amstutz, M.D., and others, the bill providing for a special registration of doctors, dentists and allied specialists up to 50 years of age, was amended to make its clear that the Selective Service provision for COs would apply to persons registered under this act. The bill requiring such registration provides also for their induction into the Armed Forces under a system of priority under which persons who obtained their training at government expense will be called first. The bill was passed by both the Senate and House of Representatives.

Further action on Universal Military Training has been postponed until after this session of Congress. The Senate Armed Services Committee, instead of reporting out a bill, appointed a sub-committee to give the matter further study and to report in January, 1951, or at the next of Congress.

A bill by Senator McCarran for Portection of the internal security of the United States, and directed particularly to the citizenship restrictions of persons connected with subversive activities, contained also a section which would amend the naturalization oath so as to require persons who would be naturalized to promise to do either combatant of noncombatant military service if required by law. Following representation made on this subject Senator McCarren agreed to introduce a qualifying amendment by which bona fide religious conscientious objectors to military service could be naturalized without promising to do military service. The bill is now under consideration in the Senate.

Tour to Europe and Holy Land

The Holy Land holds a deeply-rooted interest for Christians all over the world. Europe has a definite historical and Mennonite interest. Of interest also is the relief work carried on by the Mennonites in both of these areas. With this in mind, a tour has been planned that will include Beirut, Damascus, Jerusalem, Bethlehem, and Cairo. Bro. Orie O. Miller has just returned from a visit to Palestine in the interest of the relief work there, and has gained information that makes such a tour possible at this time.

The group will leave New York by ship on October 27, and arrive back in New Yok by ship on December 18, 1950. The tour both in Europe and Palestine will be by car. The travel to Palestine and Egypt will be by plane. The whole tour will be conducted by a European representative of Menno Travel Service. The trip will therefore lend itself well toward the participants obtaining a complete and composite picture of the areas visited. The group will be limited to 12 people, thereby making possible a fine fellowship throughout.

The complete, inclusive cost, including all travel and tour arrangements, meals and lodging, will be approximately $900.00.

To enable the making of the final ararngements it is necessary that the group membership be complete by September 22. For further information and for reservations write, telegraph, or call Menno Travel Service, Akron, Pennsylvania (Telephone Ephrata 3-2265).

Our Villages

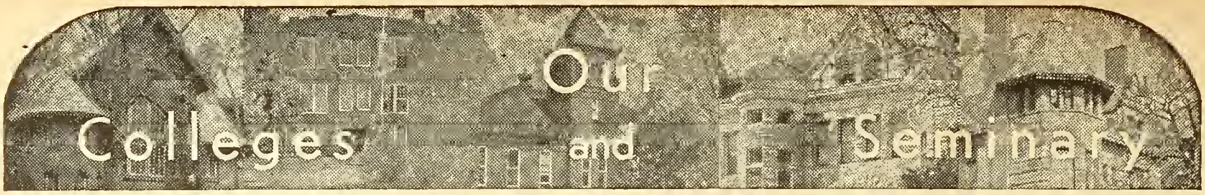
Not long ago someone made the statement that there are in the United States more than ten thousand villages and hamlets in which there is no Christian church. There may be a school, a post office, a garage and perhaps a bank, a theater, and a tavern. But no church. The people there may have practically everything that the average human being requires for his physical and material well-being. Yet they are utterly lacking in that for which the spirit of man longs. Athirst for God, man's soul finds nothing in these villages which can satisfy that thirst.

It is appalling to think that in these ten thousand communities children shall be reared without the slightest knowledge of God and his law, without ever knowing that there is a Savior who has died for them and who by his grace can deliver them from the troubles and evils of this present world.

It seems unbelievable that here in our own United States, land of education, of progress, of enlightenment, of social welfare, and endless religious activity, there still can be so many communities where men and women live out their lives without the knowledge and experience of the guiding hand of a loving heavenly Father and without the reassuring comfort of his Spirit, and, saddest of all, that finally they must cross over into eternity without the Light which alone can show the way.

Is it not strange that the Christian church and the missionary-minded people of America have not yet heard the cry of these villages, "Come over and help us!" Where in all the world do we face a more compelling call to teach and to preach the gospel to every creature?

O God, also toward the village, when the call comes to us, give us responsive hearts and willing hands.



OPENING WEEK

To set the tone for the experience of a year at Bethel College, freshmen met in the college chapel Tuesday morning, September 5, for a devotional period led by Acting President, D. C. Wedel. The group was then divided and each freshman was given standardized tests and physical examinations. In the evening the men met with their advisor, Harley J. Stucky, while the women met with Mrs. Eva G. Harshbarger. A fellowship hour later in the evening closed the day's activities.

On Wednesday the program of tests and examinations was continued. In the afternoon the freshmen were entertained with a tea sponsored by the Women's Association of Bethel College. The Student Christian Association was host at a reception given in the evening in the Student Union Room.

The process of registration and the selection of courses took place Thursday, September 7. On Friday they were introduced to the various student organizations and began actual class work. The annual Fall Mixer Friday evening in Memorial Hall for all students, faculty and staff members, was in charge of the Student Council.

A new feature of opening week at Bethel this year was an evening of campus life pictures Saturday evening in the Student Union Room.

Juniors and seniors reported for registration, Wednesday, September 6, while sophomores registered Friday morning. All classes participated in the evening social events.

Dr. Harder to speak

The formal opening of the new school year was conducted at 8:00 p.m., Sunday evening, September 10, in Memorial Hall. Dr. M. S. Harder, Associate Professor of Education, was the speaker.

Scholarship granted

The office of the dean announced the following scholarships which were recently granted: Lois De Dona Gering, of Mountain Lake, Minn., daughter of Rev. Walter Gering, was granted a music scholarship, and Norma Mae Neufeld, of Paso Robles, California, daughter of John C. Neufeld, was granted an honor scholarship.

BLUFFTON COLLEGE

Five members of the Bluffton College faculty attended General Conference in Freeman, South Dakota: Edna Ramseyer, J. S. Schultz, Paul Shelly, Carl Lehman, and L. L. Ramseyer.

The college staff is greatly strengthened this fall by the addition of new personnel. Instead are Luther Shetler, Goshen, Indiana, mathematics; Kenneth Mast, Sugarcreek, Ohio, physical education; Ada Lapp, Sterling, Illinois, elementary education; Richard Weaver, Goshen, Indiana, physics and chemistry; George Fadenrecht, Lawrence, Kansas, history; Delbert Gratz, Bluffton, Ohio, librarian; and George Bohrer, Normal, Illinois, in charge of buildings and grounds. All of these are members of some branch of the Mennonite church. Two are graduates of Goshen College, one of Tabor College, one of Heidelberg College, and three of Bluffton College.

In addition to the above Robert Kreider has accepted an invitation to join the college staff when his graduate work is completed, probably in the autumn of 1952.

Miss Edna Ramseyer will be on leave of absence this year to continue work toward her doctorate in home economics at Ohio State University. William Burbick will teach part time while working on his doctor's degree in speech at Ohio State.

The Teacher

Lord, who am I to teach the way
To little children day by day,
So prone myself to go astray?

I teach them knowledge, but I know
How faint they flicker and how low
The candles of my knowledge glow.

I teach them power to will and do,
But only now to learn anew
My own great weakness through and through.

I teach them love for all mankind
And all God's creatures, but I find
My love comes lagging far behind.

Lord, if their guide I still must be,
Oh, let the children see
Their teacher leaning hard on Thee.

Leslie P. Hill —in *Christian Witness*

A CLARION CALL!

In the notable book, *The Educational Ideal in the Ministry,* the author, Dr. W.H.P. Faunce, sounded out this clear, statesman-like call: "*Here, then, is our national peril—that the supremely important task of our generation will fall between Church and State and be ignored by both.* The Church may say 'Education is no longer in our hands'; the State may say, 'On all religious matters we are silent.' Thus millions may grow up—are actually growing up in America today—without any genuine religious training. It is time, therefore, for Church and School to cooperate in defense of our common country."

We have too many people who live without working; and we have altogether too many who work without living.

Jottings

PACIFIC DISTRICT

—**Immanuel Church, Los Angeles, Calif.:** Miss Dorothy Schroeder, missionary to Africa, has returned safely. Our Sunday School helps support her in her work. Our women's missionary society has contributed to the mental hospital in Reedley. John Whitaker, a former member here, passed away suddenly of a heart attack. Funeral services were held in the Upland Calif. Church.

—**Glendale Church, Lynden, Washington:** Our congregation, together with three neighboring churches, enjoyed an all-day joint song festival on August 27 at Ferndale. F. D. Koehn has been serving the church while our pastor, Dan Toevs, is attending the Conference at Freeman, South Dakota. The laymen have been busy putting in the church kitchen. Each of the classes in the junior department packed a Christmas bundle. September 10 is the date set for the annual harvest festival.—Mrs. Clarence Schmidt, Corr.

NORTHERN DISTRICT

—**Friedensberg Church, Avon, South Dakota:** On a recent Sunday the new pulpit and communion table were dedicated to the service of the Lord and the Church. With the installation of this furniture the complete rennovation of the interior of the church was finished. The old pulpit had been in use for 52 years. Many a heart-searching and challenging message has gone forth from it.—Anna Unruh, Corr.

—**Butterfield Church, Butterfield, Minnesota:** Jacob Linscheid Jr. and Waldo S. Linscheid, both members of our church, passed away recently. Mrs. Jacob F. Stoez passed away August 7. We have had a cool summer. Our crops have been very good, thanks to God.—Mrs. Ted Linscheid, Corr.

WESTERN DISTRICT

—**First Church, Pretty Prairie, Kansas** Mr. and Mrs. Harold Graber have been accepted as missionaries to Africa under the Congo Inland Mission Board. Our Sunday School classes have voted to support this project. Mr. Graber is a member of our congregation and Mrs. Graber is the former Glayds Djerdewick of Mt. Lake, Minnesota. An interesting and helpful discussion on the problems of Selective Service and conscientious objectors was presented to the fathers and young men of our congregation September 17, by Paul Goering of Washington, D. C.—Ralph Krehbiel, Corr.

—**Burrton Church, Burrton, Kansas:** Mr. and Mrs. Fred Unruh attended the General Conference in South Dakota and represented our church there. Mrs. Dan Penner is confined to her bed at home. A bridal shower was held for Elizabeth Ann Regier on August 22, in the church basement. The wedding of Jacka Lee Stephenson and Keith Penner took place Aug. 20, at the Christian Church. Keith is the son of Mr. and Mrs. Marcus Penner of Halstead. Jim Siemens spent the first week of this month at Camp Murdock with the Young People's Retreat. Dale Blandin has joined the Air Force and is stationed in San Antonia, Texas.

—**Beatrice Mennonite Church, Beatrice, Nebraska:** On August 2, Valsis Penner and Alfred Claassen were united in marriage. Thirty-five Christmas Bundles were packed by families in our congregation. The Fellowship class has participated both in our Sunday Union Services held in our city park and have transcribed several programs for broadcasting over our local radio station. They climaxed their summer activities with a concert on August 16, at which time an offering for Bethel was held.—Corr.

—**Eden Church, Inola, Oklahoma:** Sunday, August 20, returned chaplain John Bergen brought the morning message, briefly touching his experience in Germany. The I. M. B. Church dismissed and came over for the occasion. Bro. Regier was at Medford Oklahoma for a Family Reunion. We are happy to report that he is willing to serve us three more years; also, Bro. W. R. Voth as Deacon.—Jacob Froese, Corr.

—**Deer Creek Church, Deer Creek, Oklahoma:** Work has begun on the basement of our new church. It was decided to build the new church near the parsonage so that the old church building can be used for worship services until the new building is completed. The three Deer Creek churches (Mennonite, Methodist, and Christian) are having union worship services during the summer months; a Union Youth Service precedes the regular service.—Mrs. Allen Moyer, Corr.

MIDDLE DISTRICT

—**Salem Church, Dalton, Ohio:** A fourth adult Sunday School class has now organized and recently spent a social evening together. Our minister, Irvin Richert, and our deacon, Wilbur Gerber, represented our church at General Conference. Sunday evening, August 20, was spent in a complete program of song as given by various groups and individuals including a juvenile orchestra, marimba solo, vocal solo, duet, and quartet, ladies' chorus and a mixed choir with the Christian Endeavor chorister, Mrs. Lester Diller, chairman of the evening. August 27 was visitation Sunday.— Mrs. Ivan Badertscher, Corr.

—**First Church, Bluffton, Ohio:** Joanne Buhler, daughter of Mr. and Mrs. Gerhard Buhler, and Leland Voth, son of missionary W. C. Voth's were united in marriage on the evening of Sept. 2. A son of the Buhler's, Samuel, and Inez Risser of Los Angeles, Calif. were married on August 26.

—**Eicher Church, Wayland, Iowa:** The Sunday school had a fellowship picnic at Saunder's Park in Mt. Pleasant on August 8. The church is taking on the support of a native evangelist in Formosa. Glenn Graber, a member here, is a relief worker in Formosa and has been working with the evangelist.—Mrs. Erwen Graber, Corr.

Into the Beyond

JACOB MUELLER, Halstead, Kansas, was born August 23, 1877, and died June 16, 1950. He loved flowers and supplied them for the church each Sunday.

THE DIFFERENT FAITHS

Greece said: "Be moderate—know thyself."
Rome said: "Be strong—order thyself."
Confuçianism said: "Be superior—correct thyself."
Buddhism says: "Be disillusioed—annihilate thyself."
Mohammendanism says: "Be submissive—bend thyself."
Judaism says: "Be holy—conform thyself."
Modern materialism says: "Be industrious—enjoy thyself."
Modern dilettantism says: "Be broad—cultivate thyself."
Christianity says: "Be Christlike—give thyself."

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Oklahoma Team Serves in Kansas and Oklahoma

The old saying, "A jack of all trades and a master of none" often expressed the sentiments of the three members of the Youth Team in their vagabonding of the past month. The many and varied experiences encountered have been unusually interesting and challenging.

A three day training and planning period at Bethel College preceded the actual work of the Youth Team. Miss Elaine Waltner and Mr. Bill Lampi met with Miss Bertha Fast, Rev. Victor Sawatzky, Rev. Erwin Goering, Rev. George Stoneback, and Rev. W. F. Unruh, June 15 and 16. Miss Evelyne Sawatzky joined the team after the first week in Wichita.

The team spent two weeks at the Lorraine Avenue Mennonite Church in Wichita, Kansas, and one week each at Mennonite Churches in Hutchinson, Kansas, and Enid, Oklahoma, respectively. The work at the three churches was quite different, as one would expect. It was the purpose of the team to assist in anyway possible to meet the needs existing in the Churches. The following is a brief, running account of the main activities of the team.

Assisting in the regular Sunday morning Church service with musical numbers was the initial introduction of the group to the Wichita congregation. Monday, the two week Bible School began. Bill, in addition to making himself useful as general handyman, also helped provide planned and spontaneous recreation for church and neighborhood children. Sunday evening the young people enjoyed a fellowship hour. A musical program followed in which the team and Walter Jost participated. Approximately fifty homes in the immediate vicinity of the Church were contacted in an attempt to find prospective members for brownies and cub scouts to be organized at the Church.

At Hutchinson, two weeks later, the group visited several Sunday School classes and again took part in the worship service. Monday was set aside for visiting people who in the recent religious census in Hutchinson indicated Mennonite as their Church preference. This was an interesting study in ways of approaching people in regard to the Church. Tuesday, the fourth of July, was the unit's day of freedom. Wednesday evening the unit and Rev. Sawatzky engaged in a panel discussion in a Church Worker's Conference. Subjects discussed included Church visitation, Socials and Recreation in the Church, and Methods of Teaching in Sunday School. Thursday, a children's day camp complete with supervised games, picnic lunch, planned hikes, group worship service, and swimming was scheduled. Friday we went to the pastor's study to help organize and prepare clippings for filing. In the evening the team went to a weiner roast at a farm home for the young people of the church. Around the camp fire a discussion and worship service was held.

And then another Saturday dawned, and again the team was on the move. This time it was to Enid, Oklahoma. General information clerk and red-cap, Bill, performed his duties well on this, the team's longest jaunt. At five p.m. we arrived at Enid and were scarcely settled at H. T. Neufelds when Ernst Harder appeared. He was traveling in the interest of students for Bethel. On Sunday, we attended the services and had a church fellowship dinner following. In the afternoon, we had a hearty spontaneous sing with the young people of the Church, accompanied by many musical instruments.

We also scouted the neighborhood for recruits for the colored Bible School. The response indicated that at least thirty would be out. Eight negro children arrived Monday morning. The following day our number doubled. On Wednesday there were twenty, and that was the peak of attendance. Altogether there were twenty-seven different youngsters attending with an average attendance of fourteen.

In addition to visiting church members's homes, which was the custom in the two other churches as well, two evening programs were given by the team. Monday evening the theme was "Voluntary Service" and Wednesday evening it was "Worshipping God Through Music." Liberal use was made of the *Handbook to the Mennonite Hymnary* in the last service.

The regular evening service was preceded by a children's meeting at seven o'clock. A picnic and a program for and by the colored children was given on Friday.

That was the last Friday, Saturday found all three of the team going their separate ways, happy to have had the opportunity to serve voluntarily, in a vital, realistic way and to live the message of love Christ proclaimed.

A UNIVERSITY PRESIDENT ON COLLEGES

"I am in no way untrue to state institutions when I say that in our day a boy might become a bachelor or master in almost any one of the best of them and be as ignorant of the Bible, the moral and spiritual truth which it represents and the fundamental principles of religion, their nature and value to society, as if he had been educated in a non-Christian country. *Who is to supply this lack if not the Christian college?*" —W. O. Thompson, Ohio State University.

What Think Ye of Christ?

(Matt. 22:42)

by Don Steer

As Jesus puts this question to the Pharisees it was probably not meant as a searching question. But, in a more searching manner I now ask you, "What think ye of Christ?" Have you ever stopped to consider just what Christ means to you? Or what you think of as Christ's office?

I am assuming that the reader is a professing Christian, or, if not, at least deeply interested in Christianity. The few paragraphs which follow are directed toward the professing Christian.

Primarily, you should think of Christ as your redeemer and spiritual guide. Your redemption from sin was made possible by His death on the cross. He redeemed you by paying the supreme price. You are therefore a debtor beyond all calculable value. As your redeemer, you owe him everything that you are or ever will be. And having given his life for you, it is only natural that He should have a great interest in you. He has great plans for you, and His every wish should be your command. As your spiritual guide, you should give Him full reign. He knows what is best for you, and by following Him, your life will be much richer and fuller. Christ should be very real to you as a saviour and a spiritual guide.

You should think of Christ as a teacher, too. His many teachings given to us through the New Testament are great truths, and sound advice for today's world. His most common teaching device, the parable, is commonly recognized as an excellent method of teaching. His own life exemplified his teachings, so you may take his life as an example and illustration of his teachings. His teaching of love might be used to advantage in today's international situation.

You ought also to think of Christ as your God. As a member of the Trinity, He deserves the adoration, devotion, and other service which you render to your God. As your God, He is to be feared, if you transgress his will. Greater than this fear should be your love for Him. His great love and compassion for you merits all your devotion.

You should also consider Christ as a man. "The Word was made flesh, and dwelt among us." He chose to put on a cloak of flesh and go through the common experiences of the human race, "For He was tempted in all points like as we, yet without sin." His earthly life is a challenge to you to follow the example which He set. His meekness and humility, his love for his fellowman, His entire life can be taken as an example.

You might consider Christ as a leader of men. His tactful, yet firm manner of dealing with men was remarkable. His leadership ability, together with the message of redemption which He brought to the world, enabled Him to gather a great number of disciples about Him and found a church which encompassed the globe.

Speaking more spiritually again, Christ should be your comfort in times of sorrow, the one to whom you can go in times of need. He is the friend who will never forsake you. The only way that your fellowship can be broken is through your own volition. He should be your source of strength in trying times. These services are his compensation for your devotion to Him.

These have been a few random thoughts based on my own experience. There is more that I could add. Perhaps I have already said too much. However, you will have some additional or differing views, depending upon your picture of Christ. No two views are exactly the same. With plenty of room for reflection, the question stands: "What think ye of Christ?"

WOULD CHRIST HAVE PRESSED THE BUTTON?

John Ferguson, lecturer in classics in the University of Durham, England, places the issue of participation in war squarely before Christian youth in a leaflet with the above title. The following is quoted from that leaflet:

On Aug. 6, 1945, a man in an airplane pressed a button, and more than 80,000 human lives were extinguished. Saints and sinners, martyrs and murderers, innocent and guilty, those on the threshold of life and those on the threshold of death, soldiers, munition workers, doctors, nurses, fire service, ambulance service, civil defence, were all swallowed up in a single holocaust. It is well that we should be clear at the outset as to the nature of modern war. Because of this you must ask yourself with a new urgency whether it can ever be right to take part in those things, and whether the nature of war today does not demand from the Christian that he shall utterly renounce it.

. . . The question which faces the Christian in all its stark simplicity is this—would Christ have pressed the button which released the atomic destruction upon Hiroshima? We pray that Christ may dwell in our hearts; if that action could not be his, then it cannot be ours if we are true to our calling as his disciples. Modern war is utterly alien to the mind of Christ, and we as Christians can play no part in waging it.

Few things are more terrifying than the way events can drag us down to their level. In 1940 a Christian leader wrote: "If war degenerates into wilful slaughter of the innocent, Christians must either become pacifists or give up their religion." In 1949, after the bombing of Hamburg and Hiroshima, the writer is still opposing pacifism.—*Gospel Messenger*

It is not a question how much a man knows, but what use he makes of what he knows.

Old Fashioned Games Are Fun

by Jack Blaney

If you could jump back 50 years and peek in at a country party, you'd probably find something like this going on:

Chairs are placed in a circle with girls seated and a fellow standing behind each. One of the chairs is vacant. To remedy this, the boy behind the empty chair tries to lure away one of the fair maidens in the circle by slyly winking at her, whereupon she is obliged to bolt for the vacant chair—if she can! For if her partner is on his toes, he'll grab her by the shoulders, the instant she moves. However, he must observe a "hands off" policy until she is actually winked at. Later the boys and girls trade places.

It may be a bit hard on clothes, but everyone is having a hilarious time.

This rustic pastime is known as "Winkem," and it is only one of the many old-fashioned fun-makers that made pioneer American socials breathlessly successful.

It would be difficult to trace the origin of such hardy favorites as "Winkem," "Flying Dutchman," and "Three Deep." But there are sound reasons for their popularity. They had just about everything that present-day amusements lack.

For example "spectatoritis" was justified only by infirmity. When the cry rang out to "form a circle" or "number off" everyone automatically became a participant. These frontier frolics were only slightly less strenuous than a football game and twice as much fun!

The problem of cliques and couples was handled with a nicety which we would do well to note. While most of the games were patterned for twosomes, their progress kept reshuffling the partners, as in the case of "Three Deep" and "Winkem."

The end result was that these country socials were exactly what the name implied: they were group affairs, largely free from wall flowers and "couple isolation."

Along with vigorous exercise and an excellent boy-girl policy, these games offered fine opportunity for casual conversation. Since as a rule only two or three couples were in action at a time, the rest of the group watched with keen interest and offered frequent comments while waiting their turn. Even the most bashful adolescent could usually muster a remark or two to his partner of the moment.

Proper management of such games was also of utmost importance and it still is. Today, this can be accomplished by observing a few simple rules. *Tell* bashful people what to do instead of merely asking them to do something. Some will cooperate better if you appeal to them to help you. Time your efforts so that the shy person gets into things as part of a group, at a time when everyone will not be noticing him.

As for the show-off, you may gratify his ego by making him the fall guy for some "trick" game! Often, however, he to can best be reached by making him feel that his allegiance to your instructions is absolutely indispensable—that you are depending on him.

In addition, here are some important points to keep in mind:

(1) Be sure that you choose the opening games carefully. They should be simple, spontaneous, requiring little explanation and few instructions. This will enable you to get things rolling smoothly, without undue confusion. Be sure that the games are the type that latecomers can join in easily, without your having to stop everything and diagram what's going on.

An excellent example of this is "Flying Dutchman," which is so obvious that it can be comprehended at a glance. Tardy party-comers can join the circle without slowing down the game, and its boisterous activity sets a rollicking pace for your evening's fun.

(2) Always stop a game and start a new one before the group wants to. If they protest when you change games, it's a good sign. Almst everyone makes the mistake of letting a game run too long. Remember, you're supposed to be a leader. That doesn't mean that you should be dictatorial, but it does mean that the responsibility for running things is in your hands. Let the rest know that you expect their co-operation.

(3) Alternate the types of games. For instance, don't wear the players out by a long string of running games. Let them sit down once in a while. Put the more violent games early in the evening, and the "talking" games toward the end.

(4) Keep your facilities in mind when choosing games. Be sure that there are no accident hazards.

(5) As we mentioned earlier, it's up to you to see that everyone has a good time. Be tactful, but firm. Once you get a recalcitrant into the swing of things, chances are that he'll thoroughly enjoy himself.

(6) Be sure that the game period merges smoothly into what follows, whether it's refreshments, devotions, or what have you.

Why not give these time-tested favorites a try? Once you get your young people to forget themselves and plunge into one of the games with enthusiasm, they'll be sold.

To attempt to list and explain all of the interesting games available would occupy too much space, but you can find them, with instructions, in any good game book.

Or better yet, ask Grandma!

—*from Christian Life*

Man must be disappointed with the lesser things of life before he can comprehend the full value of the greater.

Okahoma Retreat Held at Hydro

by W. F. Unruh

It was a privilege to attend the Oklahoma Young People's Retreat as a guest. As I recall the experience there, certain impressions pesist. The atmosphere of the camp was one of love and devotion to Jesus Christ. He was central, and the joy of salvation the tone of the life of the camp. The retreat song, "Blessed Assurance" was sung at practically every gathering, not as a routine but as an expression of an inner joy and assurance it seemed.

Since the pastors of the Oklahoma churches are asked to attend the retreat with the young people, the life together at the retreat builds up a raport which will go far towards mutual understanding and appreciation. Discipline problems seemed at a minimum, and such things as came up were dealt with firmly and without distracting effects. Bible study had a large part on the program. Appreciation of church music was taught in a spirit that was both worshipful and enjoyable. The young people will be able to participate in worship through song more intelligently as a result of this study. The leaders encouraged and urged the young people to give their lives to the Master, but with no undue pressure, and the response was beautiful, The recreational life was fine. Outsiders commented that this was the finest bunch of young people they had ever had in the swimming pool. There was a hilarious spirit, but all the fun was above board and thoroughly enjoyed. In doing dishes and planting grass the young people worked together in a spirit that gives one the confidence that when these young people will in years to come meet together as delegates in conference, they will feel themselves united in Christ, and will know each other enough to overlook any slants that might seem a problem. As I think back it seems to me there was just one more thing that should have been done at this retreat which was not done. The young people should have been given some guidance in facing the draft situation, because this will be a great test for them in the near future. This young people's retreat accomplished something which will count for the Kingdom of God. I am sure that everyone who attended will be a better follower of Christ for having been present.

IS THERE NO BALM IN GILEAD

Continued from page 619

the impressive and suggestive musical number; "There is a balm in Gilead." There is our answer if we will apply it. There is a remedy to heal the sin-sick soul and make the wounded whole. To be truly joyous there must be inner conditions unaffected by outer circumstances. He has the balm of Gilead who accepts Christ and is in right relations with God. It is possible to enjoy happiness of soul and joy of heart if the soul and heart are at home in God.

THE FOLLY OF SELF-SEEKING

Continued from page 620

self-seeking by an article appearing in a secular magazine. The article stated that a certain railroad discovered that the reason a passenger train rode so roughly was not due to the condition of the road-bed, but to the fact that the wheels on the coaches were no longer perfectly round. All the road grading in the world would not correct the defect. If our life is right at its diameter it will be evident before the world. We cannot always change the conditions of the world but we may live a life which seeks not its own. Such a life will make the rough places plain. "Seekest thou great things for thyself? Seek them not." This is God's message to us to-day! Let us seek great things for God!

Never let a man imagine he can pursue a good end by evil means, without sinning against his own soul.

REASONS FOR THANKSGIVING AND PRAYER

Continued from page 623

There are others who have a longing for salvation, but who find it so hard to take the deciding step. Please, pray for them as well as for the newly baptized, and for all the Christians. Pray also that many more find their way to Christ. The fight is on, a battle between two spiritual powers. May it not be lost because we who are on the Lord's side neglect prayer.

Alfred Wiebe

On the bulletin board of the Toronto Baptist Seminary appears the following quotation:

WANTED: a young preacher—
with the experience of a parrot,
the sagacity of an owl,
the strength of an eagle,
the grace of a swan,
the gentleness of a dove,
the friendliness of a sparrow;
up with the lark,
at work with the hawk,
—and when they get him caged they expect him to live on the feed of a canary.

He dropped a quarter in the plate,
Then meekly raised his eyes;
Glad that his weekly rent was paid,
To mansions in the skies.

—*Covenant Weekly*

Beyond Our Own

UNIVERSAL MILITARY TRAINING

1. Senator Millard E. Tydings introduced S. 4062, A Bill to Establish a Universal Training Program. This Bill had been drawn up by the Defense Department, and was forwarded to Mr. Tydings, Chairman of the Senate Armed Services Committee, and to Mr. Carl Vinson, Chairman of the House Armed Services Committee, with the request that they introduce this Bill into the Senate and House respectively. Concerning conscientious objectors, Section 134 of the bill contains the following language:

"Each registrant found not to be eligible for military training shall, subject to such quota limitations and standards of qualification as may be established by the Commission, be entitled to request and receive training in the non-military training program of his choice, and shall be classified therein by the local board: Provided, that any such person claiming exemption from combatant training, because of religious training and belief defined in Section 6 (j) of the Selective Service Act of 1948, as amended, and whose claim is sustained by the local board shall, when inducted or assigned under this title, be required to elect training in such other training program of his choice provided herein subject to such quotas and standards as may be established."

Please enclose this label when writing.

Upon consideration of a number of matters which required further study and following a direct request of the President in conference with Mr. Tydings, and Mr. Vinson, the Senate Armed Services Committee decided against reporting out a UMT bill this session. A sub-committee was appointed to give the matter further study and to report in January, 1951, or at the next session of Congress.

BUS COMPANY GIVES FREE RIDES TO CHURCH

For 90 days at least, residents of Jacksonville, Fla., may ride to and from church and Sunday school free of charge, Wiley L. Moore, president of the Jacksonville Coach Company, announced.

All they have to do is tell the driver "I'm going to church," or "I have been to church," Mr. Moore told a luncheon meeting of local ministers. The free rides started July 30.

"The church is the backbone of the nation," he said, "and if the churches fall by the wayside, we are finished."—*Gospel Messenger*

GRAHAM'S PORTLAND REVIVAL

Evangelist Billy Graham talked to more people in six days in Portland, Oregon, than in his first week's appearance in any other city in the United States. Some 83,000 persons visited the specially-built tabernacle to hear the evangelist urge them to renounce sin and accept Jesus Christ. The 12,000-seat structure was filled or overflowed every night. From 150 to 250 converts were made each night.—*Gospel Messenger*

Only thirteen of the present members of Congress are without church connections. The rest are proud of their faith. Seventeen denominations are represented. The Methodists stand first, the Catholics second.—*Covenant Weekly*

It is only eighty years ago that Christianity was first introduced to Japan, yet the gospel has gained a firm hold in the minds and hearts of her people. The progress is all the more remarkable, inasmuch as the total gifts for missionary work in Japan, from all American denominations, in all these eighty years, is equal to the cost of only one battleship!—*Covenant Weekly*

Book Notes . . . . CIVILIAN PUBLIC SERVICE

SERVICE FOR PEACE, by Melvin Gingerich, Akron, Pennsylvania, Mennonite Central Committee, 1949. 508 pp. $3.00.

A "million days, a million dollars" almost fits the story of Civilian Public Service. Mennonite CPS during 1941-47 actually involved more than two million days work and contributions from home churches totalling more than three million dollars. These figures may help us to realize that the story of CPS is the record of the biggest organized undertaking of Mennonite history. In this were involved the huge finances, the large number of members in service, the long-term and immediate contribution to human needs, the widespread lay witness to our Christian principles, and the unmatched educational experience of the church. Any undertaking of our church which involves so much deserves a careful recording; SERVICE FOR PEACE deserves to be in the hands of those who participatd on the "home front" and the "front lines."

How should peace-loving Christians deal with mistreatment of others, and sometimes themselves? For a challenging answer one can read the story of work in the run-down Virginia mental hospital. Some men worked for seven months before they had a day off duty!—The California experience with a chronic hater of "C.O.'s" and the caroling at his home on Christmas eve makes meaningful the scriptural words, "marvel not my brethren if the world hate you." SERVICE FOR PEACE gives us glimpses of real life experiences faced by Christians under testing situations.

It is not intended that everyone will read the book page by page. Rather, many will want to leaf through it to see the pictures, to read some of the personal and unit experiences or some special phase such as the feeding of this "five thousand" by our home community canning programs. Many will want to have SERVICE FOR PEACE on their shelves available so their youth may browse in it and be stimulated to think on what it means to be a C. O. Ministers and others by selective reading will find illustrations helpful for teaching non-resistant living. Melvin Gingerich, former teacher of history at Bethel College, has written this story in a careful, simple, and humble manner. At this time when men are again actually being drafted for killing, SERVICE FOR PEACE has a special immediate significance.—Elmer M. Ediger

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The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

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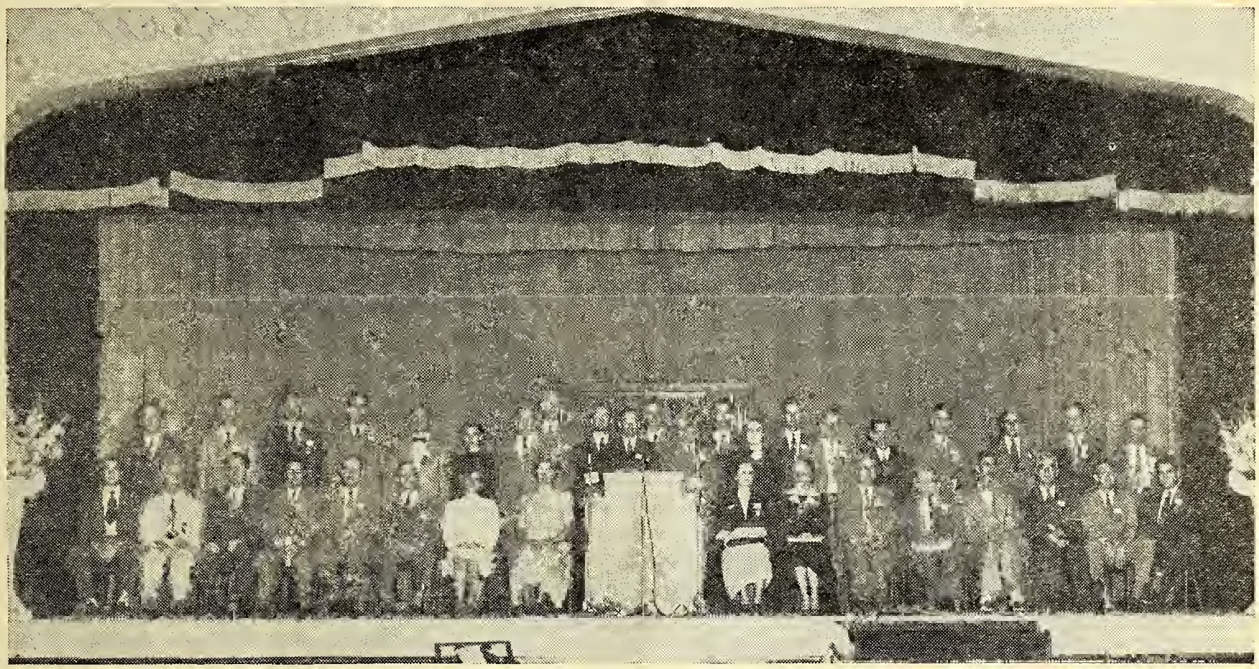

General Conference teachers of academies, colleges and seminary appearing for Teacher Consecration Service at Freeman Conference. 9430

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Thank You Note

On May 15, 1950 we again received clothing contributions and since it is impossible for each one to write a thank-you letter personally, the Gnadental, Neuland, Chaco, Paraguay, village congregation has decided to write a thank-you letter to the M.C.C., to be made public, to express their heartfelt gratitude and a God Bless You to the donors for the clothing received.

Dear brethren in North America, we have so often experienced in our religious life that the words of our Saviour are true, when he said: "To give is more blessed than to receive."

To be able to receive moves our hearts to tears since we are able to receive again and again what kind hearts are sending to us. Many a person in our midst would today not be able to wear such a nice dress or the men such fine suits to church as they are now wearing if we had not received the clothes on the ship and again here on the land several times. The sweat and the burning sun take good clothing from our backs within a very short time. We know, however, that the love that compels you over there to give, is the love of Jesus Christ, and that this love brings all the world to the point where they are brothers and sisters. We thank you from the bottom of our hearts for the love that you have shown toward us.

We would like to remind you of the words found in Matthew 25:34-36 and verse 40. "Whatsoever ye do unto one of the least of these my brethren, that also have ye done unto me." We, too, believe in the grace of our Lord Jesus Christ and believe that we will be saved. Then we will meet there before his face and see each other personally, those that have shown so much love toward us.

We, the Gnadental village congregation, thank you brethren once more for all the fine articles of clothing and remember you with thanksgiving in our prayers. We also pray to the Lord of the harvests that he may bless your fields and your handiwork so that you may experience that the Lord rewards deeds of love here on earth and will also do so in eternity.

May God through his grace grant that we will all remain true to Him Crown of Life, and hear the words spoken by him: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter into the joy of thy Lord." Matt. 25:21.

With greetings of love, signed at the request of the village congregation at Gnadental, the brethren,

/s/ Wilhelm Loewen, (minister)
/s/ Wilhelm Duester

Of Things to Come

SEPTEMBER

September 28-October 2, Opening days at Canadian Mennonite Bible College; registration of new students, September 29; all classes begin, October 2.

September 29 to October 1, The Oklahoma Convention at the "Go Ye Mission" near Chouteau, Oklahoma. Erland Waltner and A. E. Kreider, speakers.

OCTOBER

October 1, World Communion Sunday

October 1, Rally Day

October 12, Bethel College Founders' Day Program, 8:00 p.m., Dr. Henry Hitt Crane speaker.

October 17, Western District Ministers' Conference.

October 17-20, Western District Conference, Memorial Hall, North Newton, Kansas, Andrew Shelly, conference speaker.

October 29, Reformation Sunday

NOVEMBER

November 12-16, Bible Lectures, Bluffton College, Bluffton, Ohio. Ed. P. Blair, Garret Biblical Institute, lecturer.

November 14-15 Ministers' and Womens' Conferences, Bluffton, College, Bluffton, Ohio.

November 16-18, Conference on Christian Higher Education, Bluffton College

November 30 and December 1, General Conference Council of Boards, Chicago, Illinois.

DECEMBER

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

MENNONITE MINISTER REACHES CENTURY MARK

Jonathan B. Hartzler, probably the oldest living Mennonite minister, reached the century mark on August 30. He was ordained into the Old Mennonite Church over seventy years ago, and at present resides in Orrville, Ohio. His father was a minister, and so is also one of his sons. He is still active and alert of mind. He was born in Ohio, but lived for a time in Indiana. There are six children, 39 grandchildren and 84 great grandchildren.

Editorials

GROWING NEW WOOD

By now the children are back in school, the colleges are running on schedule and teachers and students are at work.

It is pathetic to think of the many who cease growing mentally as soon as they are out of school. How much do we know about the starry heavens above, or the Fall flowers, or God's laws of nature? How much do we know about the conditions under which people live in other parts of the world? How familiar are we with the plan of God for our own lives? How well do we know the greatest Book in the world?

There is so much to learn and so little time in which to do it. Can we not arrange some plan for ourselves whereby we may learn something new each day? Someone expressed surprise to one of our great American poets that he could keep on producing fine poetry in his old age. He looked out of the window to a blossoming cherry tree. He called attention to the fact that the tree could produce flowers and fruit because each year it grew a little new wood just beneath the bark through which flowed the vitality needed. He said, he too, aimed to grow a little new wood each year.

"Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." We can all keep on being students of the marvelous things of God and His wondrous ways. We can grow a little new wood each year.

RALLY DAY

Many Sunday Schools make much of Rally Day. Summer attendance may have had a tendency to slump, but with the return from vacations, the opening of school, and the more regulated life of the children, renewed interest in the Sunday School is anticipated.

There are various ways by which regular attendance and interest may be stimulated. But there is no substitute for a personal interest and love on the part of the teachers, as well as of the parents and the pastor. For a teacher to keep in personal contact with each pupil, with a visit in the home when there is an absence, is far better than to adopt artificial methods of stimulating interest in a spurt of unnatural attendance. Teachers are to be fishers of men and as such need to go where the fish are and win them one by one. It was Jesus' method and cannot be improved.

THE YEAR'S CROWN

Thou crownest the year with thy goodness," said the Psalmist. What a beautiful crown it is. We see the beauties of Fall all about us: the abundant harvests, the gathering of fruits, the flowers making a last glorious appearance before being defeated by the cold blasts of the frost. There is a richness and mellowness about the Fall days that brings one the feeling of maturity. The year is crowned by the goodness of God.

Old age is often likened to the Fall of the year. The seed has been sown, the life bears its fruit. There is a richness and serenity of peace that should come to the aging Christian. The beauty of a fine Christian character should be his crown. "At evening-time it shall be light."

Someone said to a saintly woman, whose very expression shown with a spiritual glow, "Why you are beautiful"! Unflattered, she humbly replied, "I ought to be, I'm seventy years old."

SMOTHERING THE LIGHT

Why so much darkness in the world when there are Christians scattered about everywhere? For a candle throws its beam far beyond itself. Only a tiny point of light can dispel a roomfull of darkness. Might it be that we are smothering our light beneath some bushel of selfishness, or inconsistency or even our own pleasure?

Christ said we are to be the light of the world. It was His plan that our faith and love be made known. But as long as we are more interested in the methods of war than we are in peace, in alcohol than in religion, in worldly pleasures than in sacrificial sharing, our lights will be so smothered that they cannot drive out the deep darkness. It is tragic to think of the world being plunged in such darkness because the Christians themselves have not been more faithful in sending out the light of the Gospel. We may be witnessing the consequences of having smothered the light of love and peace under the bushels of selfishness, indifference and unfaithfulness. It is time to get the candle back on the candlestick.

THAT END SEAT

What a common experience to come to a church service and find that end seat closely hugged by the one who came just a little earlier. There seems to be plenty of space in the center of the pew, so now comes the awkard trick of trying to wedge our way past the "end-seater" toward the open space, or else standing in the aisle with the hope that he will move over. Or perhaps it will take an usher to frantically wave him over toward the center.

Why do we insist on having that end seat? True, occasionally one needs to leave before the service is over, but that is an exception. The majority intend to stay through the service, but also seem bent on staying at the end of the pew. Is it mere thoughtlessness or selfishness, or are we too tired to walk a few steps further to the center? May it be a left-over from Indian days when each one wanted to be near the aisle so he could dash out at the first war-whoop?

But whatever the cause, does it not seem undignified, disorderly, and especially disrespectful and discouraging to visitors? Why not make ours a

(Continued to page 637)

Left. "Old Main"—where retreat sessions were held. Right. Scenes from campus which greatly enhanced the atmosphere of the Retreat.

THE MINISTERS' RETREAT

by Elbert Koontz

THE fourth annual minister's retreat is history. It was held at Gustavus Adolphus College at St. Peter, Minnesota from August 18 to 23. There was a fine representation of the ministers and other workers of the Conference attending this retreat.

The facilities of the College were very excellent for such a retreat. All were received there with a hearty welcome. It was very much appreciated that they turned over the facilities of their school to us to such an extent that we felt everything there belonged to us, who were the retreaters. The facilities for fellowship in play could not be surpassed. There were facilities for ball playing, swimming, fishing, and anything else that both young and old desired. The retreaters felt that they were treated with the utmost consideration. Sleeping facilities were excellent, the meals were supurb, and very reasonable. All of this was appreciated but this was not the most important part of the retreat.

Each day the morning watch service set the tone for the rest of the day. This was a half-hour period for meditation and prayer before breakfast. After the breakfast all went to the inspirational and challenging study of the book of Hebrews with Howard Tillman Kuist as the leader of the study. These were hours that all looked forward to with great anticipation and we were not disappointed. His ability to inspire and reveal new truth made those present conscious of their need of further study and meditation upon this great book of the Bible. The message of the book unfolded before our eyes and brought new hope and challenge in a day of despair.

We were also led into a greater understanding and appreciation of the book of Jeremiah in the evening meetings with Kuist as the speaker. This prophet of Ananthos became alive again and began to walk and to speak today as we listened to the unfolding of the message of this great book of this ancient and yet modern prophet. Those who were there will be inspired to study further these two almost forgotten books of the Bible and find them the source of great inspiration and help in the days that lie ahead.

Time was also given for other matters of importance for the work of the church and the conference. The discussion periods on various aspects of the work of the church were helpful and informative in many ways. One of particular interest to ministers was a paper given by Erland Waltner on the relation of the minister to his family and the ministers family to the rest of the community. This is a problem that is vital to all ministers. The presentation was very helpful and stimulating. It was suggested that this paper could well be published for distribution.

The panel discussions were of interest to all and were stimulating. One of the most interesting was that of the possibility of extending our mission work. The

(Continued to next page)

Left. Ministers, missionaries and educators with their families attending the Ministers' Retreat at Gustavus Adolphus College, St. Peter, Minnesota. Right. Gathering for fellowship around the table.

General Conference Uniform Series

by Paul Shelly

BEGINNING with October, 1950, the General Conference is inaugurating a uniform lesson series for all age groups from the primary through the adult departments providing some materials produced by its own writers and some produced in cooperation with the Old Mennonites.

This uniform series is actually the result of a development in the area of Sunday School materials which had its roots back more than a hundred years ago when John H. Oberholzer published a book for use in his children's instruction meetings or Sunday school in 1859. This Sunday school, in the Swamp Mennonite Church, near Quarkertown, Pennsylvania, was started in 1847. The first venture of the Conference as a whole in the field of Sunday School materials was the printing of a German quarterly in 1888. The initial step in the production of English lesson helps was taken when the Eastern District Conference published a series of lessons on home training, conversion, the church, missions, and peace and brotherhood in 1917.

The Conference began its work in producing English materials in 1926, when it published the Adult Quarterly which has been meeting the needs of our people for almost a quarter of a century. The Conference felt that provision should be made for other age groups as well, and thus an intermediate quarterly was offered to the churches from 1938 to 1943. In 1943, the Junior Quarterly was substituted for the Intermediate Quarterly and has been serving the Sunday Schools since that time. Both a pupil's and a teacher's quarterly are printed for this age group. The latest quarterly to make its appearance in the uniform series is the Young People's Quarterly which was started in 1948.

Beginning with October, 1950, the General Conference is providing even a more complete service to its churches and is making available an entire uniform series for all ages from the primary through the adult. The Conference will continue to offer the same materials of its own as it has been printing.

The new uniform series includes two products which it prepares in cooperation with the Old Mennonites in addition to the materials produced by the Conference alone. The first is the revised Intermediate Pupil's Quarterly which will be appreciated by the churches of the General Conference. The second is the General Conference edition of the **Herald Teacher** which makes its initial appearance beginning with the fourth quarter of 1950. It is also strongly urged that the churches that use the uniform series in the primary age group avail themselves of the Old Mennonite pupil's and teacher's quarterlies in order to complete the uniform series. A number of the churches of the General Conference have utilized the primary materials and have appreciated them.

It is with a sense of gratitude that the General Conference edition of the **Herald Teacher** is offered to the churches, for this publication will fill a long-felt need of our people for a teacher's quarterly. The Curriculum Committee has discussed the need for a teacher's quarterly for some time. It has examined many of the existing teacher's helps but found none that were completely satisfactory. It also discussed the possibility of producing its own but this did not seem to be feasible at the present time. It then examined the preliminary draft of the **Herald Teacher** of the Old Mennonites and felt that this production would meet the needs of our churches. The Old Mennonites printed a pilot edition of the **Herald Teacher** for January, 1950. A number of the General Conference churches used this material and without exception urged that it be made available for our churches in a General Conference edition. The present plan is to have the General Conference have one general article in each edition and to have the privilege of editing the material. Any suggestions or questions on any of our General Conference materials are always appreciated.

Editorials — That End Seat
(Continued from page 635)

unique church where the early comers walk straight to the center of the pew and always fill it from the center out. How much easier for those coming a little later! How much more orderly and kindly and Christian! You may surprise your pastor, but you may expect better sermons for it. "Let everything be done in decency and in order."

EDUCATION versus CHARACTER

"The educated man who lacks character labors under a heavier handicap than the uneducated man who has integrity."—Theodore P. Shonts.

The Ministers' Retreat
(Continued from preceeding page)

problem presented was whether we should intensify or extend our work. There are things to be said for both phases of the work. The need for the extension of the work is very pressing and evident. But the difficulty is that we have not yet fulfilled our present obligations and met our responsibilities already assumed. The discussion as to the possibilities of raising more funds was discussed rather fervently.

In all of the retreat those present felt that they were enriched and prepared to live closer to Christ and serve him more efficiently because they had come apart awhile into the quiet place and learned of Christ and of His ways for all men.

Current Trends In Christian Education

by Ronald von Riesen

WHEN Horace Bushnell wrote his famous book on Christian Nurture, a little over a century ago, a new era in the sphere of Christian education was begun. This famous Hartford clergyman lived during the time of the great revivals spreading throughout the United States and Britain, which formed a background for much of his discussion. Bushnell was also a firm believer in the home and church as the foremost institutions in developing Christian character. While he did not oppose revivals, he did attack certain "crudities and excesses" which often went with them and the tendency amongst their exponents to make them the whole of Christianity and their assumption that no good could come from any other method. His judgment was that we had been expecting to thrive too much by conquest and therefore urges that more room be given to the place of growth, particularly in relation to families.

About thirty years later, with the tremendous progress made in the scientific movement, the Religious Education Association made its appearance in America. Its purpose was to "inspire the religious forces of our country with the educational ideal; and to inspire the educational forces of our country with the religious ideal." Their program included the application of scientific method in religious education, the stimulation and construction of more adequate building facilities for Sunday and weekday programs, the standardization of Bible departments in colleges, encouragement of the use of the Bible in accredited high schools and making of various kinds of surveys in the field of religious education. The Association did a tremendous piece of work. It was convinced that with the proper environment, training, materials and a wholesome attitude on the part of teachers, we could produce a generation of Christians. Their assumption being that Christ-like character could be produced by mere stimulus and response.

That was the beginning of the twentieth century. After fifty years of its existence, during which time they believed tremendous strides would be made in the "moral and religious" education of our nation, they had seen two world wars and a major depression sweep across the continent. Recently, a leading theologian in one of our largest universities, which only a decade ago was in the very heart of the movement, stated that the "essence of Christianity was beyond technical control." What had happened to this great movement which at the beginning had had such far reaching designs in teaching people the precepts of Christianity? Was it that they were entirely wrong and the early exponents of "revivals" and "conversions" entirely right? Like the early church at Corinth, there were those who had reacted against Paul and wanted to follow Apollos, and their were those who were devoted followers of the Apostle. To this situation Paul wrote: "For while there is jealousy and strife among you, are you not of the flesh, and behaving like ordinary men? For when one says, 'I belong to Paul,' and another, 'I belong to Apollos,' are you not merely men? . . .I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth. He who plants and he who waters are equal, and each shall receive his wages according to his labor. For we are fellow workmen for God; you are God's field, God's building. . . .Let each man take care how he builds." (I Cor. 3:3-10—R.S.V.)

Like the Christians at Corinth, we were not able to see that both emphases were needed. The religious educators were wrong in believing that environment alone could produce Christian character. The exponents of the revivalist movement were not able to see that much of their success was dependent upon the generations of religious training that had been carried on in the public school. Spiritual convictions were lying dormant in the minds of Youth and when the great revivalists spoke with stirring appeal and enthusiasm, literally thousands accepted Christ and committed their lives to Christian service. But now secularization, with its very ignorance of the Christian faith, has advanced so far, that in addressing a non-church going audience, it is not possible to count in advance on any emotional associations with the traditional Christian phraseology, or any immediate response to it.

Today, we stand on the threshold of a new era. Both the Christian educator and the evangelist have begun to see that they need each other, and no longer can we each go our own way. Neither he who plants or he who waters is **anything** by himself, GOD gives the increase and it is thru the divine initiative that Christians are born. In the light of the foregoing, let us consider several trends that have taken place in the field of Christian education.

1. Christian Education is giving far more attention to theology than it did several decades ago. We are beginning to see that is is important to know what we are trying to teach. How does man respond? What is the place of the Bible in Christian education? Dr. Homerighausen of Princeton Theological Seminary, in an article appearing in the spring number of **Religion in Life,** states that "it is high time that Religious Education become Christian. . . and that it is not enough to know man psychologically, historically and sociologically, for we need to know him Christianly and Biblically, or as he really is."

Modern psychology has opened the way for a Biblical view of man. "All have sinned and have come short of the glory of God" is not only Paul speaking but we know from our own bitter experience that that is profoundly true. Who of us cannot from our own experience say with **Paul, "I do** not understand my own actions. For I do not do what I want, but I do the very thing I hate. . .So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord!. . .There is therefore now no condemnation for those who are in Christ Jesus." (Romans 7:15, 21-25; 8:1—R.S.V.)

As a Christian church of the Anabaptist vision we have given considerable emphasis to the place of the Sermon on the Mount and the ethical implications of the gospel. We have always believed that a Christian should take seriously the standards of righteousness set forth by Jesus. We have not always been aware that to do so creates a tremendous potential for guilt feelings on the part of Christian people. To maintain a high ethical standard involves a responsibility on the part of the church to adequately deal with the problem of guilt and sin. To neglect this is to pave the way for a variety of mental problems. If we would have a high view of the ethical implications of the Christian gospel we should equally maintain a high view of redemption,—one that adequately deals with the problem of sin in a person's life.

Theology, of course, is not everything, but it is necessary for guidance, for clarity, and for the evaluation of false doctrines which may disintegrate life. What we believe will inevitably determine what we do.

2. **The second trend has been the relation of the Bible to Christian education.**

There was a time when the Bible was taught in mere rote fashion and its verses and passages were taken as truth in themselves and memorized as such. Often this resulted in their being taken out of their context and their meaning distorted. Then it shifted to the life situation approach and the Bible was used only as parts related to specific problems. Today the emphasis is to study the Bible as a whole or book by book. The first method tended to be superficial, while the latter tended to be moralistic with the supreme emphasis upon the application of Christian principles, often to the neglect of the underlying roots.

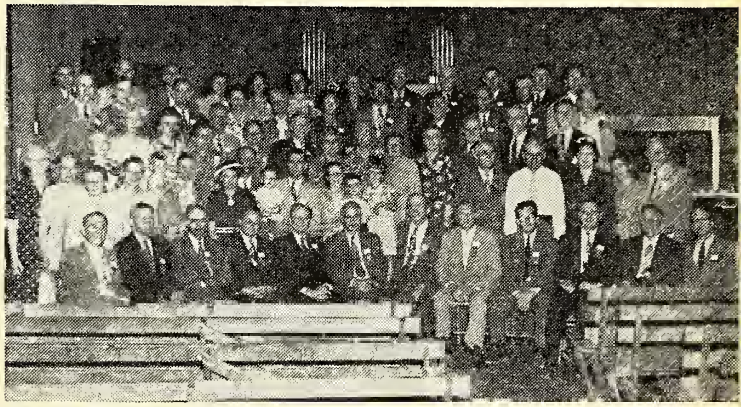
Today the Bible is increasingly being regarded as the book from which we learn the origin and nature of man, his redemption and destiny in life. The best in historical and linguistic methods are being used, yet GOD STILL SPEAKES THROUGH ITS PAGES. It is the Book of Life, The Word of God, the indispensible textbook of Christian education.

We have come to see further that if we would continue to make meaningful such words as God, Jesus Christ, salvation, redemption, grace, sin, that we will need to be more urgent in making these pages known to the people. A rapidly growing secular generation is being trained in a frame of reference entirely foreign to the Biblical tradition,

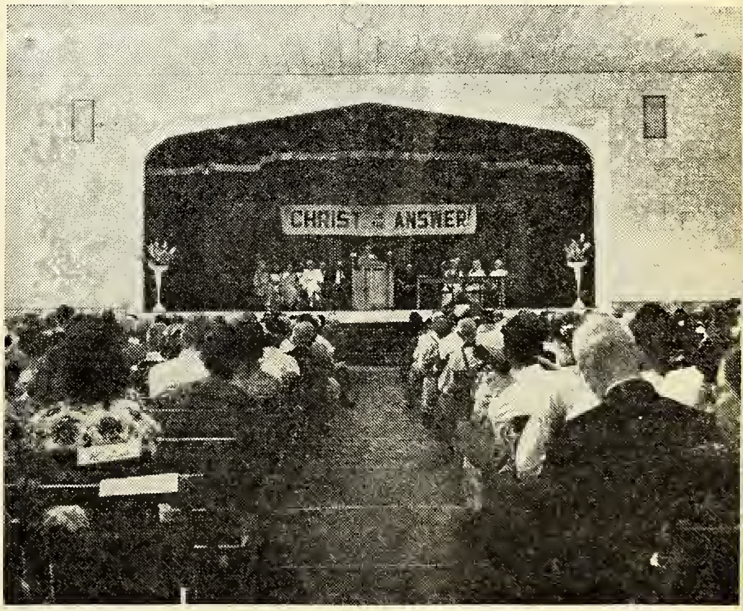
(Continued to page 641)

"CHRIST" IS THE

Present and former Indian Missionaries appearing in native costume at General Conference India Jubilee Service, Freeman, S. D. 9427



Board of Missions and Home and Foreign Missionaries attending General Conference at Freeman. 9429



Mrs. P. W. Penner shares experiences of "Fifty Victorious Years With Christ in India." India Jubilee Service. 9428

The Christian Outlook in Japan

IF Crisis means "perilous opportunity," the Christian movement in Japan is in a crisis of classic proportions. Never have the nation and the Church faced such a precarious existence; but never have the doors opening out to a rebirth swung wider on their hinges than today. All churches are crowded, many of them refraining from making announcements of services so that the scanty space may not be entirely occupied by inquirers, thus depriving the members of needed spiritual nourishment. All Christian schools are overflowing, with long waiting lists of entrants.

On the whole the Japanese people have met defeat and calamity with a positive reaction of courage and integrity. Where people are essentially sound, God is able to make these harsh disciplines contribute to their spiritual growth. He did so with the Hebrews in exile, and he is doing so in Japan today. During the feverish years of expansion and of empire, a fanatical sense of mission seized the people and with it a degree of pride and hardness. Now that is gone. The fever has subsided, the grandiose dreams of world hegemony have faded, the cruel demands of the war years have eased away. The people are back "at scratch;" they are humbled, but teachable. Hysteria has given way to sanity. Since 1945, living, many of them, in ruins, with starvation stalking them, business and industry demolished, travel and communications disrupted, foreign trade and contacts cut off and the indignity of defeat with military occupation ever present, they have nevertheless kept their self-respect, and with incredible resourcefulness have managed to live.

To an unbelievable degree the ordinary Japanese has opened his heart to the westerners in the Occupation, whether military or civilian. And equally incredible is the prevailing friendliness of the occupation personnel toward Japan and her people. This attitude of understanding regard begins with General MacArthur and thus far has carried through most of the departments, and has actuated most of the decisions of policy made by the Allied Command.

Such a climate is extremely favorable to Christianity, both Protestant and Roman Catholic, and both today are sunning in the fair weather of good-will, on the one side of the Occupation administration, and on the other of the Japanese government, while favoring breezes blow the common people to their doorsteps. Imagine a situation where Professor Hiyane of the Japan Theological Seminary could write and have published in the **Tokyo Asahi** with over a million circulation a series of articles commending Christian conversion to the Emperor. He wrote: "Our Ruler has now by his own declaration made himself a son of man; he is now free to bow in obeisance to the Son of God. How fitting it would be if he were to become a Christian and lead his people into the way of discipleship!" Indeed, the Empress and several of the princes are faithfully maintaining weekly Bible study under Christian ministers.

There are hopeful elements of strength within the Christian movement. The unification of the majority of the Protestant denominations in one, single Church of Christ is proving itself a source of power in cooperative Christian effort.

Yet there are serious deterrents to an adequate meeting of these unprecedented challenges of opportunity. For one thing, foreign missionaries are desperately needed and eagerly sought for, but their numbers are sadly insufficient, and in the middle age group there are almost none. Japanese Christian leadership, too, is sorely strained and overburdened. Eight years of war left a lost generation. The persons carrying the responsible loads today are few in number, unfit physically, exhausted in spirit, and often baffled by the new problems confronting Christianity in their land. They are beyond the age of maximum efficiency, and decades separate them from the potential leaders of tomorrow, who are as yet without experience.

The Church, in face, reflects the over-all situation in Japan. The stubborn will to survive has brought them through, but actual reconstruction has woefully lagged. The past two years have seen encouraging beginnings, and every month shows improvement, but the goal of a normal society with its essential institutions reconstructed and functioning is still far off.

A military occupation is no sort of political framework in which to develop national recovery. Ultimately Japan is at the mercy of her conquerors, and no matter how much mutual consideration there may be, that fact cuts the nerve of free effort or democratic action. Yet, if the occupation were to be removed, as persistent rumors say it soon may be, Japan's plight would be tragic indeed. Even the most extreme high-pressure farming cannot provide a food supply for her eighty millions. Capital is needed to restore industry and maintain a currency already inflated. A merchant marine must be rebuilt, and foreign trade renewed if the people are to live. At home, social disorder is always just around the corner, and there must be firm controls by a fairly strong political administration.

If the worst comes and the world continues to polarize around the two world concentrations of power, Japan will be in America's orbit, and may be again a battlefield. That prospect is frightening enough. But if, happily, this does not come about, still Japan will be in the path of the revolutionary typhoon in Asia. Traditionally Japan's fear of Communism has amounted to an obsession. Now her nearest neighbors one by one are going under the flood. What will her fate be? Already party organizers are said to be on every college campus in the country, the labor movement is shot through with the teachings and techniques, the newspapers reflect left-wing sentiment and points of view.

(Continued to page 643)

Current Trends in Christian Education

(Continued from page 639)

and as such is not at home with these sacred terms and symbols which the Christian church has always cherished. To approach a secular mind with the question, "Are you saved?" may evoke little response. We will need to be more earnest in teaching the Bible in our churches and public school system.

3. **A third trend has been the emphasis upon the Christian home.**

Physicians, psychologists and educators alike are beginning to emphasize anew that the Christian home is central in Christian nurture, and that what one will be in terms of personality is pretty largely determined sometime between the ages of one and three.

More than two decades ago, Sonquist and Kerr, aided by Harthshorne and May, in their work on character education, conducted a study among 1100 children in grades 5-9, and almost conclusively established reason to believe that knowledge of right and wrong is definitely related to that of their parents. At least as far as these investigators could determine, the influence of parents ranked well-above that of children's friends, club leaders, public and Sunday school teachers.

This trend has made itself felt in several areas. One is the development of a home-church curriculum, rather than merely a church-curriculum. The Presbyterian church recently launched a new curriculum which places the parents on equal par with the teacher. Materials are not only provided for the pupil and the teacher but also for the parents. Another is the introduction of many new parent classes. Here they have opportunity to discuss with each other some of their common problems. But this is not enough. We need to provide our young people with pre-maritial counseling and materials that will give them a solid preparation for marriage and the responsibilities that are theirs. One also hears much about family churches, family nights with their emphasis upon the total family. The family is no longer broken up into different age groups but is being considered as a total unit. As a Mennonite church it will not be difficult for us to capitalize on this new emphasis and make of our homes citadels of Christian nurture.

4. **The fourth trend has been the introduction of evangelism into education.**

The term "evangelism" will probably never be defined to the satisfaction of everybody, but for our purposes a definition by Robert E. Speer may serve: "Evangelism is the presentation of the truth and life of Christianity by word and deed with a view to persuading men to accept it and to believe in Jesus Christ as Lord and Savior, and in God through Him, and to give their lives to His service."

The close connection between education and evangelism is evident at once, for when anyone accepts Jesus Christ as his Lord and Savior, it presupposes that he knows who Jesus is, and what he is being saved from and to. He may have received such knowledge from his home, Sunday school, through preaching, or through some other means of education, but he must have some background before he can intelligently accept Christ as his Savior and Lord. This is not to say that because a child is taught something of the Bible, of God and Jesus that he will inevitably become a Christian, but the point is that some basic knowledge and understanding is a prerequisite to evangelism.

Educators of a generation ago, worked on the assumption that if a person really knew what was right, he would act upon it. But it would not be difficult to summon many witnesses to show that many of us know better than we act. In all our churches there are people who are called "good Christian folk" who still do not seem to be living out the Christian gospel on such matters as stewardship, self-control, getting along with other people. There are many who hate other races and still pray "Our Father." They repeat the creed and they serve Mammon. They profess loyalty to the law of love, and they support the militarists. They see a hundred denials of the gospel and make no protest.

After education has done its part, the central point in becoming a Christian is a DECISION for Jesus Christ. The commitment may have a wide variation from a violent emotional crises to cases where the emotional element may be far less observed. Somewhere, however, there must be a decision that from this point on, life is committed to Christ and is becoming organized around a new center which is Jesus Christ.

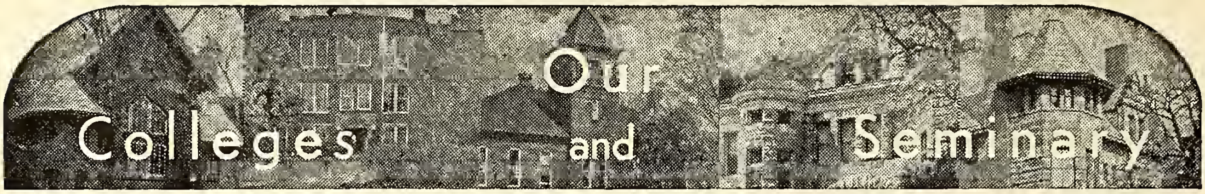
Perhaps there has never been a time when education and evangelism more urgently needed to be brought into harmony with each other. All Christian education should be evangelistic, and all evangelism should be educational. Both belong to the Church. Life is like that. It is a process of growth and it is also a series of great experiences which cannot be explained in terms of cause and effect.

Education prepares the way and supports evangelism. They must go forward hand in hand.

As a Mennonite church, we are committed to the TOTAL gospel of Jesus Christ. Like much of Christian truth, we are here confronted with another paradox. Education and evangelism are a part of the Great Commission given by Jesus. We are to teach and build foundations as though we were to live a thousand years, at the same time we are to be so urgent with a warm evangelistic appeal as if we would not be here tomorrow.

Evangelism without education leads to superstition and fanaticism. Education without the warmth of spiritual appeal, leads to formalism and skepticism. The two are united in the thought of God. To neglect either is to limit the usefulness and imperil the life of the church. "What God hath joined together, let no man put asunder."

Let a man think holy thoughts and he will be in a holy place.



MENNONITE BIBLICAL SEMINARY

THE new school year has begun with a record enrollment of students and a stimulating series of opening activities.

The Orientation Program on Tuesday, September 5, was the first event here. At this time the new **Seminary Handbook** was distributed. This publication provides extensive facts about every aspect of Seminary life. Included with the Handbook was a map of the Chicago Transit System, a pamphlet on various Things to See in the City, and a Directory of Churches and Synagogues in Oakland-Kenwood and Hyde Park Districts of the City.

Incidentally, Chicago's 350,000 Jews ushered in Rosh Hashana, the Jewish New Year, at sundown this September 8. Ceremonies in the city's synagogues and temples marked the beginning of the year 5711 by the Jewish Calendar. The ten-day Jewish high holiday season ended with Yom Kippur, the Day of Atonement, which began at sundown, September 20. One of the most exacting periods of the Jewish religious calender, Yom Kippur, is a day of fasting and repentance.

Various messages were given to the students this week. President Pannabecker in the orientation message urged the students to commit themselves completely to the will of God in order that the school may truly be a Christian Biblical Seminary once again. In another address in the chapel service he declared that a knowledge of scholarly issues in connection with the Bible in no way impares this Book as inspired by the Holy Spirit.

In his opening message, President Rufus Bowman, stressed the Kingdom of God as the grand theme of the Christian Gospel, and urged that the Kingdom be central in our thinking and in our living as a Christian brotherhood here in the City of Chicago. Calvert R. Ellis, president of Junaita College, delivered the convocation address in which he said that the two main centers of concern in a theological seminary are the Word and the world. The seminary teacher, he declared, must know both the Word and the world. He pointed out that it has been amazing to see seminary professors rediscover the Bible as the Word of God, stressed the importance of having a clear Biblical view of the world and that the Word of God must be related to the world in which we live.

In addition to a fine group of students from Canada, Mennonite Biblical Seminary is happy to welcome three other foreign students, Franco Cosco, a Waldensian student from Italy, Grace Liu from China, and Hanno Klassen from Germany. We are also happy to welcome Ernst and Ruth Harder from Paraguay. Both of the Harders attended the Seminary the first year it opened and have since served the MCC in Paraguay.

Thanks to the cooperation of Paul Boschman, Petaigen, Saskatchewan, one of our students during the past two years, Rev. Willard Wiebe of Lind, Washington, has been able to leave his church there temporarily to complete the third year of his Bachelor of Divinity course. Willard Wiebe had completed two years here at Mennonite Biblical Seminary before going to the church at Lind. Another one of our returning students is Arnold Nickel and family of Henderson, Nebraska. He, too, has had two years and will complete his course this year. A complete list of students will be released next week when all registrations have been completed.

FOR SUCH A TIME AS THIS

BLUFFTON College classes began September 14. Due to the large graduating class of last spring, disturbed international conditions, and small high school graduating classes the enrollment is somewhat below that of last year, although there is a larger group of new students than a year ago.

Sixteen Bluffton College graduates are beginning seminary work this year. Of this number seven are Mennonites. Included are Dale Dickey, Princeton Seminary; Donald Yaussy, Drew; Lawrence Cordrey, Garret; Claude Boyer, Stanley Hostetter, Howard Shelly, Margaret Chase, and Mr. and Mrs. Burt Yost, Mennonite Biblical; Darrell Sellers, Southern Presbyterian; Mr. and Mrs. Kenneth Bauman, Biblical of New York; Angel Gutierrez, Evangelical of Puerto Rico; Bud Frank, Capital of Columbus, Ohio; Don Robinson, Colgate-Rochester; and Joseph Graham, Bonebrake. In addition, William Keeney hopes to return from relief work in Europe in time to enter Mennonite Biblical the second quarter, and several recent graduates are planning for seminary work next year.

President Ramseyer gave the first Chapel address Wednesday evening, September 13, speaking on the subject, "For Such a Time as This." He stressed the fact that if students are to render the best service in such a time as this they need educated and developed minds, complete consecration to Christ, standards of individual and group living consistent with Christian teaching, and the desire to spread the gospel.

Jottings

NORTHERN DISTRICT

—**First Church, Madrid, Nebraska:** Our congregation was privileged to have Marie J. Regier, returned missionary from China, with us for a few days, telling us of the work in China where she has labored for fifteen years. Our harvest and mission festival was held Sunday, September 24, with services every evening the following week, with Mr. and Mrs. George B. Neufeld, missionaries of the African Inland Mission as the speakers.

CANADIAN DISTRICT

—**North Star, Drake, Saskatchawan:** August 2 a joint birthday party of the three Sewing Societies was held on Hugo Bartels' farm. A program and lunch made up the evening. Our congregation packed and sent 33 Christmas bundles to Paraguay. August 27 the Bethany and Philadelphia Church choirs joined our choir in presenting a song festival. The mass choir was under the leadership of Alan Klassen, choir leader of the Philadelphia Church. —Mrs. Milton Ewert, Corr.

WESTERN DISTRICT

—**Hoffnungsau Church, Inman, Kansas:** Recently Missionary Harold Ratslaffs were in our midst and brought the morning message. Sixty-eight Christmas bundles were made by families as well as some Sunday School classes. Recently two of our older members, namely, H. J. Klassen and Mrs. David Gaeddert were laid to rest. Our church again took part in the Union Services held in Inman during the summer months. The annual Christian Endeavor picnic took place on August 27. The "Flour for Europe" project was again sponsored in the Buhler-Inman community.—Mrs. Ben M. Ediger, Corr.

—**Hebron Church, Buhler, Kansas:** Our pastor took a short vacation, attending the ministers retreat in St. Peter, Minnesota, later attending the General Conference in South Dakota. Owen Hershberger was minister in his absence. Our delegates have returned, also Mrs. A. M. Lorentz who was in Europe. H. J. Dyck from Elbing was guest speaker September 10. Brother Dyck and his wife returned recently from a year's service in Europe among the displaced people there. The total amount of donations given for the Flour for Europe project was $6524.84. Of this amount $867.66 was given by members of our church.

Change of address: Curt D. Boese, from Rt. 2, Ft. Cobb, Oklahoma, to Greensburg, Kansas.

—**First Church, Lehigh, Kansas:** The fiftieth anniversary of the founding of our church will be observed Sunday, October 1. Afternoon and evening services will commemorate the event. Open house will be held at the parsonage from 4:30 to 5:30 p.m. All former members and friends of the church are invited. Brother Goering, Mr. and Mrs. Duerksen and Mrs. G. F. Friesen attended the General Conference. Mrs. Pete Duerksen spoke to a joint meeting of the Women's group of her experiences in our Indian mission. Brother E. Zimmerman of the Northern Bible Society filled the pulpit September 10. Six layettes were sent to the Indian Mission at Hotevilla by the Y.M.M. Christmas bundles were sent to Akron. The church floor is being painted by members of the congregation and the exterior of the parsonage is receiving two coats of white paint.—Corr.

EASTERN DISTRICT

—**Fairfield Church, Fairfield, Pennsylvania:** September 3 Pastor B. F. Waas began his ministry with us. Following the tradition of simplicity neither Waas nor this group desired any formal ceremony of installation. However, in dedication with fervent spirit, we resolve that this church may be an evangel of the Kingdom of God in the community, a place of worship and fellowship.—Corr.

PACIFIC DISTRICT

—**Immanuel Church, Los Angeles, California:** What started out to be a pleasant Labor Day week-end trip to Cambria Pines, where the family Mennonite Retreat is held yearly, turned into tragedy for the Gust R. Linscheid family of Huntington Park. Their car was involved in a head-on collision which claimed the life of Mrs. Zelpha Linscheid. Other members of the party were hospitalized.

Into the Beyond

DIETRICH J. SIEBERT, Henderson, Nebraska, member of the Bethesda Mennonite Church, was born June 19, 1900, and died September 5, 1950.

JOHN WHITAKER, Upland, California, member of the First Mennonite Church in Upland, died August 22, 1950.

MRS. ABRAHAM BALZER, (Maria Funk) was born March 24, 1867, in South Russia, was a member of the Brudertal Church, Hillsboro, Kansas, passed away July 2, 1950.

The Christian Outlook in Japan

(Continued from page 640)

Communism is, indeed, an alternative to the old ways, and one which to people in trouble offers a plausible and fascinating appeal. The quick Utopia which it promises is almost irresistible. So the same youth who are crowding the churches are also studying Communism, and between the two they are wavering, genuinely perplexed as to where their loyalties should go.

It is therefore, the hour of destiny for Japan and for the Christian Church in Japan. The nation needs Christ as never before. Under the banner, "Christ for Japan," the churches have just completed a nationwide three-year evangelistic campaign, with Dr. Kagawa as the spearhead. Now they have renewed the effort for another three years in what he calls "Desperation Evangelism." The handful of Japanese Christians and the overworked missionaries are pouring out their strength in commitment to bringing the living Christ to bear upon every aspect of the nation's life. Japan sorely needs Christ.

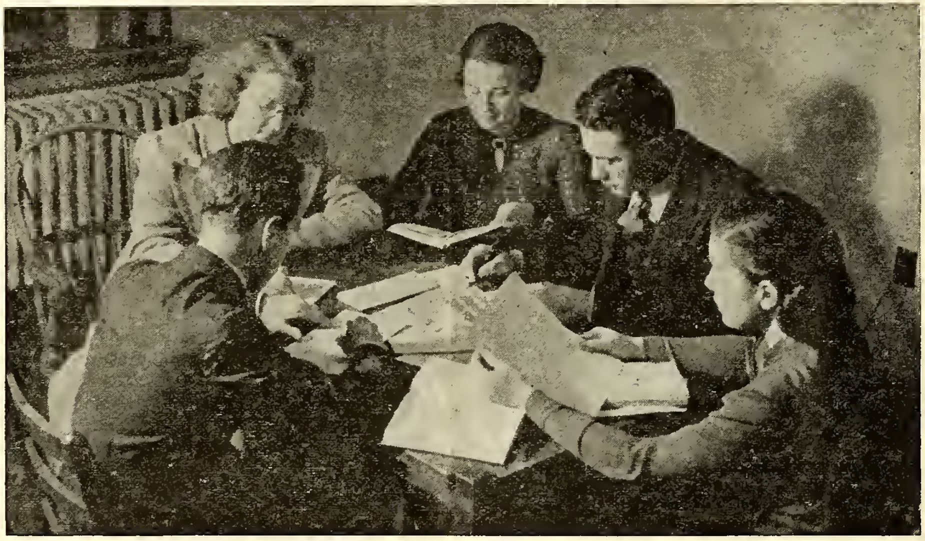
And another banner, "Japan for Christ," belongs alongside the first. The people of this erring, stricken land are a trophy well worth bringing to the feet of our Lord. They have peculiar gifts and skills, their own particular graces and loyalties which if dedicated to Him will add one more gem to His crown, and will enrich the common experience of His followers throughout the world.

—Charles Iglehort in Christian World Facts.

Mennonite Youth "A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

The Youth Fellowship



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When your officers of your young people's group meet to make plans, how do they think of the church's young people's program? Do they have some way to approach the program so that no single area will be neglected? Do they have a way of organizing the program so that they can constantly keep a check on the progress of the program to see that it is balanced and does not neglect any single area?

By now you have been hearing something new presented to you from the Young People's Workshop held at St. Peter, Minnesota, and by the Council meeting of the Young People's Union held at General Conference. You have been hearing of a three-fold program of youth work for the local church. You have been hearing of divisions called Christian Faith and Life, Christian Fellowship, and Christian Service.

It is the conviction of the Young People's Union oficers, those who attended the Workshop, and the official representatives of home churches at the Council meeting at Freeman, South Dakota that a church youth program based on this division covers all of youth's experience and life in the church. It is a total youth program. All youth activities can be fitted into these three categories.

In order to clarify what is meant by this, we present on these pages pictures illustrating what is meant by this three-fold division. A local society or youth group can check their own program to see whether it is balanced by seeing whether your program fits these three divisions and is not weighted in any single one.

The Young People's Union will publish a manual presenting in detailed form what is meant by a Youth Fellowship program. Remember that it is for the local group and is meant to be a practical and complete youth program for your own church.

Christian Faith and Life

8450

The Christian Faith and Life division is the foundation on which all of the experience of a youth group is built. It is here that youth faces basic questions of faith, his own commitment to Christ, his attitudes toward his friends and those that are different from him. His worship experiences, study of Scripture, and those discussions as a group or friend with friend all have to do with this division of Christian Faith and Life.

In your local church, the Sunday School lesson in which young people study the Scripture fits into the division of Christian Faith and Life. The morning worship hour, and the evening programs all fit into this division. One's own private prayer and devotion also are a part of Christian Faith and Life.

Pictured on this page are illustrations suggesting this division of Christian Faith and Life. It is in public meetings of inspiration and instruction, in private devotion, worship and prayer, in study of the Bible and matters of faith, in seeking answers to questions about doctrine, about living out our relationships with one another in true faith to God, that we are able to demonstrate Christian Faith and Life. Your worship programs, your songs of praise, your discussions all fit into the division of Christian Faith and Life.

8747

8255

Christian Fellowship

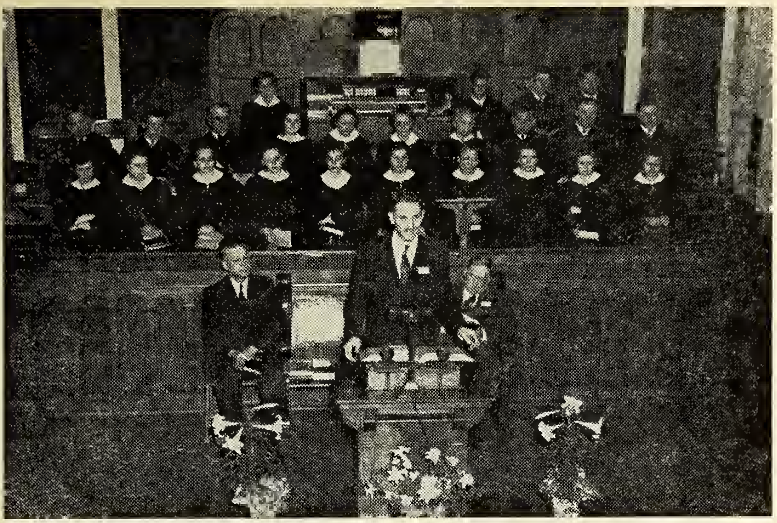
Sometimes the church feels that its task has been done when it has led in public worship and dealt with matters of Christian faith. But, life goes on. We are urged to pray without ceasing. But, that does not mean that our lives should be completely devoted to an attitude of prayer and worship. Rather, it means that we are to live out the prayers that are in our hearts. We cannot be forever at the altar bowed before God. And we are not expected to do that.

For this reason, the church has a definite responsibility in ministering in all of life's experiences. Christian Fellowship is one such experience. It is here that we may enjoy one another's company. It is here that we can have social times, recreation, those friendships which we forever cherish. So often the social side of life is neglected and we look upon parties and recreation with fear that someone may do something that is out of place. So long as such an attitude exists, a genuine experience of Christian Fellowship is indeed most difficult.

The area of Christian Fellowship needs our most careful consideration. Too many communities fail to see their responsibilities in this area. They are quick to provide for Christian Faith and Life, but what about social times, recreational activity, games and parties? To adequately provide for all of youth's needs, this area needs careful work so that a regular program of recreation, handicrafts, athletics, trips, drama, sings and the hosts of other possibilities in Christian Fellowship may be used.

Pictured on this page are some suggestions of the possibilities in this area. Those picnics together are memorable occasions. That marshmallow roast around the camp fire will never be forgotten. Those friendships between the sexes which began in school were the bases for what later became a happy home. Those hikes far out across field and dale will always be a fond memory. Experiences such as these and a host of others all put together make Christian Fellowship a vital reality. When you grow older you will always hearken back to those times when you did these things. A church is essentially a Christian Fellowship. A part of its experiences are centered in these activities.

8252



Christian Service

8496

Much has been made of Christian Service in recent years. We have our voluntary service program and to it each year there go a host of young people eager to have new experiences of service. But, had you ever thought that there are many Christian services that your own group can perform? Why go far out away from home before you can start serving? No doubt at your own doorstep there are things which need doing, services which can be performed.

For instance, every community has those who are shut in and unable to get around. There are those who put in all the years of their lives serving the church. In their old age, they are no longer able to go out and enjoy the fellowship and the worship of the church. A group of young people who would make it their business to serve these people with songs, devotions, visiting and helping in whatever way they can would perform a great task of service.

Had you ever thought of your choir work as a service to your church? It indeed is. Helping keep the church grounds neat and beautiful, carrying on projects for funds for missions is a service. Or finding mission work to do at your own doorstep is a service that can be performed.

Pictured here is a church choir, and a group of young people gathered around the huge pile of shoes they collected for relief.

Your youth program is not complete until it includes some kind of service. Remember to have faith and life, fellowship, and service in your youth program!

SHOES FOR RELIEF
Cheerios

M C C Notes

Concerning the Draft

One of the most prevalent reasons for difficult cases under the draft is failure to be prompt in following the neecssary procedures.

We, therefore, strongly urge and warn men who are conscientiously opposed to military service, to lose no time in securing a clear status under the draft:

1. All men opposed to combatant and noncombatant service should be in Class IV-E (except IV-F for those physically impaired, and V-A for those 26 years old or older.)
2. All men who have asked for SSS Form 150 but never received this from the draft board, should by all means immediately take steps to secure this, complete it and return it to the board. It is the information supplied on this questionaire that is basic in securing recognition as a CO.
3. All men who now have Class I-A, I-A-O, I-D, II-A, II-C, III-A or IV-A and have not appealed for Class IV-E should do so without delay.

In all of the above, men should be respectful and courteous toward the local board, yet firm in their position.

Please enclose this label when writing.

In giving Class IV-E to a CO, the local board is not granting a special favor, but merely following the regulations that have been issued by the President.

Typhoon Strikes Japan

The MCC unit in Osaka, Japan, reported that a severe typhoon struck on Sept. 3, causing a temporary flood condition. Seven Americans and thirty-one Japanese fled from the rising water to the upper room of the MCC center, where they remained for sveral days until some could be removed by rafts. In this emergency the unit was assisted in various ways by officials and others in the community, and was likewise able to help other persons in need.

Shoe Contributions Needed

Recent needs for shoes for relief have exceeded the amounts being contributed by the churches. Especially in demand are shoes for men and for children. Quality should be such as to warrant distribution "In the Name of Christ".

Personnel Notes

Workers returning from the field are: Robert Smith from Okinawa on Aug. 19; Walter Adrian from Austria on Aug. 19; the Guy Hershbergers and son from Switzerland on Aug. 21; Rev. and Mrs. Cornelius Wall from Germany on Aug. 23; Daniel Amstutz from Java to his home in Switzerland on Aug. 25. Meryl Grasse transferred from Ethiopia to Java on Aug. 9.

New Center in France

A property near Belfort, France has been purchased through the joint interests of the French Mennonites and the M.C.C. It is planned that the Nancy Children's Home can be closed and the work carried on from the new center. The Weiler Children's Home is, however, to continue. The new center, called Valdoi, has facilities which make it adapted for use by the French Mennonite Churches for conferences and other group activities and interests.

General Conference Visual Aid Service 2 x 2 Kodochrome slides with script

	Bluffton	N. Newton	Rosthern
Christ in the Fine Arts	X		
African Mission	X	X	X
Montana Indian Mission	X	X	X
Arizona Indian Mission	X	X	
Columbia Mission	X	X	X
India Mission	X	X	X
(a) Conference Institutions	X	X	X
China Mission	b	b	b
Mennonite Church Buildings	b		

Write to the slide depository nearest you, to the following addresses:

Lloyd L. Ramseyer, Bluffton College, Bluffton, Ohio
Cornelius Krahn, Bethel College, N. Newton, Kansas
John P. Loewen, Rosthern Bible School, Rosthern, Sask.

(a) Schools, hospitals, homes for the aged
b Ready soon
X Ready now

A film strip on the Colombia Mission entitled, "Happy Children of Cachipay", with script, is also available from the Bluffton depository.

Users are invited to pay three dollars rental for each slide set used, plus return postage, to help defray the expenses of the service. However, if rental cannot be conveniently paid, slides may be used merely by paying return postage.

Most slide sets consist of from 50 to 65 slides. They are suitable for use for an evening church service, or for instruction in the church school program.

Conference Stewardship Thermometer

The total budget receipts for each board and committee to the end of August is as follows:

Board	Budget	January-August Receipts	Per cent Received to Date
Foreign Missions	$255,000	$155,235*	61
Emergency Missions	178,250	60,332	34
Home Missions	59,800	43,781**	73
Mennonite Biblical Seminary	56,000	23,472	42
Board of Education	17,000	5,498	32
Mutual Aid Board	11,850***	5,128	43
Peace Committee	10,500	4,856	46
Board of Publication	10,000	3,608	36
Women's Missionary Association	9,500	5,044	53
Minister's Aid	6,000	1,007	17
General Treasury	5,115	2,908	57
Young People's Union	3,800	1,509	40
Doctrine and Conduct Committee	400	374	93
	$623,215	$312,752	50

*Includes one large gift of $18,000 from an estate.
**Includes one large gift of $6,000 from an estate.
***Includes $10,000 needed for loan capital.

For some reason August was a slack month. Most boards and committees show only a small gain. Wih only one-third of 1950 remaining, an average of one-half of the budget needs for 1950 still remains. We are confident that you will give your Conference your loyal support in an endeavor to help it reach its goal.

In behalf of all boards and committees we again sincerely thank each of you for your continued support of your Conference and pray that you may receive God's richest blessing through it.

Very sincerely,
Edna Ruth Mueller, Office Secretary
General Conference Headquarters

MENNONITE
LIBRARY
BIBLICAL SEMINARY

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 65 —— October 3, 1950 —— Nunmber 39

Philip Gendreau, N. Y.

"Thou crownest the Year with Thy Goodness"

9456

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"Thou art the Christ, the Son of the Living God"

Henry Hege

Western District Conference

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A high-school boy yielded to the urging of some friends to go on a wild party and consequently wrecked his father's car. In deep grief he explained, "But, Dad, I just couldn't stand up against the gang. You have no idea of the outside pressure." "Son," demanded the father, "where were your inside bracers?"

—Gospel Herald

The Mennonite

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READER SAYS—

I have been reading with interest about the Universal Subscription Plan. I think it will be a good thing, but I hope it will include individual members who work or go to school during the week, away from home.

Some church secretaries may think that if these people come home once a week they can read **The Mennonite** when they come home. But chances are if they come home only on Sunday they will spend their time visiting and not reading magazines. I suppose the homes could pass on **The Mennonite** to absentee members after all those at home have read it, but sometimes this takes quite a bit of time and it is worth something to get a magazine soon after the day it is dated.

I hope the plan will include not only homes but also absentee members.

Sincerely yours,
Harold Peters
Walton, Kansas

TOM PAINE WAS WRONG

It was in 1782 that the publication of the first American Bible was sanctioned and approved by Congress. About this time Thomas Paine declared, "In five years there will not be a Bible in all America." But Tom Paine was wrong! The American Bible Society alone, since its organization in 1816, has put into circulation 380 million copies of the Bible, in whole or in part.

—Evangelical Visitor

An American gentleman who was sailing from Korea to Nagasaki, found himself sharing a stateroom with an Oriental gentleman. He went to the purser and said, "I do not like the looks of that Jap in my stateroom. I want to put my valuables in your safe." "All right, sir," said the purser, "he brought his down about a half hour ago."

—Gospel Herald

Of Things to Come

OCTOBER

October 12, Bethel College Founders' Day Program, 8:00 p.m., Dr. Henry Hitt Crane speaker.
October 17, Western District Ministers' Conference.
October 17-20, Western District Conference, Memorial Hall, North Newton, Kansas, Andrew Shelly, conference speaker.
October 29, Reformation Sunday

NOVEMBER

November 12-16, Bible Lectures, Bluffton College, Bluffton, Ohio. Ed. P. Blair, Garret Biblical Institute, lecturer.
November 14-15 Ministers' and Womens' Conferences, Bluffton, College, Bluffton, Ohio.
November 16-18, Conference on Christian Higher Education, Bluffton College
November 30 and December 1, General Conference Council of Boards, Chicago, Illinois.

DECEMBER

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

ANNOUNCEMENT
EASTERN DISTRICT CONFERENCE

Ministers Meeting
at the Bethany Church
Quarkertown, Pennsylvania,
December 4, 1950, at 2 p.m.

Rev. Elmer Hess: "The Call, Examination, and Ordaining of Ministers."

Rev. Freeman Swartz: "The Call, Examination, and Ordaining Procedures in other Denominations."

—Walter McDowell, Secretary

A steward came to the presiding elder and asked for a preacher. "How big a man do you want?" asked the elder. "I do not care so much about his size," said the steward, "but I want him to be tall enough to reach heaven when he is on his knees."

—Christian Witness

MEN OF DISTINCTION

Another portrait which will never look out from the gilt frames of the full page whiskey ads: The North Carolina man who drove his car into a trailer on a country road, killing a mother and her six children and seriously injuring her husband. The man was held on charges of manslaughter and drunken driving. **Christian Science Monitor**

Editorials

"LAY-EVANGELISM" FOR OUR CHURCHES

THE article on this important subject found in this issue should be carefully considered by every church and every minister. Here are possibilities which we have not begun to realize. The experience of churches which have been trying this method is practically all the same, in that both the laymen who went out and the people visited were blessed.

Too long have we kept ourselves aloof from others and tried to make ourselves believe we had little obligation to them. This may stem back into our former history. The Anabaptists and early Mennonites were a persecuted people. They were threatened and imprisoned for proclaiming their faith. This was true in Switzerland and Holland, and particularly in Rusia where one of the conditions of their coming was that they should do no mission work among the Russians. Were they right in conceding to these requests?

But we are dealing with the present. It is our obligation to go out and tell others about Christ. The early church did so and took the consequences: persecution, imprisonment, and death. But the Gospel went on and "the blood of the martyrs became the seed of the Church." The day is here when again we must take risks for the cause of Christ. We must tell people about His love. That love constrains us; we cannot and dare not keep silent. We must be witnessing unto all men.

Sometimes such witness-bearing is not done with tact and good taste. It may antagonize rather than draw. But the method of lay-evangelism is sound and scriptural and amazingly effective. Those going out two by two have met together in consultation and prayer. They go in the spirit and in the name of Christ. They are genuinely interested in the people they visit. They follow the leading of the Spirit. It is a hard-hearted person indeed, who does not warm to the love and personal consideration of such friends.

For the Fall planning, by all means harness the energies of the laymen in this great work and convince the community that yours is not a seclusive church but one that is deeply concerned about all within its orbit. Be a witnessing church. Follow the simple plan of Jesus and go forth in His name, and your church will take on new life and souls will be saved. The method is right; the need is great; the time is short. Go yo, therefore.

OUR OLDER PEOPLE

ONE of the interesting marks of progress in our communities is to note the provisions that are being made for our older people. Some communities are just completing homes for the aged, others are laying definite plans for such homes. It is a worthy cause. People live much longer than formerly, houses are built smaller, and families are more scattered.

This is not a means of getting rid of the old folks. We are not sending them off to the poorhouse. We want them to approach the evening of their lives with a feeling of peace and security. In these homes they have a place where they are well cared for, where they can associate with others of their age, and where the surroundings are pleasant and cheerful. They can be cared for much better in such homes than in state or county institutions or even in most private homes.

Here is a service we need to consider carefully. We will need more and more homes for the aged, and churches and communities had better plan accordingly. It is necessary; it is possible; and it is Christian. "He who does not care for those of his own household is worse than an unbeliever." Our older people deserve the best care it is possible to give them.

ARE ALL MEN EQUAL?

WE are in the habit of saying that no two people are alike, that we are all different, that God broke the mold when we were formed so that no one else could be exactly like us. We are individually fashioned, and intended to be different from anyone else. True, and to try to change from being what God intended us to be is to spoil God's intention and our own lives. All men are unequal.

But in another sense, how true it is that we are equal in so many ways. The great forces of life are at the disposal of everyone. The law of gravity operates for all alike. So do the psychological laws. God is available for all. Goodness, kindness, and love are possible for all alike. Prayer is a power that may be used by each one. Christ died for all of us. All are equal in the love of God.

Why then the great difference among men? Great men of God are great because they greatly availed themselves of God's gifts. Small men remain so because they make small use of God's blessings. "God made us capable; we make ourselves efficient."

WHAT IS OUR SHAKING POWER?

GEORGE Fox said, "One man, raised by God's power to stand and live in the same spirit the prophets and apostles were in, can shake the country ten miles around."

How far does our influence for God shake the community? Does the power of God transform our homes and operate in our business and daily work? Does the community for ten miles around feel the impact of our godly life? Is the little world in which we live and move becoming better for our being in it?

We are lights to be set on heights where we show forth the glory of God. The early followers were accused of turning the world upside down. How "upsetting" for the right are we? How far out does our shaking power reach?

"Thou art the Christ, the Son of the Living God"

Henry Hege *

THIS was Peter's answer to Christ's question; "Whom do ye say that I am?" It was the right answer, for Jesus says, "Blessed art thou Simon Bar-jona." Not only does Jesus call him blessed but he also gives him a different name. "Thou are Petros, and upon this rock I will build MY Church and the gates of Hell shall not prevail against it."

What was so important about Peter's testimony that Jesus calls it a rock and names it as the very foundation of His Church? Jesus came into this world to seek and to save; after He would be gone there should be an organization that would continue the work that Jesus had started, to go out and in the strength derived from the Master they were to seek and to save through the Gospel of Christ. There would be an organization of believers; Jesus calls it My Church; to them would come the call of the Master, to go into all the world.

But this organization had to have motivation; it had to have something that would give it life and force. It could not be left to man himself to go out; man could only be the tool in the hand of God. Therefore the very foundation of that organization was to be faith in the Lord Jesus Christ, as the Son of the Living God. That was to be its very foundation, its rock, its beginning and end; on that confession and faith it would rise or fall. And it was promised to rise. For the gates of Hell itself would not prevail against it.

What, then, is the Church of Jesus Christ? Nothing more or less than the body of believers who stand foursquare on the faith that Jesus is the Christ, the son of the living God. John in his letter goes a step farther and says that he who believes that Jesus is the Christ has eternal Life. Therefore whatever your belief, whatever your creed, whatever your affiliation, unless it is based on your faith and confession that Jesus, your Lord and Saviour, is the Son of God come into the world to seek and to save that which was lost, your faith is vain or of no avail. How simple a message; how humble it makes us; how definitely it points to the Father in heaven who so loved the world that He gave His all.

But it is not enough to profess this faith; it must be lived. Peter was not quite sure what he was saying because a short time later he attempts to thwart the very purpose of Christ. Peter had to learn a great deal before his confession became his very life. He had to know His Master much better, and above all he had to receive the gift of the Holy Spirit. Then Peter was able to live his confession.

So it must be with us. Our confession must be a living one. This Christ, this Son of God whom we have accepted as our personal Saviour from sin, He must be our Master, our Commandar. With our eyes on him we can walk life's road. Not what man says or does or demands, but the pattern of our life must be in tune with that of Christ. His love, his compassion, his desire to be of help, his willingness to love and to lift, that must be our desire and our plan of life. To many people this seems too simple and they want to add all sorts of man-made ideas that are to make the road more complicated and therefore, in their idea, more holy. The Pharisees at the time of Christ were of that type. Jesus condemns them for laying heavy burdens on the people and they themselves were not willing to help in bearing that burden. The very simplicity of Christ's message gives man his greatest hope. Have faith, my dear soul—not a blind faith but one that is based on a deep inner-experience; then let that faith guide you through life. It will never leave you nor forsake you. It will be there to love and to lift in the brightest days and in the darkest hours. Nothing else will suffice. Nothing else can ever take its place. It is heaven-born and a gift from God Almighty Himself.

There are people to-day, so-called Christians, who tell us that this faith in the Lord and Saviour Jesus Christ as the only begotten son of God, is not enough. I had a minister (?) tell me that it is not enough to follow the example of Christ to find one's way to the eternal city. He would have man be surrounded by man-made rules and regulations. A left-over of the old idea that only a few mortals have the real insight into God's plan of redemption, and that all the others are to follow blindly their leading. It is surprising how many of that type there are in this land of ours, and we may not have very far to go to find some of them.

Out of our own experience, led by the Holy Spirit, in full surrender to the will of God, and completely in line with Peter's confession, Thou art the Christ the Son of the living God, comes the full realization that we are in tune with the infinite, that we are washed in the blood of the lamb,, that we have forgiveness of our sins and that "Peace like a river" descends on our heart and soul."

---

*Pastor and teacher at Corn, Oklahoma.

A Parable

EVERYBODY had heard that the great elephant was loose, and several families whose gardens he had wasted and on whose boys he had trampled were certain of it. There was great excitement, and the town held a meeting to decide what ought to be done. They did not want to exterminate him—in fact many of them did not believe that they could exterminate him, for he was a big elephant; and he was useful in his proper place—in shows, in India, and—in story books.

"Our best plan would be to try to regulate him," said an enthusiastic speaker. "Let us build tollgates all along the route he chooses to take; and we will make him pay every time he passes one."

"Yes, but that leaves him roaming around," cried an old woman, "and I don't want my boy killed."

(Continued to page 663)

Greetings from China

WE'VE had an August 20th Lord's Day, the like we had hardly dreamed was coming for us. It was possibly the hottest day of the summer and from morning till late the same evening we had meetings. Each one of us four missionaries here undoubtedly feels that each wishes to be the first to tell it. How we praise God for the morning Baptismal Service when thirty-two were baptized, the largest number yet in a class since we are here. Fifteen people were received by letter, and at the Lord's Supper there were 122 who partook. Sister Cheng, a Fukinese Christian and a well-trained woman in the things of God, also an Intervarsity leader, gave the morning message on the meaning of baptism, and the baptising fell to me in the absence of our dear brother, pastor Chang, who has been troubled for some time with high blood-pressure. He and I were coworkers at our first station in Tungming, Hopei, thirty years ago. This was the first regular worship service in the building in the west yard, a lately rented annex to this Ssu Dao Kai compound. The children's Sunday School and Junior Church had been held there for some time.

A simple lunch was served at noon so that the Christians would not need to go home. In the afternoon we held the church members' meeting and discussed forming a local church or two, one in the West Sub. and one here at Ssu Dao Kai. We had Bible reading and prayer. We much desire to lay this matter on many hearts that a living church may arise here. With Sunday Night, August 20, we also closed a two-weeks' Bible Conference meeting at two places. There are close to 500 children under Bible instruction for three weeks under about a dozen fine young people and two missionary leaders.

Our cable to the Conference has undergone a metamorphosis in the meantime, so that the newest form reads something like this, it may undergo a revision yet: "BROWN FREEMAN SOUTH DAKOTA GREETINGS TO CONFERENCE PRAISE GOD FOR SOWING AND REAPING OPPORTUNITIES HUNDREDS OF CHILDREN CROWD DVBS THIRTY TWO BAPTIZED SUNDAY URGE STRONG INTERCESSION ISAIAH 59, 19 FAVOR LARGE JAPAN UNIT . . . . CHINA QUARTET"

9440

Our China Quartet: Left to right, Elizabeth Goertz, Wilhelmina Kuyf, Mrs. and Rev. P. J. Boehr.

We of course mean that the church at home may take the present opportunity to send a well-equipped large group, say a dozen, to Japan, "While is is day, for the night cometh when no man can work." We should send a large unit at once, together with a doctor, nurse, evangelists, music teachers and maybe even radio or other mechanics.

Signed: P. J. and Frieda Boehr

Cannibalism Reversed

M Toews *

CANNIBALISM REVERSED

ACCORDING to Winston's Dictionary, a cannibal is "a human being who eats flesh." The Africans have long been accused of being cannibals and of being uncivilized. It is interesting to note that the African is getting something back at his more civilized brethren.

The African has been a keen observer of the numerous cans and cartons that the civilized peoples use. He took notice that the pictures on the exterior of these containers showed what was in the interior; even though he could not read what the label said, he could understand the pictures. Thus a can of salmon fish had a picture of a salmon on the outside. When the carton had the familiar picture of the "colored mammy," Aunt Jamima, why that meant that human flesh of a black person was in the carton. To further establish this claim, certain cooks had seen human finger nails and hair in the various kinds of meat that they had opened. To make the case more conclusive against the civilized world, it was observed that certain Africans taken to Tshikapa for hospitalization, were never seen again. The Africans never saw their corpses, so the white man must have eaten them. No, it was not the missionaries, but other white men. Tales of very sick folk who were isolated and kept from their relatives only added to this proof. In some sections near Mboi, the Africans were so afraid of white men that they hid in the tall grass when the cars went by.

However, it was not only at Mboi, but right in the school at Nyanga that some of the students had believed such reports. One of the missionaries took some time out to give explanations to some of these hidden secrets. These Africans are very gullible, and it takes much "grace and strength" to set them aright in their thinking.

Your workers need your prayers—These African Christians need your prayers.

***Missionary in Africa.**

He knows not the pleasure of plenty who never felt the pains of poverty.

Troubles are often the tools by which God fashions us for better things.

Lay Evangelism in our Mennonite Churches

Ellis Graber *

THE call of this mid-century year of 1950 is a call of evangelism. Members of the Protestant Churches of America, whether they live in rural areas or cities, whether they be teachers, farmers, bankers or housewives, are called in this very hour for the United Evangelistic Advance of America. Already thousands upon thousands have this year united with the church of Christ because men and women and young people have gone out two by two heeding His call.

THE BASIS FOR EVANGELISM

This emphasis on evangelism is not something new but is as old as the gospel itself. It has its roots in the heart of God yearning for those who know him not, in the ministry of Jesus who came to seek and to save the lost, and in the Holy Scriptures, an infallible guide to eternal life. All we are doing in this United Evangelistic Advance and at this General Conference is striving to recapture the vision and faith and enthusiasm of the first century church founded by the Man of Galilee himself.

You remember the story of the Lost Sheep. There is nothing in that story to indicate that the lost sheep was worse than the others; that it was young or old, black or white, but the simple truth that somehow it became separated from the flock and the shepherd. It was lost. There is an urgency to go out and find that sheep rather than just to wait for its return.

Every page of the gospel story teems with the truth that Jesus went about doing good—a doing of good that went beyond the mere performance of good deeds. It reflected a vital concern for the souls of men. There were the lost who needed to find themselves and their Shepherd. His indeed was a ministry in which he was ever striving to have people reach up to God with one hand in allegiance and with the other hand out to mankind in love and service. So he sat with publicans and sinners. He said he came to call not the righteous but the sinners to repentance. He stated his mission in simple terms. He came to seek and to save the lost.

THE METHOD OF EVANGELISM

To accomplish this mission he sometimes spoke to the multitudes, and there is no doubt that some were moved. But his most effective method was that of personal interviews. As one studies the fourteen interviews of Jesus recorded in the gospels one notes that almost every person whose name is recorded as having been won by Christ made his commitment during or following a conversation with the Master. His disciples were chosen personally. Then he trained seventy persons, lay people, and sent them out two by two. According to Matthew 10 and Luke 10 they went from home to home preaching the gospel and announcing that the Kingdom of God had come. Where they were received they tarried, and where they were not received they turned and moved on to another place.

Now this method which Jesus himself instituted and which he worked out most effectively is the method of evangelism of which we are speaking today. It is a method in which people go out two by two into the highways and by-ways and compel them to come in.

EXPERIENCES IN LAY EVANGELISM

In the Eastern District we had a month of special emphasis on evangelism last fall in which each congregation carried out a program of Visitation Evangelism as it saw fitting. The procedure I outline is not only the one we used but that which is typical of many churches who have undertaken such a crusade.

First, the official church board gave its approval and support to the project. Then we set a date for the visitation a good many weeks in advance. We decided to have it on three consecutive evenings in October. Then followed the matter of securing decision cards, assignment cards, visitation manuals, and a host of other materials. Visitors had to be appointed and paired—not always such an easy matter. The prospect list had to be brought up-to-date. In revising ours we soon discovered that we had upwards of 100 places to be visited.

Finally came the first of three evenings in which we met at the church for a fellowship dinner at 6:30 o'clock. Each team of visitors was given an envelope in which were about seven cards, each listing the name and address and other information regarding a prospect. Each team was asked to visit as many prospects as it could between 7 and 9 o'clock that evening. By 6:50 we had finished the meal and were ready for scripture reading, final instructions and prayer. By 7 o'clock the visitors were ready to leave on their mission.

Various excuses may be expected. One can be sure that on some call someone will say, "There are some people outside the church just as good as those in the church." Unless a lay person is prepared for that he may not be ready to admit it as true and then hasten on to give his own testimony by saying, "Yes, I know that is true. But I also know that I would not be as good a person as I am if I did not have Christ as my Saviour."

One can also expect to come into homes where people like to argue. They may ask, "What about movies? What about dancing?" Unless the person is careful he will soon find himself in an argument. He must be warned that the important questions which must always be before him are, "What about Christ?" "What about your religious life?" "What is your relationship with God?" A visitor may win an argument but usually he will lose a prospect.

Then, too, a visitor must keep in mind that children are an important point of contact. Any normal parents will want to do what is best for their children. And what better thing can they do than become children of God?

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*Pastor, Zion Church, Souderton, Pennsylvania.

Visitors are warned not to talk too much; not to stay too long; if someone begins to criticize the church saying, "The preacher is no good, and the Sunday School superintendent is no good," they give the simple, honest reply, "Yes, I know they are human. They make mistakes. But I am sure they are doing the best they know how."

You see, someone who goes out in such a Visitation Evangelism Crusade must have something to share. He must be a Christ-loving, church-loving, devoted Christian.

On that first night two visitors were walking toward the steps of a home making their first call. One turned to the other and said, "What will we say?" The second replied, "You do the talking. I'm scared." When the door was opened, they introduced themselves and were invited in. When they sat down the man of the house said,

> "Were so glad you came. You know we moved to Souderton twelve years ago. We've never attended church. And this is the first time anyone from any church ever came to see us about our religion."

Twelve years in Souderton with a Mennonite church two blocks from their home and no one had sought them out! Twelve years in a rural town with another Mennonite church, a General Conference church, six blocks away and no one ever came to speak to them about their faith! Yet Souderton prides itself on being a church town. We do not allow any Sunday movies! We do not allow Sunday ball games! . . .Twelve years and no one came!

Is there someone in your town, your township, or your county—a lost sheep—and you are waiting for his return instead of seeking him out and leading him to the Shepherd?

This man and his wife joined the church last November. They have been in regular attendance ever since.

May I tell you of another incident, with the permission of the one whom it involves. On my prospect list about two years ago was the name of a young man whom I had never seen. Several months ago this young man sat in my study for almost two hours and told his story. He attended Sunday School as a lad but then some boys in his class poked fun at him when he stuttered while reading the Scriptures and so he quit. He just didn't go to church anywhere. When people asked him to go he always found a handy excuse.

Later during the Visitation Evangelism Crusade two men came to visit him. They invited him to come to church. He tried to brush them off by saying, "Well, I'll think about it." "No," they said, "we want you to come this Sunday." That startled him a bit and he replied, "I'll try to come to Sunday School." "No," said the second man, "If you come we want you to come to both Sunday School and Morning Worship." It made him think. Turning to them he said, "Well. . .er. . .what good does your Christian religion do you anyhow. . .?" Then the men began to explain.

Over a period of months he became a Christian and joined the church. His life has been completely changed. "I used to work all day. I minded my business and the other men in the crew minded theirs," he said. "But now, all day long, I am always watching for ways in which I can help them. You should see how those men treat me now! We used to go home at the end of the day's work, stop at the hotel to have our drinks. But I don't do that anymore. I don't go inside—or if I do I take a coke. I used to smoke but I've quit that and I feel much better. I've never been as happy in my life as I am now." So went his story.

Just before I left for this conference this young man called on me for help in filling out his draft questionnaire. He said his uncle advised him to go non-combatant. In that way he could get his job back when he returned and would also be looked upon with favor in the community. We reviewed the entire matter after which he said, "Now if I go into the army I'll go against what we learned in Catechetical Class." "Yes," I replied. "And if I go into the army I'll go against what Christ taught." "Yes!" "If I go into the army I'll go against what our church stands for and against what you have been preaching." "Yes," I said, "but you must make the decision. You must make your choice on the basis of what you really believe." To this he replied, "At first I thought I'd go into the army but now I see that all I can do is to go IV-E." That is what evangelism leads up to!

These are but two incidents of many that could be related telling of what happens in an Evangelism Crusade. But of this you can be sure, whatever the experience, those who do the visiting and those who are visited will never be the same because of that visit. Lives will be enriched. To some degree, at least, those who are visited will be awakened and challenged as someone takes the time to come into their home to present the supreme invitation.

THE CHALLENGE OF EVANGELISM

Here in America we are living in a land in which approximately 50% of the people belong to the church. But many who have their names on the church rolls are not Christians, they are nominal curch members. Experience has shown that where Lay Evangelism is carried out, in the end almost 50% of the prospects became Christians. What would happen if the lay people of America would go out as evangelists? America could yet be won for Christ. Now!

There is another thought I can not escape. Coming from the Eastern District Conference I must remind myself again and again that the Mennonites came to the shores of America, to Philadelphia, in October of 1683, and then made their way northward along a narrow trail to Germantown. From there they spread throughout the surrounding regions. I can not drive along the beautiful countryside where once large Mennonite farms flourished, or go to Philadephia, the third largest city in America, without asking the question, "Where have we been these 267 years?" The population of our country has increased from thousands

(Continued to next page)

LAY EVANGELISM

(Continued from preceeding page)

to millions. Yet some of our Mennonite churches have not been expanded. Where have we been? I have heard some of the explanations! Some say the Mennonite church has not grown because of war, because it hasn't had stronger ministers, or because of what the Mennonite church stands for. Are those reasons or are they excuses? Might it be that we have been too content to be labeled "die Stille im Lande" and have not had a real concern for the lost sheep? Might it be that we have lost the enthusiasm and the spirit of first century evangelism when people went out two by two?

We need to make a living. But that is not the final and supreme purpose in the life of a Christian. The supreme purpose of a Christian is to be an evangelist, to tell the good news of the gospel—what the Lord hath done—by word, by deed, and by thought. Farming, teaching, banking and housekeeping are means of evangelism. They are not ends in themselves.

Who ever invented the idea that missionaries and ministers are to do more sacrificing and witnessing than any other Christians? That is an invention of man! Certainly that thought ought not to be prevalent in a body that holds to the doctrine of the Priesthood of all Believers. In the Mennonite church everyone is a priest. We are all evangelists. There is a division of labor but not of purpose. In our faith every child of God who has experienced His salvation is not only endowed with the responsibility of witnessing but joyously will want to tell others of the real joy he has found. We must not shirk this duty or become weary in this responsibility.

There is not one who can bear our own personal witness. There was no one else who could accomplish the work Jesus came to do. If we fail in being an evangelist some soul will suffer in hell because we have not witnessed. "Go make disciples. . . ." that is the call and the challenge that comes to us in this hour of 1950.

A young couple says the greatest joy that has come into their home came when they set aside every Monday evening to visit people with the one purpose of witnessing for Christ.

Said one man, "I have discovered that I can make a living by working five days a week. The sixth day I will use to help others live a life."

Yes, there is power when we go out with words, and deeds and thoughts that we can share with our fellowmen. And if you do it I am sure you will also discover a new joy in your life.

Deal kindly with the erring.
Oh! do not thou forget,
However darkly stained by sin,
He is thy brother yet.
Forget not thou hast often sinned,
And sinful yet must be;
Deal kindly with the erring one,
As God has dealt with thee.

FOUR TYPES OF LAYMEN

There are the tired laymen, who always have some lawn mowing or furnace repairing to do on Sunday mornings, and are always too tired to come out for men's meetings on week nights.

There are the retired laymen, who once carried the burdens of church work, but are now weary with well-doing. They live on past recollections.

There are the tiresome laymen, who insist on heading all the committees and making all the speeches. They bore everybody but themselves.

There are the tireless laymen—the kind Paul meant when he wrote about those who were becoming saints—who can be counted on Sunday after Sunday, and all the days between. Their preachers rise up and call them blessed.

—*Christian Advocate*

Book Notes

The Sacred Scriptures

LET'S READ THE BIBLE, by Kenneth Clinton. The Macmillan Company, New York. 1950. 149 pages. $2.00.

IN the past our church people have delighted in reading the Bible. They have held a high regard for the sacred Scriptures. The author states that today there is an appalling ignorance of Biblical content among all people, young and old alike. Throughout the book he earnestly contends for a return to the reading of this great book—the Bible.

Not only does the Bible contain great literature which is most dramatically discussed, but a power that is dynamic and spiritual. It is here that the needy turn for help, the lonely turn for comfort, the hungry and thirsty find their souls satisfied. The reader must not be confused with misinterpretations, but is to be a dramatist, using his imagination if he is to see man's search for God.

Much of the Biblical material is directly related to life. The O. T. stories are vivid in picture, homely, often in common life, yet always full of action. They open great windows upon the rich adventurous life of the Hebrew people. The Prophets are stirred deeply by the conditions of the times in which they live. The Psalms are rich in nature—prayer, suffering, virtue, comfort, security, and praise. The characters are men of action, heroes of faith and lovers of God.

Every subject dealt with in this book is beautifully illustrated with Scripture selections, thus making it very helpful for teaching purposes. It is a book for the home with many aids to family devotions. The simplicity in which this book is written makes it adaptable for use in Young People's meetings. Nearly every chapter is suitable and contains enough material for panel discussions.

—William G. Unrau

Program of the Western District Conference

PROGRAM
of the
WESTERN DISTRICT CONFERENCE
First Mennonite Church of Newton,
Newton, Kansas
October 17-20, 1950

Conference Theme:
"Steadfast and Abounding in the Work of the Lord." I Cor. 15:58

Conference Song:
"The Work Is Thine."

Tuesday, October 17

Morning and afternoon
Western District Ministers' Conference

PROGRAM
of the
Western District Ministers' Conference
Halstead Mennonite Church
October 17, 1950, 10:00 A.M.

Morning Session	
Chairman	Albert Gaeddert
Devotions	Albert Gaeddert
Music	Elbert Koontz
Topic: "The Preacher as Interpreter"	Erland Waltner
Music	Elbert Koontz
Communion Sermon	Roland Goering
Communion Service	J. J. Voth
Afternoon Session	
Devotions	Albert G. Schmidt
Business	
Music	Elbert Koontz
Voluntary Service	Elmer Ediger
The value and need of M.C.C. work to war sufferers	Kurt Kline
Closing remarks and prayer	Loris Habegger

Evening, 7:30 P.M. A Peace Rally in charge of Peace Committee — Memorial Hall
Devotionals: Rev. George Stoneback
Message—"The Gospel and the Crisis of Our Time."
Rev. Andrew R. Shelly
Peace Oration—"Human Welfare or Humanity Farewell." Pete Ediger
Music by the Student Volunteer Quartet
Play: "The Eleventh Mayor" by Ira Franz

Wednesday, October 18

Morning: 9:00 A.M.	
Hymn led by Rev. Herbert E. Miller	
Scripture and Prayer	J. M. Regier
Conference sermon	Elbert Koontz
Music	Tabor Church
Reading of the Minutes	
Order of the day	
Appointments of Committees	
Presentation of Delegate Certificates	
Music	Bethel College
Report of Executive Committee	
Election of Conference Officers and Member of Program Committee	
Report of Statistician	Richard Ratzlaff
Report of Committee on Revision of Constitution	

Women's Missionary Organization of the Western Dist.
Time: 9:00 A. M.
Place: Memorial Hall, North Newton.

General Singing	Mrs. Elmer Goering
Devotions	Mrs. P. A. Penner
Special Music	Emmanuel, Moundridge
Talk	Mrs. John Thiessen
Special Music	Friedensthal, Tampa
Business Session	
Special Music	Bergthal, Pawnee Rock
Talk	Mrs. P. W. Penner
Closing announcements and prayer	

Covered Dish Luncheon—12:00 - 1:30
(Each one bring your own sandwiches, table service and a covered dish.)

Afternoon—(time to be announced)	
Hymn	Herbert E. Miller
Scripture and Prayer	Peter Dyck
Continuation of Report on Revision of Constitution	
Report of Trustees and Election	
Report of Deaconess Committee and Election	
Music	Lorraine Avenue Church, Wichita
Address "Money and other Essential Aspects of the Work of the Church"	Andrew R. Shelly

Evening—7:30 P.M. Young People's Program

Young People's Program
Memorial Hall

General singing	Robert Earl Unruh
Opening	Eldo Neufeld
Special Music	Beatrice Churches
Young People's Union Report	Gordon Dyck
Offering	
Special Music	Pretty Prairie Church
Message	"Youth's Best for God's Highest"

Thursday, October 19

Andrew Shelly

Morning—9:00 A.M.	
Hymn	Herbert E. Miller
Scripture Reading and Prayer	John D. Graber
Report of the Field Worker	W. F. Unruh
Report of the Home Missions Committee and Election	
Remarks by General Conference Executive Secretary,	P. K. Regier
Music	Emmaus Church
Address	Andrew R. Shelly
Afternoon	
Hymn	Herbert E. Miller
Scripture Reading and Prayer	Earnest Baergen
Report of Education Committee and Election	
Report of Bethel College and election of candidates for the Board of Directors	
Music	Berean Academy
Address "The Two-fold Secret"	Andrew R. Shelly

Evening—Women's Missionary Program
Time: 7:30 P. M.
Place: Memorial Hall

General Singing	Mrs. Weldon J. Rupp
Devotions	Mrs. W. F. Unruh
Talk	Agusta Schmidt
Special Music	India Missionaries
Talk	Rev. John Thiessen
Special Music	Pretty Prairie
Offering to be taken during special music	
Closing prayer and benediction	Rev. W. C. Voth

Friday, October 20

Morning—9:00 A. M.	
Hymn	Herbert E. Miller
Scripture Reading and Prayer	Peter W. Voran
Peport of Peace Committee and Election	
Report of Temporary Committees	
Report of the Charity Committee and Election	
Unfinished Business	
Music	Oklahoma Bible Academy
Address "The Key"	Andrew R. Shelly
Afternoon—	
Memorial service	
Music	Bethel Church, Inman
Address "Steadfast and Abounding in the Work of the Lord"	Andrew R. Shelly
Committees meet for organization and planning	
Laymen's Meeting—(A program is in process of preparation. Watch for detailed announcement later.)	

Our Colleges and Seminary

MENNONITE BIBLICAL SEMINARY

FIRST announcement of registration figures indicate that there are 35 full-time students and six part time students for a total of 41 students, the largest in the history of Mennonite Biblical Seminary.

The student list is a follows: Claude F. Boyer, Quarkertown, Pennsylvania; Edith Claassen, Whitewater, Kansas; Franco Cosco, Campobasso, Italy; Frieda Dirks, Chicago, Illinois; Helmuth Dyck, Niagara-on-the-Lake, Ontario; Elmer Ediger, Akron, Pennsylvania; Ferdinand Ediger, Drake, Saskatchewan; Viola Ediger, Inman, Kansas; Aaron J. Epp, Henderson, Nebraska; Marvin Ewert, Dolton, South Dakota; Bertha Fast, Mountain Lake, Minnesota; Frances Funk, Cleveland, Ohio; Melvin Funk, Hillsboro, Kansas; Edna Marie Goossen, Burns, Kansas; Henry W. Goossen, Burns, Kansas; O'Ray Graber, Marion, South Dakota; Lloyd W. Gundy, Bloomington, Illinois; Ernst Harder, Paraguay, South America; Leland Harder, North Newton, Kansas; Stanley Hofstetter, Orrville, Ohio; Rupert Hohmann, North Newton, Kansas; Donald Isaac, Mountain Lake, Minnesota; Hanno Klassen, Heidelberg, Germany; Levi Koehn, Meno, Oklahoma; Grace Liu, Hopei Province, China; Rudolph Martens, New Hamburg, Ontario; Leo Miller, Marion, South Dakota; Vernon Neufeld, Shafter, California; Arnold Nickel, Henderson, Nebraska; Agnes Poettcker, Ryley, Alberta; Henry Poettcker, Pincher Creek, Alberta; Marjorie Reimer, Reedly, California; Howard Shelly, East Greenville, Pennsylvania; Martin Schrag, McPherson, Kansas; Barbara C. Smucker, Newton, Kansas; Elaine Waltner, Marion, South Dakota; Harris Waltner, Marion, South Dakota; Lola Mae Wiebe, Lind, Washington; Willard Wiebe, Lind, Washington; Elnore Yost, Pendora, Ohio; Burton Yost, Lansdale, Pennsylvania.

BETHEL COLLEGE

IN his first chapel address of the new school year, Acting Pres. D. C. Wedel emphasized that Bethel College is built upon the foundation of Jesus Christ.

"Bethel College aims to build upon Jesus; its program is neither narrow nor broad, it is basic. Bethel is interested not only in tools, skills, knowledge, but above all in character, in moral values," the president stated in addressing the student body.

TOTAL enrollment for the school year 1950-51 has reached 362, it was announced by the registrar's office. This compares with 394 at this time a year ago. The freshman class is the largest with an enrollment of 117. The sophomores follow with 80, while the senior class has 75 enrolled and the junior class is the smallest with 64. Only in the freshman class do women outnumber the men. Of the total given above, 10 are extension students and 13 are unclassified. Foreign countries have the following representation in the student body: eleven from Canada, two from Germany, two from Liberia, one from India, one from Paraguay, one from Poland, one from Costa Rica, and one from Puerto Rico.

FREEMAN JUNIOR COLLEGE

THE enrollment of Freeman Junior College has reached 146 with 100 in the Academy and 46 College students. Included are two foreign students, Christa Hege of Reutlingen, Germany, and Mike Cardenas of Chihuahua, Chih, Mexico.

Among the out of state students are Lora Livingstone and Beatrice White Bird of Ashland, Montana, here for their first year of high school.

Community Series Announced

The following numbers have been chosen for the Community Series of Concerts and Lectures and are one of the finest to be offered in this area.

Oct. 24	Dimitry Markevitch—Cellist
Nov. 2, 3	The Mikado—Operatta by the College music department
Jan. 12, 1951	Griswold—Lecturer
March 30, 1951	Yi Kwei Sze—Baritone
April 15, 1951	Apollo Boys Choir

BLUFFTON COLLEGE

FORTY-FIVE regular and eighteen alternate members have been chosen to comprise the 1950-51 Vesper Choir. A large number of students tried out for this organization. Rehearsals of the College Choral Society began Tuesday, September 26, in preparation for the annual rendition of the Messiah in December.

Gospel teams held their first meeting of the year, a joint meeting, at the college cabin September 20. Inspirational talks were given and a candle light service was held. There seems to be considerable interest in membership in the Gospel Teams this year.

Homecoming will be held October 14. Sunday, October 15, will be Parents' Day. Parents of students are invited to attend this service. The main event of the day is the Vesper service in the college chapel. Rev. William Stauffer has been chosen as the speaker this year. He will use as his topic, "The Faith of Our Fathers."

President Ramseyer is to be a speaker on the Tiffin, Ohio, Council of Churches' University of Life series. He is to speak October 16 on the topic, "What Should be the Christian Attitude Toward Race and Minority Groups.'" The meetings are held on successive Monday evenings over a six week period.

Jottings

NORTHERN DISTRICT

—**Gospel Church, Mountain Lake, Minnesota:** Nine Christmas bundles were collected in our church for relief. Clothing for relief will also be collected in the near future. The King Co-workers Mission Society gave a shower for Miss Louise Loewen who will go to India as a missionary under the Alliance Mission Board in November. Mrs. Suderman has undergone a major operation, and is recovering nicely. At our mid-week Bible class we are studying the book of Hebrews.—Elizabeth Lohrenz, Corr.

—**Bethel Church, Mountain Lake, Minnesota:** We have again started the regular Bible classes and midweek services. The Bethel Mission Society has as its project for the year, a donation of $1,000 towards the kitchen in "The New Home for the Aged." The dedication of this home was held August 6 in this church. Lunch was served in the city park to all visitors after the services. Many from this community attended the General Conference sessions held in Freeman. Don Smucker of the Mennonite Biblical Seminary of Chicago spoke here August 22. His message was on our historic peace position in relation to the draft status of our young men.—Mrs. George Eitzen, Corr.

WESTERN DISTRICT

—**Brudertal Church, Hillsboro, Kansas:** The marriage of Delores Bartel and Donald Kerbs took place on July 16. Ruth Nickel and Winston O. Shook were united in marriage on August 26. Mr. and Mrs. Ray Funk and family left August 20 for Paraguay to serve under the M.C.C. August 6 Rev. Curt Baese, worker in the Western District Home Mission, and David Habbeger, missionary to the Cheyenne Indians, August 13, spoke to us on their mission fields.—Mrs. Waldo R. Nickel, Corr.

—**Goessel Church, Goessel, Kansas:** The ordination of our new pastor, Orlin Frey, took place Sunday, September 17. P. P. Buller and P. K. Regier officiated. Mr. and Mrs. Frey are living in the parsonage, not far from the church. The annual Gift Day celebration of the Bethesda Hospital and Home for the Aged was held September 14. A program was held both in the afternoon and evening. Eight members of our church were married within recent months. Formal opening of our high school took place September 3 in a special evening program; P. A. Wedel and P. P. Buller were the speakers. September 10 B. Goetze of Germany delivered the Sunday morning message and told of his experiences in working with refugees and others in Europe. The Mission Friends Circle has resumed activity after two months vacation.

EASTERN DISTRICT

—**Deep Run Church, Bedminster, Pennsylvania:** Our pastor, J. Herbert Fretz, spoke at a meeting of the Young People's Union at the General Conference, and Ervin Freed, a layman, spoke on Layman Visitation Evangelism. A congregational fellowship dinner was held after morning worship service September 10. Pastor Fretz has begun a series of seven sermons on "Seven Challenges to the Church at Deep Run" based on Revelation 2 and 3. An adult church membership class begins September 18 for four weekly meetings. The Womens Missionary Society will meet this week to begin their fall program. An organ recital was given September 17, by Paul Stevens of Doylestown, organist; Irene Frack, Doylestown, rendered vocal selections.—Corr.

MIDDLE DISTRICT

—**Salem Church, Dalton, Ohio:** Mr. and Mrs. Charles Sohar are parents of a baby boy, Jan Michael, born August 27. Norman Wayne is the name given to the baby son of Mr. and Mrs. Paul Stevic, born August 18. John Albert, baby son of Mr. and Mrs. Paul Flueckiger, arrived September 1.

Ralph Beechy, Mennonite teacher in Wooster High School, was guest leader for Christian Endeavor September 3, with a topic on education. Caleb Graber has enrolled at Bluffton College. Hazel Gerber is continuing her nurses training at Canton, Ohio. Stanley Hofstetter has enrolled at the Chicago Seminary for part-time study and work elsewhere while Mrs. Hofstetter is temporary dietician there. The September meeting of the Women's Missionary Society featured the Girls' Chorus and a panel discussion on the "Ministry of the Church," with Mrs. Harold Himes, chairman. Quilting was in progress all day and clothing was packed for relief.—Corr.

PACIFIC DISTRICT

—**First Church, Reedley, California:** The Ladies Worthwhile Circle held its first meeting for the year, September 11. After the potluck supper programs on "Christianizing Our Community" and a study of the near East were outlined. Current projects include making layettes and quilts, rolling bandages, and mending for the local relief center. —Mrs. Robert Harder, Corr.

—**Country Church, Monroe, Washington:** Our pastor, Abraham Unruh, is giving us a series of messages on "The Tabernacle." The Missionary Society is busy making quilts which they send to relief. Boxes of clothing have also been sent. Two of our young people, Melvin Unruh and Dorothy Schwartz, attended camp at Lake Samamish this summer. August 20, John Peters, one of our young men who graduated from Grace Bible Institute last June, gave the morning message, followed by a communion service. We invited the Monroe Town Church to be with us for the fellowship dinner and also for the ordination service in the afternoon at which time John Peters was ordained to the ministry. George Kopper gave the message and a mixed quartet from the Town Church sang. Abraham Unruh had the prayer of dedication. In the evening Brother Peters gave the message in the Town Church. He left that week, with his wife and son, for the Gospel Missionary Home in Kansas City where they will be for six months. They plan, the Lord willing, to serve on the foreign field.—Corr.

Into the Beyond

MISS SETCHEN LEISY, Aberdeen, Idaho, a school teacher, member of the First Mennonite Church in Aberdeen, Idaho, was born September 26, 1884, and died September 12, 1950.

MRS. PHAEBE AESCHLIMAN, Colfax, Washington, wife of the late Rev. Paul R. Aeschliman, member of the First Mennonite Church in Colfax, was born January 14, 1865 and died September 9, 1950.

BERTHA (SANNER) STUCKY, member of the Town Mennonite Church, Monroe, Washington, was born February 4, 1895, at Pretty Prairie, Kansas, and died September 5, 1950, at her home in Monroe, Washington.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Reports from Summer Service

Voluntary Service - A Vision at Work

8569

At some time the visions we get need to be put into action. We cannot forever be at the altar worshipping God nor can we forever speak of his love. There must be practical expression of the things we believe, the things we profess. Voluntary Service is the translation of lofty mountain top experiences into practical every day expression. It is timely that we think of this. In July when MCC officials spoke to government officials concerning our peace convictions, they were unanimous in their interest and enthusiasm for our service program of relief abroad and service at home. This service program may be the pattern for future service in case of war. For any and all who have been exempt from conscription due to their peace convictions, here is an alternative which can adequately express those convictions. Voluntary Service is of great importance for youth, for an expression of faith, for the needs of the world.

Utica Migrant Work,

Clinton, New York

The reception of the Voluntary Summer Service Unit residing in the Squires House for the second term of work among the migrants has been encouraging Even before the unit arrived many of the preliminary steps had been taken. The local migrant committee of the Council of Church women, with Dr. Thomas, professor of Sociology at Cornell University, as consultant, has done considerable planning during the spring and early summer. Mrs. Glenn McFarland who heads this committee kept the unit leader informed of all plans. Significantly, the committee made every effort to carry out the three recommendations made by the Service Unit at the close of the last summer term, namely: continuation of the religious and recreational work in the six camps; community should share with the growers the burden of setting up a child care center; that local persons who have a sympathetic interest in the migrants serve with the Home Missions Council group a sufficient number of times so that finally they could take over the program as their own responsibility. While the second one was not realized in full, much progress was made, particularly in gathering information concerning the procedure in instituting the child care centers.

On June 29, Mrs. McFarland had arranged a very profitable committee meeting in the form of a luncheon conference at her home for the purpose of clearing up the confusion that was caused concerning the various committees and titles of all the groups participating in the migrant program.

The following information was plainly given:

National Committee on Work among Migrants is one of the committees of the H.M.C. and is the administrative body responsible for the development of the nation wide program of Christian service in migrant camps.

State Church Committees on Migrant Work are at work in many states. They are usually made up of representatives of the Protestant churches, growers, canners and other interested groups within the state. They work in cooperation with the national committee and have as their major functions interpretation, promotion and the raising of funds for the program.

Local Church Committees on Migrant Work are organized along same general pattern as the national and state committees and help carry on specific local projects. They work with the H.M.C. representatives in laying plans.

Area or local committees decided the budget for the specific work that is planned in the community. In cases where special projects are planned by the national and state committees in addition to the local plans, expenses are borne by the national and state groups.

July 6 was another red letter day in the community migrant program. Church, social agency groups and civic minded individuals gathered in the Shenandoah club rooms for tea and to hear how various groups and government agencies are aiding the migrants.

Miss Sensenig introduced her group of workers and explained the joint sponsorship of the H.M.C. and the M.C.C. Mary Lois Detweiler, Marie Gingerich, James B. Miller and Maurice Kaufmann gave a short skit in which the material needs for the program were presented.

The Waterville committee on migrant work has planned for a similar meeting at the home of Mrs. Radley, Putnam Street, Waterville, on July 12 at 2:30 p.m., and the Utica Area Committee has set July 24 as the date for a meeting of the same kind in the First Presbyterian Church, New Hartford, at 7:30 p.m.

The above meetings are planned for the purpose of having the various groups meet the unit workers and to learn what type of aid can be given.

All these activities together with the cooperation and donations of the growers and owners of the camps have made excellent contributions to our work with the migrants.

Industrial Home School Annex

Washington, D. C.

THE Industrial Home School Annex is primarily a home for underprivileged children. This classification includes orphans, children with one parent living, children whose parents are separated or divorced, or those whose parents refuse them or who are unqualified to care for them.

The "Annex" is not set up as a permanent home for those who are admitted. The children remain here only until they can return to their own homes or until foster family care can be provided.

From the streets of the Capitol of a wealthy, health-conscious nation, they come—undernourished, undisciplined, and starved for affection, often bearing cruel scars of neglect or brutality. From a city of intelligent, educated, church-going people come the little sufferers of the sins of others.

It is not easy to clearly define our place in such an institution. On the surface, it is the task of dressing, bathing, cleaning, escorting to dinner, and of settling quarrels. But it is more—it is an attempt at solving problems reaching generations back, the surmounting of which seems impossible. But to those of us who believe that the Grace of God abounds proportionately where sin is, the answers come, day by day. It means speaking encouragingly as we pull a baby tooth, telling a story to take out the "hurt" as we comb snarled hair, exercising patience when a child purposely spills a can of paint on the floor, praying for wisdom when one refuses to be taught how to do a daily work assignment, or another decides to dance dangerously on one foot along a high stair railing.

The job is not always pleasant, but it is challenging, and brings compensation that cannot be found in other types of work. In our humanness, we are tempted to shrink away from its repulsive side; from our standing as adopted ones of the Shepherd of Love, we feel the burning love of Him who searched the hillsides for one, and the place of His heart as He carried the lost in His arms.

MENNONITE YOUTH

House of Mercy

Washington, D. C.

THE House of Mercy had its beginning in 1882, when the Women's Auxiliary of the Episcopal Church of the Washington Diocese searched for a means to help meet the spiritual and material needs of unwed mothers. In the works of Angus Dun, Bishop of Washington, we find the true purpose of this home: "The work of the House of Mercy is rooted in the faith and life of the Church. It is one expression of our Lord's mercy. The mercy we all need for our own failures and weaknesses. And we are all called by Him to join His in identifying ourselves with the hurt and failing."

The House of Mercy is established in a spacious, well-equipped building constructed in 1911, the gift of Mrs. Juliun James. Surrounding the building are the beautiful forested grounds of Rock Creek Park.

An unmarried mother may hear of the House of Mercy by various means, through her doctors, friends, or minister. After her decision to enter the home is made, the girl pays a fee which covers a fraction of her expenses while she is there. Then she steps into the quiet routine of the home and soon becomes a part of it. She soon learns that cooperation is the keynote there. Each individual shares certain responsibilities and duties. In the entire building, from the cheery dining room to the quiety beauty of the chapel, there is the atmosphere of calm, ordered living. With such surroundings, the girl is better able to meet the gigantic problem of unwed motherhood and all of the emotional difficulties it entails.

Whitfield Hospital

Mississippi

FOR almost all of us it was a pleasant surprise to see Whitfield in contrast to what we had anticipated. The buildings are almost new and the grounds are very beautiful. The buildings were built in the period from 1926 to 1935. At this later date the first patients were brought here. Although facilities are not what they might be in every respect they are certainly far from being deplorable. Mississippi being a Southern state practices segregation of its patients. We were very happy to know that every facility provided for white patients is again duplicated in the colored wards in another part of the hospital grounds. The latest addition is the Alcoholics and Narcotics building which is the largest in the United States. The irony of it comes when we are told that Mississippi is theoretically a dry state.

All of us realize that new, well kept buildings and beautiful grounds do not necessarily spell a good hospital. From what Dr. Jaquith told us in his orientation lecture we feel that Mississippi must belong to the most progressive states in their hospital administration program. In 1947 the administration of hospitals was removed from politics and placed under the supervision of a non-political board made up of doctors, lawyers, and clergymen. The directors of the various institutions are responsible to this board and not to the state legislature. Patients are admitted to the hospital upon signed statements of medical doctors and no longer by court order. A patient is not committed into Whitfield until the hospital staff can examine him and make its own diagnosis.

We are told that the most important person in any mental institution is the attendant, for it is he who spends most time with the patients. Even in this area the hospital maintains a high standard. We have been here long enough to realize that the hospital's policy to discharge any employee not complying with hospital regulations is not just an idle threat. Even though the salaries that this institution pays its attendants seem low, we are happy to note that there are attendants here who would do any hospital credit. However, Whitfield, like many other institutions of its type, is forced to take some of its employees from the "drifters" class of people.

In view of conditions as they are here the question of whether we are making any significant contribution to the hospital's program causes us real concern. —Pete

Boys' Village

Smithfield, Ohio

FOUR years ago, in the mind of a young minister, Clarence Kerr, Boys' Village was a dream and an ambition. Shortly after Reverend Kerr had been assigned to two small churches in Wayne County, Ohio, a prominent Mennonite, A. C. Ramseyer, famous for his potatoes, became interested in Reverend Kerr's ideas and his faith in delinquent and pre-delinquent boys.

With the help of other prominent citizens of the area, a plot of ground was purchased with a farmhouse and barn. The farm, occupied by ten boys, was the beginning of a new project patterned after the famous Boys' Town in Nebraska for those boys who never had a chance.

Four years, several hundred headaches and heartaches later, the Village has three cottages, one occupied, another ready for occupancy, and the original farmhouse. Each cottage is presided over by a housemother who has ten boys under her care and guidance.

127 acres of land make up the dairy farm which is operated by a farm manager who teaches the

boys to do the farm work. From plowing in the spring to making hay, cultivating, and harvesting, the boys learn agriculture by doing the work themselves. Almost without exception the city boys, as well as those from smaller communities, quickly adapt themselves to the life on the farm and become enthusiastic pupils. The highest rated job is that of barn boy, those who do the farm chores such as milking and feeding. The competition for these responsible positions is intense.

Since Boys' Village is supported entirely through voluntary contributions, it is necessary that a small administrative force be maintained to tell the public of the work and purpose of Boys' Village and to thank those generous individuals who send in contributions.

The oft-quoted words of Reverend Kerr tell of his belief and his faith in boys, "All a boy needs is a home and a chance." The result is a haven for homeless, unwanted, pre-delinquent boys.

Boys between the ages of 12 and 16 are admitted to the Village, attend the Smithville Public Schools, and are taught through love and patient guidance that someone cares for them and is trying to help them to become good, respected citizens.

Through work and play they are encouraged to assume leadership and are given the opportunity for self-direction and self-development.

The Village is based upon the cottage plan or the family plan. It is one of the most important tools in developing sensitivity to the rights of others and in developing the sense of responsibility.

Boys take part in household chores—cleaning, washing dishes and the gardening. They have their own dining room and a library in each cottage. A shop is provided for those who wish to take part in metal and woodcraft.

The goal is to help each boy towards a good social adjustment so that he will be better able to meet the responsibilities of community life. Boys remain at the Village until their efforts and accomplishments indicate that these aims have been achieved.

Topeka Hospital

Kansas

RECENTLY I was talking to a friend of mine who was recuperating from the results of an attempt to commit suicide. We discussed a number of subjects ending with that of religion. It was at this point in our conversation that he made an interesting remark: "If one could only believe that there were something purposeful, worthwhile, or best of all, Divine." "What makes you think there isn't?" my mind inwardly retorted. It was evident that this man lived in a spirit of hopelessness. Suicide and self-destruction were, as he stated later, the only really decent philosophy.

Suicide is occuring in many different ways. The chronic forms, the subtle ways, are portrayed in the individual who is constantly sick; the man who constantly "dares" on the highways or at his work; the chronic "worrier" who suffers resultantly from ulcers, headaches, asthma, and many other illnesses; and there is also the person who persistently carries out various types of behavior against the advice of the physicians. Many are dying—slowly, painfully, destructively—demanding attention all about them.

Whether this wish to die is hostility directed against yourself or against those with whom you live is of little importance. The important thing is the unconscious wish that you have to die.

"Why will ye die?" GOD says to these. "Come unto Me and find life!" Look at how many times you find yourself among those who insist on dying! It is impossible that you thoroughly believe in God when you manifest such deeds.

The question that comes to me is: To what degree have we really decided to live? How converted are we from the sin of "destroying ourselves." I believe it would be correct to ask for real life by asking God to give it to us, and then to thoroughly believe in Him.

A PARABLE (The Liquor Traffic)

(Continued from page 652)

"Keep your boy away from him, that's your business. Why, madam, don't you know that an elephant's hide and tusks are valuable for mechanical and surgical purposes, and that he is useful in India? Besides, there is the toll he will pay. We shall by this means have money enough in the public treasury to build schools for a good many boys who are not trampled to death."

"That's the plan. Regulate him; regulate him!" shouted the crowd.

So they appointed a great many committees and drafted constitutions and by-laws, and circulated petitions, and, by the time the elephant had killed more boys and wasted more gardens, they had erected very comfortable toll-houses for the gatekeepers, and gates for the elephant; and they waited in great satisfaction to see the animal regulated.

Slowly the great feet trampled onward, slowly the great trunk appeared in view; and, with a sniff of contempt, the elephant lifted the gate off its hinges and walked off with it while the crowd stared after him in dismay.

"Well!" exclaimed the keeper, catching his breath, "we haven't made much money so far, but the regulation plan would have been first-rate—if the elephant hadn't been a little stronger than the obstruction!" —Everybody's Monthly

M C C Notes

Why is Relief Still Needed

This is the title of a small leaflet recently printed, a supply of which is being sent to the pastor of each congregation. It points out briefly the reasons for present day relief needs, the areas which are particularly needy, and what is essential for carrying on the work. Individuals or congregations desiring additional copies should write to Relief Section, Mennonite Central Committee, Akron, Pa.

New Center in France

The Valdoie property recently purchased by the French Mennonites with the assistance of the MCC, is soon to be ready for occupancy by the children formerly cared for at Nancy. A great deal of repair work and cleaning was necessay since the property was secured. Local Mennonites, and also a student work camp group assisted in this work, along with a number of regular relief workers. During the summer months children of this home have been taken out into the homes of French Mennonites of the area.

Please enclose this label when writing.

Service Among Migrants Opens

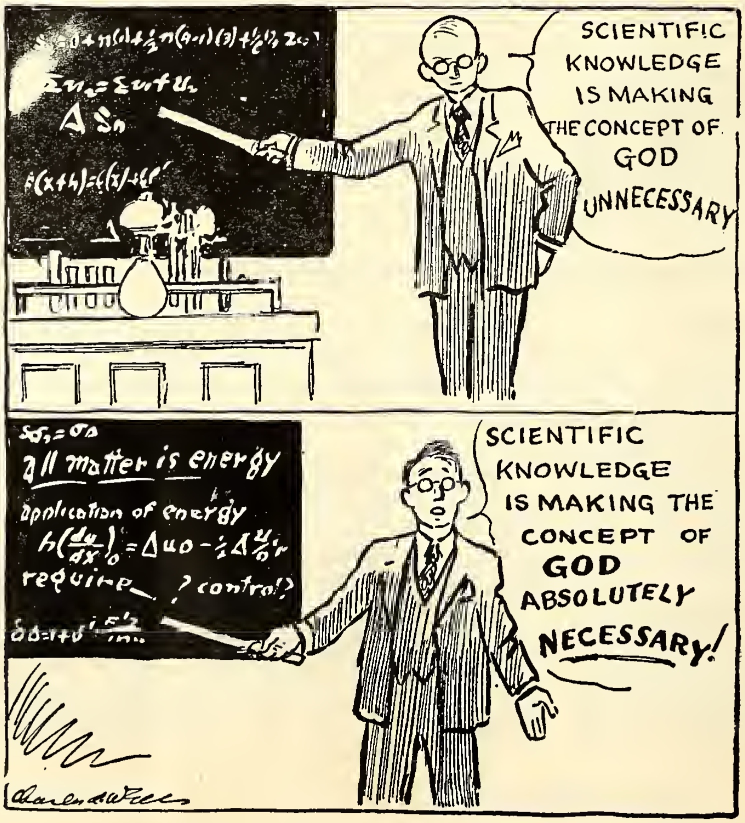
Six young people are preparing to bring a service to migrant laborers in Califonia beginning in October. The work will include family counselling, religious teaching and Bible study, craft lessons, recreation, wellfare, nursing, etc., reaching both children and adults. The unit members, including two nurses and a teacher, will follow a schedule in visiting regularly five migrant camps. Although the migrants in California move about in their specific place of work, they remain settled in the same general area the year around; and therefore this unit is challenged to bring a service to them for more than a temporary period. The work is sponsored through the cooperation of Mennonite churches in California, and financed partially by the growers for whom the migrants work.

New Service Doors Open

Through the contact of Summer Service units which were deeply appreciated, a number of institutions and agencies have requested Mennonite one-year volunteer workers. One of these is Boys' Village, a home for delinquent and pre-delinquent boys at Smithville, Ohio; others are the Governor Bacon Health Center in Delaware, an experimental health center for crippled and maladjusted children, epileptics and seniles; and the House of Mercy in Washington, D.C., for unfortunate girls. The Industrial Home School Annex in Washington also desires additional workers to help care for underprivileged children. These opportunities do not require special training or experience, but can be filled by young people desiring to become acquainted with needs of unfortunate people, and to help them "in the Name of Christ."

Changing Conclusions

Charles A. Wells


SCIENTIFIC KNOWLEDGE IS MAKING THE CONCEPT OF GOD UNNECESSARY
all matter is energy
application of energy
require ? control?
SCIENTIFIC KNOWLEDGE IS MAKING THE CONCEPT OF GOD ABSOLUTELY NECESSARY!
Charles A Wells

The relationship of religion to science has undergone a complete change in the past few years. Formerly the scientist might be respectful towards religion, but it had a very small place in his consideration if any at all. Science was leading man to such a fulfillment of his needs that poverty and physical inadequacies would soon be a thing of the past. Physical man would soon be supreme in a physical world. Government was a matter of planning and engineering. The extremes of human conduct could not be brought under control by the mastering of environment. Then the physical forces of life and the universe began to unfold under the microscope and telescope. Man had powers within his grasp that he had not dreamed of. No human skill or group engineering would encompass the need now. Great moral and spiritual laws have been recognized afresh that had formerly been considered pleasant appendixes to the physical structure of the universe. "God must now be brought into the picture or man will be forced out of the picture," is the verdict of science today.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 65 — **October 10, 1950** — **Number 40**

"For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."

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A CORRECTION

In the September 12 issue of **THE MENNONITE** it was stated that the number of Protestant missionaries in Japan was 24. Somewhere the "0" was dropped as the number should have read 240. This number has probably been increased by now.

The Mennonite

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STATEMENT ON PEACE, WAR, MILITARY SERVICE

..Calls have come in to the Headquarters Office for the printed copy of "A Statement of the Position of the General Conference of the Mennonite Church" on "Peace, War, Military Service, and Patriotism as approved by the General Conference" at Souderton, Pennsylvania, August 17-22, 1941.

These are available without charge to our young men, to the ministers, or to anyone who may desire to get this statement. They may be had in single copies or in quantities. For your supply write to,

P. K. Regier,
Executive Sec., Gen. Con.
722 Main, Newton, Kansas.

NOTICE

Students and families coming from Mennonite churches are cordially invited and urged to worship and fellowship with any of the three Mennonite churches located in Philadelphia. The churches are situated at Indiana and Franklin, Reese and Diamond, and Germantown Avenue. The pastors are especially interested in securing the names and addresses of students who are in the city for the winter. Parents, friends or others who can give this information, please contact Rev. Curtis Lehman, 2944 N. Franklin or Rev. C. C. Bedsworth, 5632 N. Fourth St.

Yours in Christ,
C. C. Bedsworth

Unruh, Hillsboro, Resigns

Rev. H. T. Unruh has resigned as pastor of the First Mennonite Church at Hillsboro, after serving the Church for eight years. He will continue to serve the Church until a new pastor has been called. After his release Reverend and Mrs. Unruh plan to move to North Newton and continue in some phase of church-work.

We are giving about one per cent of our total income to church and charity. This means a red penny for every silver dollar. The Bible suggests 10 per cent. Where are the nine?

Of Things to Come

OCTOBER

October 12, Bethel College Founders' Day Program, 8:00 p.m., Dr. Henry Hitt Crane speaker.
October 17, Western District Ministers' Conference, Halstead, Kansas.
October 17-20, Western District Conference, First Mennonite Church, Newton, Kansas, Andrew Shelly, conference speaker.
October 29, Reformation Sunday

NOVEMBER

November 12-16, Bible Lectures, Bluffton College, Bluffton, Ohio. Ed. P. Blair, Garret Biblical Institute, lecturer.
November 14-15 Ministers' and Women's Conferences, Bluffton, College, Bluffton, Ohio.
November 16-18, Conference on Christian Higher Education, Bluffton College
November 30 and December 1, General Conference Council of Boards, Chicago, Illinois.

DECEMBER

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

WHEN PEOPLE ASK

just how THE MENNONITE is gotten out to include last-minute notices when the editor lives in Bluffton and the paper is printed in Kansas, here is our answer:

It takes the co-operation of all put together.

Assisting with the last minute work each week is Elmer Neufeld, a senior at Bethel College, who has agreed to assist with the final stages of proof reading, pasting up of the dummy, checking last-minute corrections, and to include any late news which may come in.

Everybody at the Headquarters Office, 722 Main, is on the alert for any significant news which may be of interest.

Any significant meetings this week? Surely: The Mission Board had a one-day meeting, with S. F. Pannabecker, A. E. Kreider, and Howard Nyce, visiting members.

Any new projects under way; surely: every Board has something. Visitors at Headquarters or at the print shop where the Conference Publications are printed will surely see many papers and records—each one representing a project of some stage of development. They all will get into print sooner or later.

Editorials

KEEPING THE COLLEGE CHRISTIAN

THE spiritual immaturity of many college students is appalling. Tests show that in their knowledge of the Bible there are many "illiterates." It is an alarming discovery, but the problem starts farther back. The home and the Church must give young people a firm basis for religion so that when they come to college they have something to stand on.

The colleges can but use the material that is sent them. When Woodrow Wilson was president of Princeton University some parents complained of the conduct of the students. They asked him why the boys behaved as they did. Wilson very significantly replied, "because they are **your** boys."

If young people of high Christian character constitute the student body, we may expect a fine Christian college, granted, of course, that the faculty is also Christian. But if students come without adequate Christian training, how can the homes and churches expect the college to work a transformation? True, this does often happen, and many young people find their faith for the first time in college. But how much better if they had been genuine Christians before coming. We should be careful of being too critical of youth when they are our own product.

We should be much in prayer for our colleges, for the students, and for our homes from which future students will come.

THE MINISTER'S CALLING

WE hear a great deal about the call of the minister. More thought could well be given to the minister's calls. Read the article in this issue about this valuable form of service.

It is a common saying that the minister who is a strong pulpit man is weak in his pastoral work, while he who meets people easily is not very strong in the pulpit. There is an element of truth in this general statement, but the condition can be remedied. The minister who finds difficulty in meeting people can overcome this handicap, while the one who is a good social mixer can give special attention to his sermons, and by the grace of God, can become an effective preacher.

But the minister must never neglect his calling among his people. To meet them personally at the time when they most need his help has a great possibility for good. People like to be shown sympathetic personal interest, and the man of God should be able to lead them to God in their special hours of need. While occasionally there may be a minister who does too much calling among his people, the great majority should do more personal visitation.

Incidentally, this type of work is a great inspiration to the minister himself. His heart is warmed by a special blessing when he is of help to another. The material for better sermons is often born here. It is a service no minister dare slight if he wants to fulfill his real duty.

BURNING CRITICISMS

THE press recently carried the story of the Cuban artist who collected fifty of his paintings, a product of six years of work, gave a public exhibition of them and then burned them all. The reason given was that he did so because of the criticisms of other artists. This is one way to answer criticisms.

Destructive criticisms have crushed many hearts and added greatly to the world's grief. But there is a sympathetic criticism that may be genuinely helpful. Criticism is like a surgeon's knife; if wrongly or carelessly used it may do untold harm, but if used with understanding and skill it may save a life.

But we cannot escape criticisms. The important question is, what shall our reaction be. For it is not so much what others say about us as how we take it. Our critics may be "the unpaid watchmen of our souls."

ECLIPSE ON SCHEDULE

THE recent eclipse of the moon, which furnished such an interesting spectacle, is but another example of the dependability of God. Astronmers can calculate the exact time when such events shall occur. God's laws of the universe do no vary one minute. It is remarkable that man has learned to trace these laws so accurately and "to think God's thoughts after Him."

But God's spiritual laws are just as dependable. If we bring ourselves in line with these laws, and give them a chance to operate in our lives we are assured of certain fine results. But if we "kick against the pricks," we but hurt ourselves. God is dependable; whatsoever a man sows, that shall he also reap.

HOW SHALL WE STOP COMMUNISM?

THAT seems to be the major question before the world. But is not our solution greatly out-of-date? We have made great advancements in many ways, but we still think that physical force is the ultimate power. We train and send out killers to stop a movement of ideas. But a bullet will not stop the flow of ideas, and communism is an idea.

An idea is conquered by a stronger and better idea. Truth will overcome falsehood if given a proper chance. Christianity is so much better than communism in every way that if we could but get it before the world in its genuiness and sincerity it would undermine the foundation of communism. If we gave a proper demonstration to the world of the power of Christianity we would not need to engage in terrible wars. We spend millions for war and its preparation; how much do we spend for the way of peace? We need to become trained and skilled in the use of atomic love.

The Christian Hope; Cause of Rejoicing

W. Harley King*

THEREFORE, since we are justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of God" (Romans 5:1,2 R.S.V.).

"Rejoice in your hope, be patient in tribulation, be constant in prayer" (Romans 12:12 R.S.V.)

"Rejoice in your hope, be patient in tribulation, be constant in prayer" (Romans 12:12 R.S.V.)

W. Harley King

Hope has been defined as "the desire to receive some future good, accompanied by faith that it will be realized." When man loses faith in God, faith in his fellowman, faith in himself, then hope dies and despair sets in. Sad indeed is the lot of those whose earthly hopes have been shattered and who have no heavenly hope to sustain them. To be without God and without hope is the **greatest** tragedy of tragedies. The apostle visualizes a life without hope beyond the present by saying, "If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:19).

Lord Tennyson, in his poem "Despair," pictures life without faith in God and consequently without hope in the future, and on the verge of despair. Hw true it is, that many have lost faith and hope, and to whom life is purposeless. But such is not the outlook of the Christian, for the Christians outlook is the most **HOPEFUL** one, it is the upward look. The majority of men and women can never be satisfied with the hopeless creed of materialism, as some would have us believe. Many believers, though tried as by fire because of persecution, found comfort in the living hope based on faith in the living Word of God, causing them to rejoice in God's faithfulness.

Hope plays a very important part in saving faith. "For in this hope we were saved" (Rom. 8:24). Christian hope, which means everything to the believer, is the version of a goal or blessedness that lies ahead; faith is the confidence that we shall get there." We read that "Faith is a well grounded assurance of that for which we hope, and a conviction of the reality of things which we do NOT see" (Heb. 11:1; Weymouth.) Faith is the inward certainty that what we hope for has a real existence. Hope is directed to the future and awaits with cheerful and confident expectancy the future inheritance which is yet invisible; because it is hid with Christ within the veil. "Hope, that is seen is not hope: for what a man seeth, why doth he yet hope for?" (Rom. 8:24). The fulfillment of that which God has promised in Christ Jesus by His resurrection from the dead is the ground of faith in regard to that which is yet hope and not yet realized. Christ, in whom and through whom our best hopes will be realized, is unseen to mortal vision, but says the apostle, "though new we see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I Peter 1:8).

WHY WE CAN REJOICE IN CHRISTIAN HOPE

We can rejoice in Christian hope because it is "both sure and steadfast" (Heb. 6:19). It is built on a solid foundation, and there is no possibility of disappointment, as with earthly hopes. It is based on God's unchangeable truth: on the grace, the blood, the righteousness and the intercession of Christ, who by His resurrection from the dead is by attestation the Divine Son of God. All our hopes are founded on God's eternal Word, and made possible for the believer through the merits of our Saviour.

FOUR REASONS WHY THE CHRISTIAN HOPE IS CAUSE FOR REJOICING

1 The Christian hope is called "the hope of salvation" (I Thess. 5:8). Salvation is a present experience and possession. The plan of salvation conceived by the eternal God was carried out, executed in the death of Christ on the cross, thus making atonement for sin. Christ Jesus arose from the dead and ascended to the Father on high—thus salvation has been wrought. Christ paid the debt of sin, provided forgiveness, cleansing, righteousness and justification. To make it available it must be believed, it must be received, or rather the Lord Jesus Christ must be received, we must place our trust for salvation in Him—"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Then it has become a present experience and possession. We are reconciled to God through the blood of Christ (Col. 1:20-21). We have passed from death unto life (John 5:24) by faith in Christ. But salvation will not be **fully** realized until we are finally delivered from this body of death, and from the power of satan. The hope of salvation points beyond the present attainment to the day of deliverance from all sin and the power of satan. The hope of salvation is therefore cause for rejoicing and for every true believer one which he yearns for realization.

2 Inasmuch as the resurrection means our deliverance from death and participation in the glories of heaven, hope looks forward to the resurrection, the second reason for rejoicing. (I Thess. 4:16,17) In these verses we have the direct promise of the raising of the dead in Christ. In Acts 23:6 the Apostle states that he is on trial for the hope of the promise, having in mind the resurrection of the believer. Christ's resurrection is the ground for the believer's hope in a resurrection, a source of real joy. In I Peter 1:13 we read that "we have been begotten anew unto a living hope through the resurrection of Christ."

3 Another reason for rejoicing is because it is the hope of righteousness. "For through the Spirit of faith, we wait for the hope of righteousness" Gal. 5:5 R.S.V.). It is on a righteousness not

(Continued to page 669)

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*Pastor, Second Church, Paso Robles, Calif.

Home Mission News

A. J. Neuenschwander,

WORKERS RETURN

IN recent weeks, two families that have served among our Mennonite brethren in South America have returned. They are Rev. and Mrs. Ernst Harder and Rev. and Mrs. J. W. Nickel. The Harders and their little daughter served under the M.C.C. in Asuncion for a period of two years and then remained in work in the same city for a year and a half under the direction of the Home Mission Board. During the first part of their stay in Paraguay they were kept very busy taking care of the large Volendam group. There was a revolution going on up country and hence the majority of the Volendam group had to be cared for in Asuncion.

As workers under the Board of Home Missions, the Harders served as spiritual leaders of the Mennonite group. Under their leadership this group was organized, and at Easter the three groups observed Holy Communion together. May the Lord bless this noble effort. At present the Harders are attending Mennonite Biblical Seminary, Chicago, Illinois.

The J. W. Nickels with their two small daughters left this country July, 1948, to visit all Mennonites in South America and to serve for two years in Paraguay. Nickel's two main tasks were to organize and carry on Bible Schools for adults on a larger scale than had been the case before. This was done with much success in two Colonies, Friesland and Volendam.

The second part of their assignment had been to carry on Evangelistic work in the Colonies. This was done and many reports have come back of the blessing the Lord added to these efforts, particularly in Neuland and Volendam. As a result many confessed Christ as their personal Savior and were received into the brotherhood. The Church in Neuland was received into the General Conference at Freeman, South Dakota.

Peter Klassen of Brazil

Rev. Peter Klassen, Curitiba, Brazil, representative from South America to the General Conference, attended the Canadian Conference the first week in July and after that he visited Mennonite churches and told the story of efforts made in Brazil and Paraguay to establish homes and churches. Many were amazed at the excellent report Brother Klassen presented to the General Conference in English. Since the General Conference he is again visiting churches in Saskatchewan, Alberta and British Columbia. From October 13 to November 20 he will visit as many churches in the States as possible. His messages here will be in the English language where the German is not understood.

FRESH ARTICLES FROM OUR FIELDS

A schedule has been worked out for several months that Home Mission Section workers will bring fresh, heart-stirring and uplifting reports from their field of labor. These articles will represent every section of our field and the articles are to come in the German and English language. In this way the Home Mission Section hopes to arouse more interest in this phase of the Lord's work.

WORKERS FOR MISSION CONFERENCES AVAILABLE

The Home Mission Section offers to furnish workers from our fields to assist in Mission Conferences held in individual or a group of churches or at Conference sessions. Your prayer-interest is solicited in our many needy fields.

THE CHRISTIAN HOPE

(Continued from page 668)

our own, that we base our hope of salvation, even "the righteousness which is of God by faith" Phil. 3:9). In Rom. 5:19 we read "For as by one man's disobedience many were made sinners, so by the righteousness of one shall many be made righteous." In Romans the fourth chapter we read that this righteousness in Christ was imputed unto Abraham, by faith. But not unto him alone, for we read in verse 24 "but for us also, to whom it shall be imputed, **if we believe on him** that raised up Jesus our Lord from the dead" (Rom. 4:24). What marvel of the ages that His righteousness should be credited to our account, unworthy as we are.

4 Fnally the expectant believer looks for the "appearing of the great God and our Saviour Jesus Christ" (Titus 2:13 R.V.). In considering the matter of the resurrection of the believing we noticed that it is connected with the coming of the Lord. We find in careful reading of I Thess. 4:13-18 that His coming will be for the believing dead and the living, the realization of the hope in Christ. Christ, the object of our hope (I Tim. 1:1) is a dear and present possession and His dwelling is the surety of our hope of eternal life and glory (Col. 1:27). It was the hope in the promise of an "inheritance incorruptible, and undefiled, and that fadeth not away," (I Pet. 1:4) which inspired the early Christian Church. May this hope send us forth with rejoicing, let us keep the lamp of hope burning brightly, may it be "a blessed hope" and with the Psalmist may we say, "I will hope continually, and will yet praise thee more and more" (Ps. 71:14).

Relief Shipments

During August the following relief shipments from Canada and the United States, valued at a total of $8,625.76, left port:

To Paraguay, 45 tons agricultural machinery and other tools; **To Germany** 51 tons flour; **To Ethiopia**: 1½ tons hospital and other supplies; **To Austria** 414 pounds school supplies.

Our virtues become dearer to us, the more we have to suffer for them.

Why and Whither

O. O. Miller *

HOW did the M.C.C. begin? During the summer of 1920 the four Mennonite delegates from Russia visited our U. S. and Canadian communities, telling of suffering and need in the Ukraine. All of the American groups were stirred and ready to send help. To the representative group who met at Elkhart, it seemed only reasonable that this be sent thru one cooperative channel. Since then there have been a series of such occurences.

The M.C.C. is still the American channel of liaisonship and help to Mennonite brotherhood groups anywhere else. Since then migration and resettlement help to our refugee and D.P. brethren has been an added assignment. Out of this experience the large measure of common faith and position, due to our common Anabaptist faith, has become increasingly evident to us all. So, too, have the reasonableness and efficiencies and larger witness of using this cooperative channel in a growing area of concern and burden in world mission. Giving War and Emergency Relief and other foreign services, following thru at home and abroad the implications of our historic and scriptural position on Peace, War and Nonresistance, spelling out thru Voluntary and Mental Health Services something of concern for needs in our own country and of gratitude for blessings from God and country, and the establishing of coordinated services in travel, student exchange, etc. to our several groups and agencies are included in the present pattern of assignment.

"In the Name of Christ" has for some years seemed to many to symbolize best the intent of this channel of service and witness. Discipleship to Him promotes the giving, sharing, and going of this supplemental but integral arm of the church's Commissioned Mission. This place and purpose for the Committee has become generally accepted among us and its services used and appreciated.

What is the future of the M.C.C.? We are probably no better able to forsee and predict than we would have been in the '20s'. However, it does seem clear that we will need and want to share with our immigrant and resettled brethren for many years ahead, and be big brother materially and spiritually and to stand by as real Christian brothers to the younger as well as older brotherhood groups everywhere. We have come to know also that emergency physical distress and need is not limited to war, time and place, but that cold wars, too, result in heartless cruelty and innocent suffering and in critical tension areas affecting masses and that if we belong in any such we have concern in all. We are rightly becoming sensitive, too, to maladjustments in our own national culture and society and this drives to sharing of blessing and faith in continuingly new and wider patterned ways in the homeland.

This area of common concern of the Committee's governing groups is likely to continue to widen and so can the use and service of this cooperating agency. Such a channel if of world wide outlook, concern and awareness, sensitive to the inner spiritual heartbeat of this Christian family group's concerns, organized for mobility, flexibility, efficiency and with all its parts committed as "slaves" to Christ and servants to each other and to all is bound to be fully used. We pray that those serving Him through it in the coming generations may find joy and fulness in their service as has been the testimony of many in the generation past.

***Executive-secretary, M.C.C.**

Church-going Families

YES, there are Church-going families. Perhaps not as many as there were forty or fifty years ago. But enough so that the results may be observed.

Worshipping together inevitably draws the members of the family closer. It produces a sense of equality between parents and their children. They bow their heads and worship the same God. They unite in one confession and together seek God's mercy and forgiveness. The law of God applies equally to father and son, to mother and daughter. Need of the Savior is common to them all.

Humbled but encouraged, comforted and reassured, and perhaps, above all, mellowed and sobered, the family returns home. There is a bit less of selfishness, a little more kindness, considerably more patience on the part of the parents, and the children seem to find it a trifle less irksome to practice the obedience which they know God expects of them. All this makes for a happier home and family life. It is also true that the families that go to church together are the ones that most often have family worship in the home. Thus, the worshipping family is twice blessed.

—Bulletin—Fairfield Church

A PRAYER

LORD, MAKE ME A CHANNEL OF THY PEACE
That where there is hatred **I may bring love,**
That where there is wrong **I may bring the spirit of forgiveness,**
That where there is discord **I may bring harmony,**
That where there is error **I may bring truth,**
That where there is doubt **I may bring faith,**
That where there is despair **I may bring hope,**
That where there are shadows **I may bring light,**
That where there is sadness **I may bring joy.**

LORD, GRANT THAT I MAY SEEK RATHER
To comfort than to be comforted,
To nnderstand than to be uderstood,
To love than to be loved;

FOR
It is by giving that one receives,
It is by self-forgetting that one finds,
It is by dying that one awakens to eternal life.

"Mennonites Don't Want Help?"

D. C. Wedel*

MENNONITES don't want help," said a minister. "What do you do when people refuse to let you help them?" Three ministers discussed this question till the wee hours of the morning. I resolved then to write this article for **THE MENNOITE.**

D. C. Wedel

Pastoral calling has not yet come into its rightful place in the Mennonite Church. It is not new by any means but because the salaried ministry is a recent development it has not yet found its rightful place in the Mennonite Church. There have been hesitations both on the part of the minister and his congregation to venture out into this new area. I am convinced, however, that for both the congregation and the minister this phase can become as fruitful as preaching and listening to sermons. Pastoral calling and counseling requires keen insight and understanding and many of the complicated personality problems should not be accepted by the minister. He is not trained sufficiently in the area of psychiatry to deal with some of these problems. On the other hand, he is trained to administer at least a dozen different calls. No one in any parish should hesitate to call the minister to make any one of these.

There is first of all the emergency call. Every pastor is prepared to hear the telephone ring at any hour of the night or day asking his help. I remember distinctly the first night call made in response to a request from a stranger in the hospital. Anxiety had taken possession of this patient and she "wanted a minister." The assurance of "the Lord is my Shepherd" relaxed the tensions and she dismissed me with saying she had just "wanted a minister." Every pastor is prepared to answer when someone calls and says, "we need you."

Every pastor is also prepared to make bereavement calls. Death is a part of the experience of life and the pastor is ready to counsel and comfort. He gives testimony to the truth that the spiritual realities cannot be destroyed even by death. Usually the funeral involves several visits in preparation for the service. Each visit furnishes an opportunity to help the family adjust to the new circumstances.

Hospital calls rate a high priority. The loneliness and strangeness of the hospital make a very significant ministry possible. In almost every illness the hospital patient has plenty of time to think and will welcome the spiritual ministry of the minister. This is especially true where he is far away from his loved ones. The average pastor is ready to work with the doctor, often in very close cooperation, laying the spiritual basis for healing.

Not only hospitalized patients need a pastoral ministry but also those who are ill in their homes. The pastor is also prepared to make sick calls in the home. In every case of illness the breakdown of normal routine calls for a ministry to special needs. Most ministers have seen almost miraculous changes in a patient's health due to prayer and what he firmly believes is the power of the Holy Spirit.

The minister is prepared to call on those who are shut in. Perhaps few look forward to the minister's visit as much as these people. They may be physically handicapped or weakened but they are usually hungry for a little interest and affection. The minister is prepared to help these people accept their lot and to help them find spiritual resources so that they may meet life with courage. He may also find a rare opportunity to help prepare the older members of the congregation for eternal life.

The problem call should probably be mentioned next. People have a wide variety of problems which usually demand immediate attention. Perhaps a young couple faces bankruptcy or someone has made a grave error in moral judgment and is faced with serious consquences. "Please help us; we are in serious trouble," is a familiar request to a hardworking minister. It is hardly necessary to point out that all confidential matters are kept sacred by the minister. He is one person who does not talk or gossip.

The pastor also makes organizational calls. He is head of a complex organization in most parishes. He is not only a preacher and pastor but promotes the organization of his church. He is ex-officio member of every committee. He must promote the current and benevolent funds. He must check on all the activities which are a part of his church program. Repeatedly he will need to make calls to the same homes of those who are leaders in the various activities of the church.

There is the promotional call. New people are continually moving into the community. Members of the congregation can be of great service here by not only informing the minister of the arrival of these people but also by visiting them and writing them to share in the blessings of the church. Here one would also place the call made on those who never confessed Christ and who become the object of personal work. This would include also work with the "backsliders."

The pastor is ready to make educational calls. He must often educate the parents. They may feel that Sunday is a picnic day when children can be brought to Sunday School or kept away, which-

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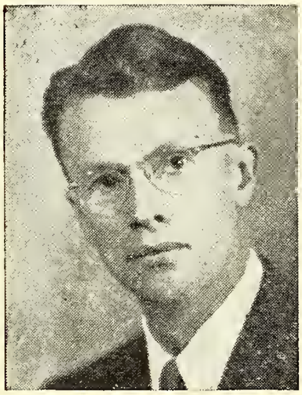
*Acting president, Bethel College

Our Mennonite Heritage

Arnold J. Regier*

AND I BROUGHT YOUR FATHERS OUT OF EGYPT Joshua 24:6

A very effective means of instruction as used in Old Testament times lay in the constant reminder of Israel's rich heritage. Time and time again did the leaders as well as the great prophets refer to the experiences of their fathers. The covenant relationship with God as revealed by the Holy Scriptures served as a constant reminder of the high calling which was theirs. "And I brought your fathers out of Egypt," these were the words which Joshua emphasized in his parting message.



Arnold J. Regier

Our Mennonite heritage of the past four hundred years has much in common with that of Israel. God also has led our people through seas of persecution, wilderness of hardships and privation, yes, and by his goodness has graciously brought us into lands of milk and honey. Oftimes when we were blessed we did not remain true to God's calling and were in need of chastisement. As we look into the History of the Mennonites we become more and more conscious of the fact that God has had a hand in it all and that we too can see with Joshua, how that God brought your fathers out of Egypt.

Though we as a younger generation do not want to be critical of that heritage which is ours we do feel that we can learn much from the history and development of our church. We need to be alert in order that we might sense what God has in mind for us and that we see how our witness of the salvation in Christ might be given most effectively.

OUR HERITAGE OF FAITH

We are grateful to our fathers for a heritage of a simple faith. It is based on a literal interpretation of the Scriptures. When Jesus said that we are not to swear an oath, nor hate our enemy we are taught to accept these injunctions as a final authority. Our Mennonite faith is not circumscribed with many long manmade precepts. It is a simple acceptance of the Word of God in word and deed.

Our Mennonite faith is centered in the Person Jesus Christ. It is not church-centered. Each individual believer is encouraged to make his own decision for Christ. During the Reformation period when both the Catholic and the Protestant groups made such stringent demands of loyalty to the church we can appreciate the vision which our forebearers had in setting forth this cardinal principle of a personal faith in the Lord Jesus Christ. A study of our Mennonite history helps us to gain a fuller appreciation for this heritage of freedom.

OUR CULTURAL HERITAGE

Our more conservative brethren often do not make the distinction between the spiritual and cultural phases of life as we do. There is not that emphasis upon the segregation between the sacred and the secular as so often happens in our own thinking. Most of the customs of these brethren are governed by historic traditions and regulated by the church leaders in accordance to their interpretation of the Scriptures. It is possible that we, too, are beginning to raise questions as to whether we do not put too much emphasis on the distinction between the two.

It is, however, through the influence of our schools of higher learning that we have become aware of our cultural heritage (or heritages). It is not as unified as our heritage of faith. We have had to learn to understand the customs of fellow-church members who have come from different backgrounds and to appreciate their ways of life and thinking in order that we might work together more harmoniously. However, we have learned to esteem this heritage highly and believe that it is of great significance to us in our Christian life.

It is of a great concern to the writer that we learn to associate the cultural development among our people in America more closely to the heritage of faith. By this he would not say that we need to literally return to the ways of our fathers, but that we ask ourselves with further study and contemplation as to whether our daily lives express that which we profess with our mouths. Does it show the simplicity of our faith? Is it a witness to a Christ-centered life? One might raise other questions which would challenge us to greater consecration of life and resources.

A study of our Mennonite heritage need not be merely a reflection upon the past. In order that it be vital it must have a message for the present and the future. If we believe that God has raised our people for a purpose then we must seek to find it for our day. In an age when materialism, worldliness and militarism have such a strong hold upon people we can truly see that a Christian witness with the force of such a spiritual and cultural heritage behind it may be of great significance for our day. The great challenge before us is that we may see the opportunity for an effective testimony of God's redeeming love, power, and righteousness and that we see with Joshua's eyes of faith, **"And I brought your fathers out of Egypt."**

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*Dean, Canadian Mennonite Bible Col., Winnipeg, Manitoba.

M C C News Notes

Study Korean Relief

The MCC has been represented in a number of meetings in New York and Washington, in which voluntary relief agencies have explored the possibility of relief work in Korea. It is certain that serious relief needs exist now in Korea, and will continue for some time, in view of the recent military operations, and the resultant destruction and displacement of refugees.

At present the emergency relief work is under the direction of the Unified High Command and the United Nations. Any relief effort by private agencies would consist only in providing materials which would be turned over to the government program, for distribution in coordination with the military occupation. The MCC, along with a number of other church agencies, follows the policy of undertaking relief only when the material can be followed by personal representation to the point of distribution to the needy people, in order that a spiritual witness is more clearly made. The MCC is keeping in touch with the efforts that are being made in finding a channel for relief in Korea on a basis that would be acceptable to the church agencies.

Medical Help Where Needed

The Mennonite Mobile Clinic Unit in Formosa recently reported a striking compilation of information regarding child mortality in one of the villages. Of 25 mothers who came to the clinic and were interviewed, the average number of children born to each was 6.6, while the average surviving was 2.9, or less than half. Lack of nourishment, medical care and sanitation are some of the reasons, although another reason that might be given is that those able to help alleviate these conditions have been slow in bringing such help.

Kings View Homes

Progress continues to be made in the building at Kings View Homes, the MCC Mental Hospital at Reedley, California, although the expected date of completion has been postponed for several months, probably till mid-January. Nearly all of the carpentry and exterior work is completed. The rate at which funds are made available will largely determine the time when the interior finishing of walls, plumbing, electrical installations, etc., can be completed and ready for use. Many of the furnishings for the hospital are provided for by specially designated gifts from women's groups of the West Coast congregatons, although some remain to be secured, particularly kitchen and laundry equipment.

CO Naturalization Recognized

The McCarran Bill, which was recently passed by Congress over the President's veto, in its orignal form contained provision that all applicants for naturalization would need to take oath of willingness to bear arms or serve in noncambatant capacity in the Armed Forces. Senator McCarran's office, and also the Senate Judiciary Committee were contacted by MCC and other representatives, pointing out the position of religious objectors to combatant and noncombatant service. As a result, provision was written into the bill, making it possible for bona fide religious objectors to make an alternate statement identical with that in the oath which had been used heretofore. In this the applicant promises to "support and defend the Constitution" a term which the Supreme Court has interpreted as not necessarily meaning military service. The officials contacted were cordial, and seemed willing to make ample provision for sincere religious conscientious objectors.

MCC Peace Conference to be Held

A Peace Conference to be attended by delegates from each of the MCC constituent groups is to be held on November 9 to 12, for the purpose of studying the nonresistant doctrine and its implications in this day. Specific subjects include "Nonresistance and the Gospel," "Nonresistance and the Social Order," "What about the Noncombatant Position," and "Nonresistance and Communism." To provide basis for consideration, a number of study papers on the above and other subjects are being written and circulated among the delegates in advance of the conference.

"MENNONITES DON'T WANT HELP"

(Continued from page 671)

ever is convenient. James may want to enter the ministry but his parents object because he will not make any money in this profession. Jones insists that he will not attend church as long as Smith is superintendent of the Sunday School. Always there are areas in which the views of people need to be broadened or modified.

There is the sympathy call. I am sure that this designation is not entirely correct. This kind of call is made with the purpose of pouring oil on troubled waters. There is no church where someone does not feel neglected or has his feelings hurt, sooner or later. A significant contrbution has been made, a special talent dedicated, a good deed done publicly, yet no one has recognized it and someone is hurt. Misunderstanding may arise or thoughtless remarks may be dropped and people refuse to attend any longer. Increasingly this call must be made.

There is the call when the minister cultivates the individual. Perhaps the individual has always kept the minister at a distance because he is not acquainted with him. A young parishioner may be involved in a dangerous romance; how can the minister be heard? He must know his people and cultivate their confidence.

There is the purely social call. The minister needs fellowship. It would be well if occasionally the parishioner would stop for a short visit at the parsonage. The minister may visit a home with no other motive than to enjoy the atmosphere of that home and to find refreshment in fellowship.

Last but not least there is the call made with the specific purpose of recruiting workers for Christ and His Kingdom. No minister has fulfilled his mission in a parish without making this type of call. Parishioners should expect it and lend their assistance if possible. It is the fruit of this type of call which perpetuates and extends God's Kingdom.

The pastor's call may be a combination of a number of these types. You can make the call of the pastor easier and more fruitful if you will let him know your needs and grant him an opportunity to help you.

Our Colleges and Seminary

FREEMAN JUNIOR COLLEGE

Academy Dramatics

INTEREST in dramatics is keen with 34 students signed for participation in a production October 12 and 13. Because of limited time three one-act plays will be given instead of the customary three act plays. Those chosen are "The Bishops Candlesticks," a religious play; the trial scene from "Merchant of Venice" by Shakespeare, and "Rory Aforesaid," a humorous character sketch set in colorful Scotch locale.

Corporation Meeting

The Freeman Junior College Corporation met Friday, September 22, in the College Chapel. Missionary John Thiessen brought a timely message entitled "Healthy Thinking" and showed that as the body and soul must be kept healthy so also with the mind. The chief concern in healthy thinking, Thiessen showed, was to "constantly think Christ's thoughts after him."

New faculty members were introduced by President Miller and responded briefly. In the business meeting I. P. Tieszen, Jake T. Gross and Christ Preheim were elected to three year terms on the Board of Trustees. The president's report and the financial report were received favorably. It was pointed out, however, that Pioneer Hall still has a $7,000 debt and needs considerable work to be completed.

On the recommendation of Yankton College, 400 volumes from the estate of Reverend Waite of Marietta, Minnesota, were donated to the library. The late Mr. Waite was the congregational minister of Marietta and had a good library, largely of books in History, Theology and English Classics. Carl Miller and Russel Mast went for the books in Carl Miller's truck.

Mrs. N. W. Mongrain, also of Marietta and a close friend of Mr. Waite, added a six volume set of religious history books to the gift.

BLUFFTON COLLEGE

SUNDAY evening, September 24, James Reusser and Maurice Kaufman discussed their summer service work experiences for College Church. On the following Sunday evening the Bauman sisters, daughters of Drs. Harvey and Ella Bauman, discussed India. College church meets each Sunday evening at an hour sufficiently early so that students are still free to attend worship services in the churches.

Faculty prayer services are held each Monday before classes, at 7:45 in the morning. Someone reads a scripture and directs the thought in a few minutes of presentation, then the group joins in a season of prayer.

Monday evening, October 2, the Faculty Club joined in a potluck supper, after which the spiritual life of the students was discussed. In order to serve the students spiritually it is necessary to know something of their present spiritual life. In the meeting an attempt was made to evaluate this spiritual life so that faculty members might render better service to students.

MENNONITE BIBLICAL SEMINARY

THE major event of this week took place Wednesday evening when the entire Seminary Fellowship voted unanimously to establish a regular church here at this place beginning with the opening service, Sunday, October 8. This step climaxed a series of discussions starting last year when it appeared that a regular church organization was an important next step in the life of our Fellowship.

From the very beginning of the school, the late Dr. A. Warkentin started a weekly prayer meeting. The next step was a Sunday school organization followed by a Daily Vacation Bible School program in the summer and various other activities. Finally, the Fellowship has taken this important last step to arrange for an established congregation. A temporary church council is serving, composed of the Religious Life Committee, Officers of the Sunday school, the President of the Seminary and two individuals from potential members outside of these categories. A temporary pastor will be secured from some individual already in our group.

The Seminary Women's Fellowship had its opening meeting Friday, September 22, with a message from Frances Funk who worked as a Welfare Worker in Chicago last year, and this year is enrolled in the Seminary with her husband Melvin Funk.

We are glad to welcome Lorraine Galle, Wichita, Kansas, as our new dietitian, who graduated from Bethel College, North Newton, Kansas, last year.

Leo Miller, Freeman, South Dakota, addressed the Ogden Park Methodist Church Thursday evening, on the subject, "The Church and Peace."

President S. F. Pannabecker has announced that forty-three students have now enrolled of whom 36 are full time and 7 part time. This is the largest enrollment in the history of this school.

Visiting lecturer this quarter is Dr. N. E. Byers, formerly President of Goshen College, and Dean of Bluffton College. Chicago is familiar territory for him since he took his college work at North Western University fifty years ago and at that time was the first Mennonite to graduate from an American college. His course is in the Philosophy of Religion and the students are enjoying his work.

Jottings

WESTERN DISTRICT

—Alexanderwhol Church, Hillsboro, Kansas: We again were able to do our part to help in making the gift day for the Bethesda Hospital and the Old Peoples Home a success. The Lord blessed us with a beautiful day, so many attended. The gift offering amounted to $1700.—Mrs. J. C. Reimer, Corr.

—First Church, Pretty Prairie, Kansas: Boyd Bonebrake, ministerial student at Bethel College, brought the morning message September 17 in the absence of our pastor, Howard Nyce, who was preaching at the farewell services for the Harold Ratzlaff's, missionaries to India, in Meno, Oklahoma. The Ratzlaff's sailed from New York September 25.—Ralph Krehbiel,— Corr

—Zodar Church, Goltry, Oklahoma: A number of conversions took place during our revival campaign in August, conducted by Rev. Gomez and the Sam Beckers. Many also dedicated their lives to the Lord. After some special instruction, nine were baptized September 24. Ages range from 14 to 61 years of age. September 17 ordination and farewell services were held for Miss Ethel Marie Jantz, a member of this church, who is sailing for New York October 4, for a year of language study in Switzerland and then Africa. Our church has undertaken her support. Guest speaker for the occasion was J. J. Gerbrandt, superintendent of the Oklahoma Bible Academy.—Corr.

—Burton Church, Burton, Kansas: Mrs. Ray Henry and Mrs. Emil Dalke took food donations to the Bethel Deaconess Hospital on gift day, September 8. The Ladies Missionary Society has decided to have a project for each month, this months' project being sewing aprons. Our minister, Ray Henry, is attending the Central Baptist Seminary at Kansas City, Kansas. The Ladies Missionary Society presented a program September 21.—Corr

—Eden Church, Moundridge, Kansas: Our new pastor, Peter Dyck, with his wife and daughter arrived here August 10. August 15 the annual Sunday School picnic and reception was held in their honor. At this reception he was honored with the appointment as Knight in the order of the Orange Nassau by Queen Juliana of the Netherlands. He was presented a medal for his outstanding relief work in the Netherlands. Abe Cummings, missionary to India, brought the message to our congregation August 27, while our pastor was attending General Conference.—Edwin R. Stucky, Corr.

—Lorraine Avenue Church, Wichita, Kansas: September 2 Miss Lois Eichelberger, daughter of J. V. Eichelberger of Shickley, Nebraska, and J. Stanley Regier, son of Mr. and Mrs. J. M. Regier, Hillsboro, Kansas, were united in marriage. J. M. Regier performed the double ring ceremony assisted by G. S. Stoneback, who gave a brief sermonette on the significance of marriage. Following a reception at the home of the bride's sister, Miss Grace Eichelberger, the couple left for a wedding trip to the Lake of the Ozarks. They are now at home at 2004 S. Hydraulic, Wichita.—Corr.

CENTRAL DISTRICT

—Wayland Church, Wayland, Iowa: Sunday evening, September 10, a capacity audience enjoyed a program of organ music at which time our new "Connsonata" Electric organ was formally dedicated. The delegates to the General Conference gave reports September 17 in the form of a panel discussion. Sunday, October 1, we observed Rally Day and Communion. October 1 and 8 we have a series of meetings in which Edmund J. Miller of Freeman, South Dakota, is the guest speaker.—Anna E. Mullett, Corr.

EASTERN DISTRICT

—Zion Church, Souderton, Pennsylvania: Recently 122 good-will Christmas bundles were prepared and taken to M.C.C. Headquarters at Akron. Cash contributions for this project totaled $1,026.32. In addition some items were donated. Many individuals, families and Sunday Church School classes made this their project, thereby helping to make this the fifth consecutive year in which our church has contributed 100 or more bundles through the M.C.C. to needy overseas.—Corr.

—Grace Church, Lansdale, Pennsylvania: A son, Lowell Mark, was born to Mr. and Mrs. Wilbur Reiff August 26. Mary E. Gallagher and Kenneth Bauman were married September 9, with J. J. Plenert officiating. The newly elected C. E. officers are Nancy Seashaltz, pres.; Lois Stuhle, v. pres.; Jeanette Bishop, sec.; Wilbur Reiff, treas. We are happy to have our pastor and wife back after a months vacation. Our conference delegates each gave a report of the General Conference at the morning servce September 17. Lean Detwiler spoke on the Conference setting, Mrs. L. Detwiler on the Constitution, Jacob R. Fretz on the Spiritual and Devotional life, Mrs. J. J. Plenert on Evangelism and J. J. Plenert on Missions.

PACIFIC DISTRICT

—Immanuel Church, Los Angeles, Cal. A number of the young people attended the Y. P. Retreat at Lake Sequoia, August 12-18. A blessed time was enjoyed by all who attended and the Lord became more precious to all. Hospitalized: Miss Arvilla Geiger, our church worker, has been transferred to the Good Samaritan Hospital, Los Angeles. She is improving and her condition is satisfactory. Wayne Linscheid has greatly improved. He has been transferred to the Mission Hospital in Huntington Park. Mr. Linscheid has returned to his home. Dorothy Schroeder is enjoying a period of rest and will soon be in our midst again. They need our continued prayer.

NORTHERN DISTRICT

—Bethesda Church, Henderson, Nebraska: Our Pastor, Arnold Nickel, has left for nine months to attend Mennonite Biblical Seminary in Chicago. Taking his place is John Thiessen, former missionary in India. An informal reception was given the Thiessens September 3. Reports of the General Conference were given during this afternoon's program. The C. E. Society met in the park September 3. As a part of the program the film, "Woman To Remember" was shown. The Sunday School picnic for the children was held August 17. Two-hundred twenty-seven Christmas bundles were packed for relief.—Mrs. Maurice Janzen, Corr.

Into the Beyond

HARVEY S. BECHTEL, Boyertown, Pennsylvania, member of the Hereford Mennonite Church, Bally, Pennsylvania, church deacon, was born August 22, 1878, and died September 14, 1950.

FRANK PENNER, 501 South High St., Newton, Kansas, one of the early pioneers, was born May 4, 1860, and died September 9, 1950.

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

A Vision for Voluntary Service

WITHOUT a vision the human personality perishes. It suffocates when the oxygen of unlimited possibility cannot properly react. Why should we be stifled by self-imposed restrictions in our lives. Let us dream of the possibilities, set our goals high and strive with all our energy to attain those goals.

Voluntary service is a way of life—a philosophy of living. This concrete expression of one's Christian convictions by giving a year of one's life is only a very small indication of the total implication of this philosophy. The year of service is a vital factor in the decision of the volunteer to give his life in its entirety and this way of living. The following is only a glimpse into the vision of what lies ahead for the V. S. prgram in our churches.

1 Individual spiritual development is the program's greatest possibility. This is the supreme goal of Voluntary Service, for here motivation is purified, vision clarified, goals crystalized, values solidified, and the whole of life made Christ-like.

2 Voluntary Service offers in-service training in the school of living. Your vocation in life, whether full time work within the organized framework of the church or in any phase of humanitarian service, will help to be more constructive when preceded by this V. S. experience.

3 Since the vision has not yet become real in our home churches and communities, the program is a conscience for the church at large. This experience made meaningful in our home communities and throughout our lives is a supreme test. The possibilities of a church operating upon this philosophy is the vision of voluntary service.

4 The goal of the program is nothing less than that of every church member participating as an active volunteer. All our young people will have the experience of giving a certain period of their life voluntarily "in the Name of Christ." This is the positive aspect of the most basic Christian principle—the love of Christ expressed by outgoing service. Other dreams are also a part of the vision. Let's be alive and vibrant, not perishing for lack of vision.

Bible School in Gulfport

ORIENTATION

OUR time spent during orientation week was very valuable as it prepared us for our work in the weeks to come. Reverend and Mrs. J E. Entz of Newton, Kansas, spent the week with us and their presence added much to our fellowship

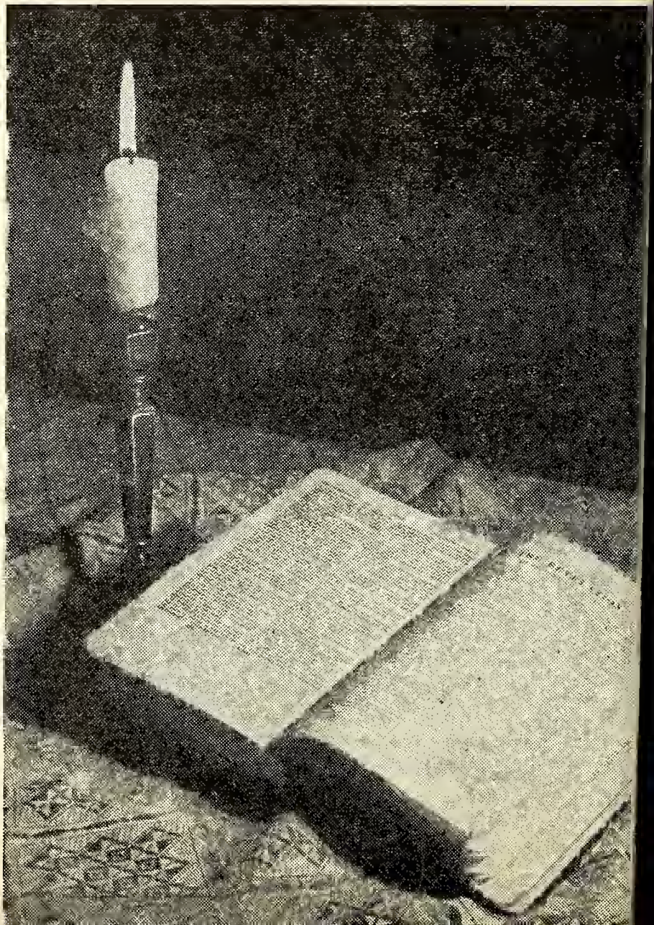
Activities began with a get-acquainted social on Monday evening in the social room, where we became partially acquainted with the unit members while playing games and enjoying refreshments

Rev. Entz led us in our devotions each morning from Tuesday through Friday. Our prayer meeting too was led by Bro. Entz. Our hearts were uplifted by the kind and understanding way in which he presented his thoughts.

We attended four workshop periods, which were of value to us in our preparation for the summer's work. Mrs. Entz was in charge of the workshop and her thoughts and ideas were very practical. Her own experiences in working with children were a challenge to us. We learned new and good teaching methods and also much good Christian child psychology.

On Tuesday evening we were introduced to several families included on the visitation list. This in itself presented a great challenge to us.

Mr. Ramage, an experienced man in recreation



for children, came to camp and presented to our group some very good ideas and suggestions for recreation and community work. He gave us a sound philosophy of that phase of one's life and provided a good background and foundation for those working on community projects.

On Wednesday we made a tour of the community and became acquainted with the territory and the people among whom we would be working during the summer. Our assignments were given to us on Thursday, and in the afternoon we began our solicitation for Bible School and community projects.

We enjoyed a get-acquainted social with the Wayside and Gulfhaven people on Friday evening at the picnic grounds behind the camp laundry. We became familiar with most of the faces and even remembered some of their names.

An impressive Consecration Service was held Saturday evening in the social room. This was one of the high lights of the entire week. Orlo directed our thinking to the great value and necessity of wholly consecrating and dedicating all of self to the Lord and thus being of service to Him and to our fellowmen.

All activities and services of the week were indeed very enriching and inspiring, and we all profited by them. —Evelyn

NORTH GULFPORT

These first two weeks finds us busy conducting Bible School at the North Gulfport school house and cafeteria. Good interest is being shown and our total enrollment reached nearly 200. However, the 4th of July, with its all-time low of 48 present, has brought our average attendance down somewhat. Several funerals in the community have also had an effect on our attendance. The Kindergarten class, composed of 50—60 youngsters, is being taught by Evelyn Schrock and Mrs. Carrick, the first grade teacher at North Gulfport. The other teachers helping with this Bible School are Ruth Anna Mast, first grade, Lydie Nussbaumer, second grade, Erma Keim, third grade, Mrs. Dunn (principal at the North Gulfport school), fourth grade, and Laura Metzler and Neale Sider, fifth and sixth grades. The upper classes are being taught by Richard Yoder. For most of the teachers it is their first experience working with colored children and we are finding it very interesting.

MOUNT CALVARY

Bible School is being held at Mt. Calvary, a colored community, from June 26 to July 7. The attendance is good, ranging from babies-in-arms to married folk. The group is divided into four classes, with Ruby Lee, a colored girl, in charge of kindergarten, Lillie Goering, first grade, Wilma Swartzendruber, fourth and fifth grades, and Lorne Ruegg, sixth grade and up. We meet many interesting experiences in environments such as we find ourselves in at Mt. Calvary. It is not too unusual to see cows parked in front of the glassless windows. There might not be any sleigh bells around here, but no one can dispute the fact that cow bells are plentiful and they jingle, too. Little Ezekiel, after having seen a rainbow in the sky one morning, said to his teacher, "Did y'all see God's precious promise in de sky dis mawning?" A little first grade girl, when asked by her teacher what gifts the wisemen brought to Jesus, said "Gold, frankenstein, and myrrh." A very friendly spirit prevails in the community, and we feel that it is indeed a privilege to carry on this work there. We trust that the seeds sown will blossom forth into Christian lives. —Lillie and Lorene

TURKEY CREEK

A little white church set back from the road midst beautiful green trees was the scene of two weeks at Turkey Creek Bible School. What a profitable two weeks they were! The negro children were eager and attentive. Four classes were held in the church auditorium and one, the senior class, outside under a big tree. The first week the senior class came in at least once a day because of rain. One morning as we came to Bible School in a dreadful downpour we found about a dozen little black faces peering from under the small senior class table trying to keep dry. It made an unforgetable picture. There were 87 children enrolled in the school with an average attendance of 75. A holiday and a picnic interrupted the classes somewhat. There was a good group of parents at the closing program, which we appreciated. The children took their parts well and sang some of their own characteristic negro songs. Pray that God's Word may bear fruit in the hearts of those dear children.

—Helen

MOUNT BETHEL

OUR Bible Schol at Mount Bethel was a very fruitful and satisfying two weeks with negro children. Rev. T. B. Brown opened his Baptist church again for our use and we crowded it considerably. It was necessary to use two neighboring porches and a shady spot under a tree to accomodate all the children. There were 161 enrolled, with an average attendance of 109. Two of the teachers, the co-principal, and five of the helpers were colored. The remainder of the staff, six in all, were from Camp Landon. The closing program proved to us that our efforts were not without results, as the children repeated their verses and songs. Perhaps a highlight of the program was the rendition by the whole group of the song "Happy in the love of Jesus." With broad smiles and with teeth gleaming they sang from the heart, and the result was thrilling. May the message remain with them always is our prayer. —Helen

PINE GROVE

CLOUDS in the sky overhead. . .little children singing and reciting the 121st Psalm, while seated on blankets spread on the ground. . . raindrops slowly falling. . .teachers looking at each other with questioning eyes. . .raindrops less frequent. . .children filing to their classes around tables under the trees. . .and suddenly showers, showers which at the time definitely did not seem like showers of blessing. The picture changes to little children running in different directions to the three houses designated for such occasions, each clutching their precious workbook under his arm, a Bible, colors and other things in his other hand. Yes, the rain did spoil our plans that first week of Bible School at Hamiltons when we continually had to meet in the Hamilton, Lindsay, and Wimpee houses, but it couldn't spoil the spirit of this little Bible School. 27 children met daily to learn about God. The final program given on Friday morning was attended by almost all the mothers and sisters. Several mothers, (one a Catholic) whose boys attended each day by bus, came from another section of town. What an interesting group of children, and what an inspiration to hear Pat tell of her concern for her parents who drink, or Bertha's promise to go with Pat to her church the following Sunday. —Laura

BIBLE SCHOOL

BIBLE School was conducted at Saucier from July 10 to July 21. The total enrollment was 29, the record attendance 27, and the average attendance 24. The group was divided into three classes, two of which were held in the schoolhouse and one in the cafeteria. Helen Snyder taught the kindergarten group; Irene Hertzler, third grade; and Lillie Goering, fifth grade. The interest among pupils, parents, and others was encouraging. Several mornings when drenching rains fell, we expected very few pupils in school since many walked several miles; but as we approached the schoolhouse, we could see a number of black faces peeping out of the doors and windows. The last morning we had a short program at which occasion punch and cookies were served. A number of parents and friends attended and expressed a word of appreciation for the work done there. A mother said when speaking of race relationships, "There won't be any separation in heaven, we know, so why can't we get together here below?" —Lillie

CLOSING NIGHT

Those people sitting so dejectedly for an hour on the steps of the Lyman colored Baptist Church last Wednesday evening weren't jilted at the altar. They were merely Camp Landoners waiting for someone to show up at the Bible School program which officially closed the Bible School held there from July 10 to July 21. Of course we realized that 7 p.m. probably would mean 8 p.m. or later (and it did), but what were we to do—go when the program was scheduled to start or when we thought they'd come? The wait was really worthwhile even though the church didn't quiver and quake quite so much as we had expected it to when the class of older boys sang their earth-shaking spirituals. In addition to the contribution of the two classes taught by Eunice and Laura, an adult class furnished part of the program in the form of music and answering of questions asked by their teacher, the pastor of the Baptist Church. Everything went quite smoothly until a late hour when the gentlemen who was supposed to be closing the program with a few "remarks," announced what the subject of his talk would be. We teachers thought we had fooled everyone with our placid expressions, but some kind soul must have detected a faint look of dismay; or else why would he have so quickly handed over a good fan, which served as well as smelling salts could have? The remarks really were quite good, however, and were followed by an offering during which time the people marched to and fro in search of more money while "two verses" of song were being sung—not to mention the number of times it was necessary to repeat the chorus. We surprised ourselves by the way we could join them in singing "God be With You." Herb, in fact, got in just lots of extra notes and sounded as though he was having a wonderful time doing it. The climax of the evening, at least to the children, came when we were served ice cream and delicious punch by our colored friends. It really was an enjoyable evening, and it was typical of the pleasant two weeks spent at the Lyman Bible School, working with the children and some of the adults there. The school was very small, with an average attendance of only 19, but the enthusiasm of the group made up for numbers.

Bible Schools Among the Hopi Indians

"RED and yellow, black and white, all are precious in His sight; Jesus loves the little children of the world."

These words can be heard very often when we sing choruses in our Vacation Bible School with these precious Hopi Indian children. And how true it is! The Lord Jesus came to this world to die for all!

It has been my glorious privilege for four weeks to tell this wonderful news to these dear Hopi children. For two weeks we (that is, John Wiens and I) taught in the little villages at Moencopi near Tuba City where we stayed with Rev. and Mrs. Henry A. Kliewer, who are the missionaries at this station. Our total enrollment here was eighty-four. After two weeks we were taken to Oraibi, where we taught another two weeks, working with Miss Anna Baerg, one of the missionaries at this station, and Rev. and Mrs. Albert Jantzen, former missionaries to China. The Jantzens were taking the place of Rev. and Mrs. Leonard Wiebe while they were out on their vacation. The total enrollment here was eighty, with an average attendance of fifty-seven. These four weeks are life experiences I am not very likely to forget since they have meant so much to me.

The work among the Hopi children is very interesting, and a work filled with many blessings. It is a special joy to know that we are in the Lord's will, for then only will He bless the work, which He has done so richly in the past.

The Hopi boy or girl will at first seem very shy, and seemingly you will not seem to get anything out of him, but once he gets to know you, you will change your mind about him. He is indeed a very lively and talkative child; and more than that, they are exceptionally affectionate and loving children if you win their confidence.

The Hopis are a very progressive people, and therefore also seem to have intelligent children which maks it pleasant to work with them. But sad to say, the parents bring up their children in superstition and fear, and therefore the children have a very hard time if they want to accept the Lord Jesus as their own personal Saviour, because they have to suffer persecution. However, thank God, there are those who really stand up for Jesus. I am at this time reminded of decision time in my Bible School class at Oraibi. Having been studying the 23rd Psalm, I asked them who wanted the Lord Jesus as their Good Shepherd to follow Him. The result was that about 75-80 percent of the class raised their hands. Truly, the Lord has done wondrous things out here. Therefore let us pray that the Lord will also work mightily in the future, and will bring many souls that are dead in sins, to come to the knowledge of Jesus Christ as the only Saviour from sin. Let us pray also especially for the older folk, that the Lord may work mightily in their hearts, so that the parents may lead their children, and then it will be so much easier for the children, to stay true. So, let us keep on praying; for we know that this work has to be carried on the hands of prayer, in order to prosper. —Henry Wall

I Could Call the Police

I COULD call the police and have them go after him," the admission clerk told me, "but I don't think they are equipped to do a proper job. This takes understanding and a right attitude—you as a psychiatric aide can handle this situation better than can a police officer."

The young ninteen-year-old patient has returned to his Topeka home after eloping several weeks previous. His fear of returning to the hospital led him to resort to the use of a large knife as a threat to anyone who would attempt to return him to the hospital.

The locked cellar door was opened and we went into the dark basement not knowing what to expect. Were we really the persons equipped to handle this job? Why had we been told that even though this ordinarily was a job for trained law enforcement officers with protective firearms, we as hospital aides were best qualified to do it? What should we do if our patient would attack the two of us with his long knife, while we stood in the inky blackness of the cellar?

After several minutes of talking with our patient, he willingly acompanied us back to the hospital. Without violence or force, without making the patient completely disturbed and resistive we accomplished our mission. We were sure our admission clerk had a valuable insight into the way of dealing with people—sick or well.

—Ralph Lehman

In His Step---What it Means

SERVANTS, be submissive to your masters with all respect, not only to the kind and gentle but also to the overbearing. For one is approved if, mindful of God, he endures pain while suffering unjustly. For what credit is it, if when you do wrong and are beaten for it you take it patiently? But if when you do right and suffer for it you take it patiently, you have God's approval. For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in his steps. He committed no sin; no guile was found on his lips. When he was reviled, he did not revile in return; when he suffered he did not threaten; but he trusted to him who judges justly. He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. For you were straying like sheep, but have now returned to the Shepherd and Guardian of your souls." I Peter 2:18 to 25, using the Revised Standard Version.

It is from this passage that Charles M. Sheldon selected the theme for his book, "In His Steps!" In meeting the different situations in life he leaves with us the thought, "What Would Jesus Do?" What would Jesus do today, or rather what would he have us do as we face life in this world of defeat and terror?

We are all aware of the aches and pains in the world today. As we see the hatred, the greed, the jealousy among individuals as well as among nations, races, and creeds; what are we contributing? What have we to offer to bring peace in the midst of turmoil?

It is true that Christ is the answer to these problems and that there is no peace without the Prince of Peace. But who is going to show him to the world? The world needs someone to present Christ in a more positive way. We all have our moral code from our Christian teachings which tell us to refrain from certain things because they are harmful or unclean. However, these appear to be negative in the eyes of the world. It is positive deeds with the love of Christ that will soften the hardened hearts of men. Who is left to serve Christ if Christians fail to volunteer? "For to this you have been called, because Christ suffered for you, leaving you an example, that you should follow in his steps."

—Warren Fuller

Beyond Our Own

Russia is renewing efforts to crush out Christianity. Their former League of Militant Godless was abandoned in 1941 to boost wartime morals. Now, however, we have the Soviet Society for Political and Scientific Research which announces a vigorous campaign against the "medieval Christian outlook." This drive is to be conducted on a scientific basis; there will be much propaganda, anti-religious films shown and millions of pamphlets. The chairman states as his aim "the struggle against the Gospel and Christianity legend must be conducted ruthlessly and with all the means at the disposal of Communism." But Christianity does not die easily, even in Russia.

The churches have been called on to observe October 22 as World Order Day. "Viewed from the perspective of God's purpose for the world all nations in some measure are found wanting. It is not for our people, nor for any people, to climb into the seat of the scornful. All nations stand in need of God's redemption."

Please enclose this label when writing.

During September the radio "Catholic Hour" presented a series of programs on Communism, tracing its growth and showing the solution. The titles of the addresses were "Spectre over Europe," "The Giant is Harnessed," "Now the World," and "Awake or Perish."

The Grace Bible Institute enrollment is 284. Two foreign students, one from Germany and the other from the Canary Islands, are among the enrolled.

The eighth Annual Bible Conference will be conducted at Grace Bible Institute from October 30 to November 3. The principal speakers will be Rev. Wm. Detweiler, Orville, Ohio; Rev. J. J. Toews, Buhler, Kansas; Rev. Ed Duerksen, Avon, South Dakota and Dr. A. H. Stewart, Chicago, Illinois.

It is estimated that only about fifteen per cent of the world's population claims to be even nominally Christian. Perhaps that means that not more than five to eight per cent of the world's population is actively Christian. We are a small minority but we have a great God and a marvelous Savior. Are we "witnessing unto all men?"

Now that schools are again in full-swing, it should be a very sobering fact to know that we spent in 1949 two billion dollars more for alcoholic beverages than we did for all education. What manner of men are we?

Dr. Kagawa, famous Japanese Christian stopped over in Akron, Pa., on September 11. He spoke highly of the significance of the Mennonite testimony to the world. As a parting word he said "Send us more missionaries."

Book Notes . . . .

The Whole Gospel

THE LION AND THE LAMB, by Gerald Kennedy. Abingdon-Cokesbury Press, Nashville. 1950. 233 pages. $2.50.

THE world is almost reasonable, but not quite." "There is, in a word, something in life which hates logic and will not be confined by it." ". . . . life is paradoxical. That is, it demands that we hold together in a kind of tension what seem to be contradictions." In these words we have the central idea behind the descriptive title, **"The Lion And The Lamb.** "Things as different as the lion and the lamb must be held together in subjection to a higher power." Christian truth at its deeper levels will immediately out run the strait jacket of a closed system of thought. It is many-sided, like the facets of a cut diamond. It reveals first one facet, then another. "Heresy is always the attempt to narrow and over-emphasize one side of the gospel." It is the singular glory of the gospel that it does not over-simplify the truth of God, that it does not confine itself to the narrow strait jacket of man-made systems or creeds or legalisms.

Thus pursuing his theme, the author points out, for example, that the gospel is not all "forgiveness;" it is also "judgment." It is not all "personal;" it is also "social." It is not all "peace;" it is also "tension." There is an exceedingly valuable chapter on "Humility and Assurance." The chapter on "Weakness and Strength" establishes a solid ideological base for Christian peacemaking. The fact that Christian truth on its deeper levels is paradoxical, is one which needs very much to be stated. It forbids us to assume that we have the whole truth, when what we have is but one facet, or one side of a paradox. It may serve to erase party cries within the church, and establish warmer Christian fellowship. However, in thinking in terms of paradox, one needs to proceed with caution. We may be strongly tempted to hold as paradoxical what may in fact be two mutually exclusive and contradictory ideas. Imagination may even do overtime duty, as it did with the allegorical school of scriptural interpretation. Thus paradox may obscure rather than illuminate the truth.

Now and then one comes upon a sentence which reveals the preacher at his best. "We cannot believe that what we need to be saved from is ourselves. We believe too often that all we need is to be saved from a few bad men in the world." "God does not do for us what we must do for ourselves. He does for us what we learn at last we cannot do for ourselves." "It is about time we informed the embryo demagogues that we do not propose to allow them to smear decent men with the term "Un-American" just because they happen to disagree with them." "Christianity separated the sin from the sinner. Toward the sinner it was more forgiving and gentle than any other philosophy had dared to be. But toward the sin it burned with undying hatred." "There is something about the experience of getting acquainted with Jesus Christ that gives a man a sense of having entered eternity here and now."

—Russell L. Mast

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

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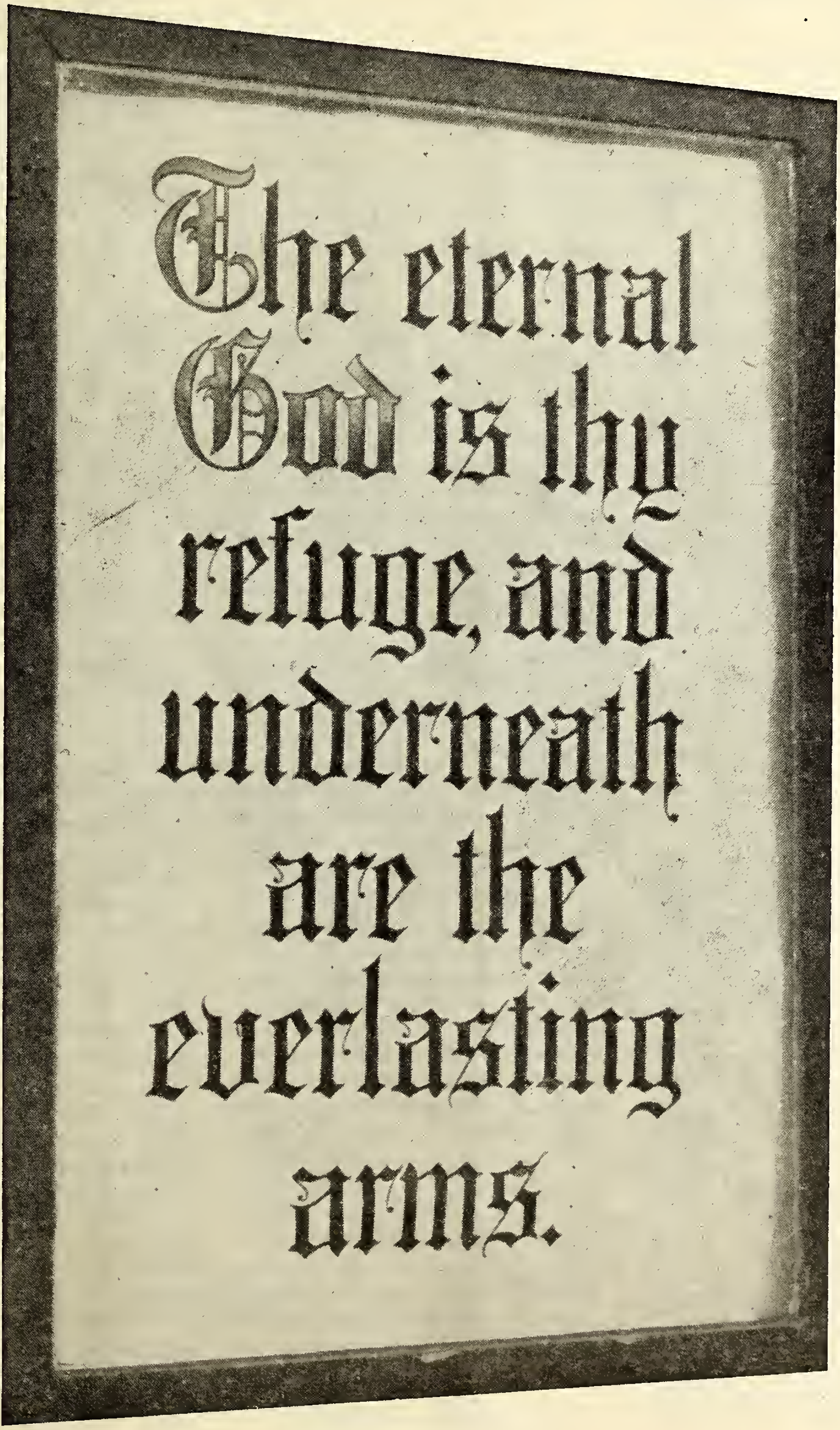
The eternal God is thy refuge, and underneath are the everlasting arms.

Reformation Sunday, October 29

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SHARING—NOT STORING

We are not storehouses, but channels,
We are not cisterns, but springs,
Passing our benefits onward,
Fitting our blessings with wings;
Letting the water flow onward
To spread o'er the desert forlorn;
Sharing our bread with our brothers,
Our comfort with those who mourn.

—**Watchman Examiner**

The Mennonite

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THE READER SAYS

A "LOST" Resolution

During the closing moments of the Conference at Freeman, the Resolutions Committee presented a resolution to the effect that the Executive Committee explore the advisability of holding the session of Conference from a given Friday or Saturday through the entire week following, including the succeeding Sunday. The resolution was defeated by a large majority in an almost cheerful manner.

The resolution has merit. A conference which begins let's say on a Saturday, can use that day for registration, lodging assignments and similar routine items. The ensuing evening can very well be set aside for the customary addresses of welcome, the introduction of guests, and similar matters. The following morning, Sunday morning, offers the logical opportunity for the Conference Sermon. Sunday evening offers a splendid and fitting opportunity for the Conference Communion Service. If a guest speaker has been invited, what an opportunity Sunday afternoon offers for his first appearance.

Then the Conference is free to begin the work of the business before it on Monday morning, secure in the knowledge there is an entire, uninterrupted week ahead. This arrangement will permit more flexibility than the present one, and more opportunity for meetings of subsidiary organizations. If necessary, and it perhaps may be, Saturday morning will accomodate unfinished business. Then, in the satisfaction of a job well done, the Conference can use Saturday afternoon for an enjoyable recreational period. The second Sunday, the last day of the Conference, because of the very nature of Sunday and its associations, can and should become the climax of the Conference.

L. J. Horsch
Ontario, California

Of Things to Come

OCTOBER

October 17, Western District Ministers' Conference, Halstead, Kansas.
October 17-20, Western District Conference, First Mennonite Church, Newton, Kansas, Andrew Shelly, conference speaker.
October 26 Indiana Mennonite Women's Missionary Meeting, Berne, Indiana.
October 29, Reformation Sunday

NOVEMBER

November 12-16, Bible Lectures, Bluffton College, Bluffton, Ohio. Ed. P. Blair, Garret Biblical Institute, lecturer.
November 14-15 Ministers' and Women's Conferences, Bluffton, College, Bluffton, Ohio.
November 16-18, Conference on Christian Higher Education, Bluffton College
November 30 and December 1, General Conference Council of Boards, Chicago, Illinois.

DECEMBER

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

TITHING

It is scriptural—approved of God in the Old Testament and supported by Christ's words in the New.

It is spiritual, for it calls into play definiteness, progressiveness and system.

It is a crushing blow against selfishness.

It causes one to take the initiative in Christian giving rather than wait until the appeal for money is made.

It frees the church from the disgrace of deficits.

It enables the church frequently to plan for an enlarging of its work.

It establishes the individual as a financial steward, accountable to God.

It elevates worship to the high plane of rounded-out sincerity.

It makes giving a principle and no longer a spasmodic expression.

It is likely to result, as it has done in many instances, in our giving more than a tenth of all our receipts.

It means fewer of the comforts and pleasures of life which money can purchase, but the power to enjoy those that are left is expanded.

It places us in the position before God of holding out our hands to give as well as to receive.

—**Gospel Banner**

Editorials

A NEW REFORMATION NEEDED

IT was 433 years ago that Martin Luther nailed his 95 theses on the Wittenberg church door. That was the start of a movement that shook the world in what we now call the Reformation. While many things have changed since then, yet some of the spiritual weaknesses of that day are very similar to conditions existing among us today. We, too, need a new reformation that will bring a transformation of heart and spirit.

Church membership in that day was a mere form instead of a mighty force. In the early Apostolic church it cost something to be a Christian. Now again, it has often become too easy with no high demands, no deep change of life, no searching disciplines. It should mean a strong transforming fellowship in which there is a real change of heart, a new birth, and a mighty power.

The Lordship of Christ had faded out in Luther's day. Men gave their allegiance to temporal and spiritual dictators instead of to God. There is a similar situation today. We often neglect God and feel we can do quite well without Him. Prayer, worship and devotion are neglected and our loyalties given elsewhere, to the state in particular. We need a reformation in which Christ again becomes supreme in our lives. We must follow Him unreservedly, cost what it may. He is the way, the truth, and the life.

In that day religion had become largely a matter of works instead of a high faith in God. If people paid their dues, sins were supposedly forgiven by the priests and great cathedrals built with the confession money. Today we are often unhappy and under the guilt of sin. We try hard to do the things that will help us forget our wrongs, but to no avail. We must feel again the great truth that "the just shall live by faith." We must believe with all our hearts in the Lord Jesus Christ, and out of such a living faith, the proper works will follow.

The Bible was a closed book in those days. Today we boast of it being the best-seller, but too often it is again a closed book. A whole generation is growing up with an alarming ignorance of the truths of the great Book. It should be our light and our guide in this troubled world. We need a revival of the study and full belief in this Word of God. We need a new sense of its great value as a guide to God and the way of life.

Observing Reformation Sunday should be more than a hasty glance at history. It should mean for us a new sense of the Church, of Christ, of Faith, and of the Bible.

WHAT'S RIGHT WITH THE WORLD

THIS title of a new book is suggestive. We hear so much about what is wrong with the world, that it is refreshing to know that some things are still right. Each one could make his own list of what is good. It is well to count our blessings.

There is the potential good in the material things God has placed in the world for man's use and betterment. There is the dependability of the seasons and the cycle of seed-time and harvest. The rain and the sun fulfill their purpose. The forces of nature, the fruits of the earth, the flowers and trees, the mountains and seas and sunsets. The response of the earth to the wisdom and toil of man. There is much still right with the world if man does not misuse it.

There are also many people that are right with God and so right in the world. These good Christian folks are the salt of the earth. There is kindness and goodness and truth and love. There is friendliness and helpfulness. There is the power for good in the home and the Church. We still have good neighbors, unfailing friends, sympathetic pastors—men whose lives are a rich blessing and inspiration to us all.

Yes, we may be grateful for the many things still right in the world.

PINNING LABELS ON PEOPLE

IT is now customary at conferences and other gatherings to pin a label on each one. It is a convenient way to learn to know a stranger's name and location. It is intended to help us become acquainted more easily.

But in another sense we are often guilty of labelling people in a way that is unfair and unjust. We jump at conclusions too hastily. People cannot be classified as readily as trees or rocks. Too often we look at others with prejudiced eyes, and take a wicked delight in pinning a suspicious label on them. Many a good Christian's work has been hindered because someone placed an unfair label on him. This is a serious matter.

There is a penalty for those who are too quick to label people wrongly. Some spiritual quality goes out of their lives. It is a terrible thing to carry ill-will against our brother. We cannot worship nor be forgiven if we harbor an unforgiving spirit towards others. So says Jesus. We have plenty to do to keep ourselves true to the label "Christian." Let every one bear the marks of the Lord Jesus.

LEANING TOWERS

THE leaning tower of Pisa is of special interest to tourists. It does not stand up straight and true as a building should, but, due to a faulty foundation, it leans considerably to one side. Because this is so unusual of big buildings, it is famous throughout the world.

Lop-sided people seem to be much more common than leaning towers. It is very common to find lives slightly out of balance. Because of faulty foundations or wrong materials thay do not stand up straight and true as men should. Instead of sturdy pillars they are leaning towers.

I am With You

E. A. Albrecht*

THE indwelling presence of the living Christ is one of the wonderful experiences of the Christian life. One of the great facts of our Christian Faith is that Jesus died on the cross to save us from sin. Another and also a very significant fact is that the same resurrected and living Christ is with us day by day, and shares himself with us and works in and through us. He is fulfilling his promise to his disciples when he said, I am with you alway, even unto the end of the world. (Mat. 28:20) We must believe the first to receive salvation, and we must experience the second to live a happy and fruitful Christian life.

The first few chapters of Acts reveal to us what the indwelling Spirit of God meant to the first disciples. It meant that Jesus was with them in a very intimate and personal experience. And this sense of his presence made it possible for them to go forth and witness and preach with great power and effectiveness. It is written that when the authorities of Jerusalem saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marvelled and took knowledge of them that they had been with Jesus. (Acts 4:13) The reason for their boldness, and the source of their power to heal and to preach so that thousands believed, was not only in that they had been with Jesus, but that he was a living reality within them now. He was filling them to overflowing and they could not keep to themselves this wonderful experience and power.

We too, can claim this promise of Jesus and know his intimate and personal presence. And this presence should also make a difference in our actions and behavior so that men will marvel and take knowledge that we have been with Jesus. It is through our zeal and through our boldness to witness and give our testimony as to what Christ means to us that others will be brought to him.

To the early disciple the experience of the presennce of Christ was one of deep inner joy. The mystical union with Christ lifts the soul out of sorrow and despair, and fills it with peace and joy. I believe we can say that the first disciples experienced a three-fold joy. The first was in that mystical union with Christ when he poured out his Spirit upon them and they experienced his presence in a very intimate and personal way. Secondly, when they went forth to preach and to witness they saw results. Thousands came to hear them and believed. Thirdly, they rejoiced that they were counted worthy to suffer shame for His name. (Acts 5:41)

We too, should experience this three-fold joy. If we do not have a happy and intimate fellowship with him, perhaps it is because we have not been loyal to him. Disobedience and failure to foster that intimate relationship through prayer will soon rob us of that joy. If in obedience to him we go forth to serve and witness among others what we have experienced, we too, will be able to rejoice and praise God. We dare not keep to ourselves what we have seen and heard; and it is when we give and share the blessings of the Gospel of Christ to others that he is very near to us. If we allow fear of public opinion or the voice of authority to dampen our spirits and zeal for Christ we cannot expect to be joyful and happy in his presence.

The third source of joy for the first disciples does not come easily today. To often we are discouraged and disheartened when we face criticism or persecution. We are not willing to suffer and resent it when it comes. Can we suffer shame for his name and rejoice? Jesus said, Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake; rejoice and be exceeding glad. . . (Mat. 5:11, 12)

The growth of the early church amidst a hostile world bears evidence of the power and presence of God permeating and activating the lives of the believers. If the church is weak and ceases to grow, is it perhaps not due to a lost sense of the presence of God? How real is God to us? Boldness—power—joy—these come to us through the indwelling Spirit of God in us. Jesus has promised to be with us. Let us claim that promise, for we need him and should want him to be very near to us in these days.

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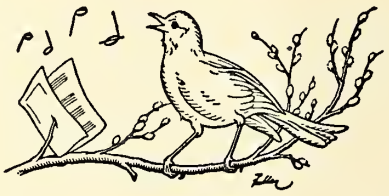
*Pastor, Bethel Church, Fortuna, Mo.

"IF NO BIRDS SANG EXCEPT THE BEST"



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My talents may not be so rare,
And better ones found anywhere;
But bird songs would not have much zest
"If no birds sang except the best."
No sense of meter for a test,
Deciding which of them is best;
No thought about their breath control
Can mar their efforts, as a whole.
It's natural for the birds to sing,
Their voices on the air they fling.
So why should I not with the rest
Use talents, though not of the best?
When from the heart it comes sincere,
It's bound to have a note of cheer;
And blends with others God has blest,
Without much thought of which is best.
So we might learn from birds on wing,
That all who wish may chirp and sing;
For there would be no real song fest
"If no birds sang except the best."

—Sunshine Magazine

Excerpts from China Letter

P. J. Boehr

THE week past was the last week of the Children's classes and the week of the closing programs at the two places, Friday evening and Saturday forenoon respectively, both really worthwhile programs; many Bible passages had been memorized and Christian Hymns learned well. How these little ones sing when they have been drilled. It was so heart warming to hear in Miss Kuyf's room, the warm prayers, especially of Paul Li, a former Mohammedan, but now a member here and his younger brother Mark just baptized here.

Then came Sunday the 27th. What a feeling that was to wait for this day and how one wondered what the thinking of the Chinese folks was, and again, which persons would be elected. Much prayer was made that the will of the Lord might be done. I believe the prayers were answered and the Lord's will was done, for the elections took place peaceably.

They did it differently at the two places. Here the "convener" was a local Christian young man, baptized in September 1949. That was also the case in the West Suburb where also a Christian young man of last September's class presided. During the week each did it differently in preparing for the choosing of these 12 people. It seemed to be so ordained that at each place 6 should be elected, for according to check and count there were 61 names here and 59 names at the other place.

Here at 4th street (where we four missionaries live) the brother who has finished his first year at the University and seems to be a man of system and culture, Kao Yang, worked together with other brethren and got a ballot sheet out with all church-members' names printed, and an invitation to the church-members' meeting attached. The brother in the West Suburb prepared name cards for each member with a number on each, so the people could vote either by name or number.

A seminary teacher, an able speaker on indigenous churches, and with a strong voice in the Shantung dialect had spoken 6 times preceding August 20 at both places. He had formerly been in the Gospel ministry in Korea for 6 years.

I preached on "The Church of the Living God" on Sunday morning, August 27th, after which all prayed in concert for the Spirit's power and guidance. These young Christians prayed again before they voted, which was like music to spiritual ears. Here the members selected their 6 people in the first ballot. In the West Suburb the votes had fallen in such a way that all six delegates were out of two church workers families. It was gracious on their part to "back out" of the situation on the score that in order to do things "decently and in order" there should be no more than one member of any family eligible to such a committee of delegates. That was accomplished peacefully by withdrawing all but the two names of the two families with the highest votes. To a goodly number of us here we believe the choice of all 12 delegates was "of the Lord."

My hope is that they will get two churches started and work as fast and earnestly as possible for self-suport.

We had a very interesting wedding. The bride was somewhat of a Rebeccah, who had never seen her bridegroom until the day before yesterday. Both are University graduates, and his father had worked where the bride came from. He had been impressed with this godly young woman and her Christian testimony. The son began to write (and pray, I believe); the father must have too, and she surely. So when doors closed to leave for her home prov., and opened to come here, including a ride on the last bus here in time for this occasion, Romans 8:28 was again fulfilled. Both may leave for Mt.— East Prov. in a day or two, from where they are originally. He had been a student in our schools and baptized by pastor Yang. The father of the groom is a gateman here.

MENNONITE MEN For CHRIST

Mennonite men are on the way! At the Freeman Conference they organized, adopted a constitution, elected officers, and began thinking of "things needful."

Your Church Membership

Familiar Answers to an Important Question

"I don't know how long I'll be here." None of us do. We don't even know how long we will be alive. The very uncertainty of times makes it all the more imperative that you move your membership and go to work now.

"I don't know anyone here." You never will, unless you give yourself a chance. But if you will "join" you will find that the members here love the Lord and will love you just as much as the ones you left behind.

"I want to visit around and see which church I like best." It's all right to visit to find where you have the greatest opportunity to serve, but be careful lest you degenerate into a religious tramp, drifting as a visitor from church to church, receiving constantly but serving nowhere.

"I hate to leave the old home church." You have already left it. All they have there is your name on the roll. They don't want your name without you . . . .

"I haven't time." Whose time are you using, yours or God's? Who gives you life and breath? What shall it profit a man if he gain the whole world and lose his own soul—or life?"

—Selected

The Imperative of the Mennonite Witness

Paul Peachy*

WE shall be witnesses." It is not my purpose to elaborate on the theological content of this statement, nor to try to prove the already incontrovertibly established fact that we as the Christian Church must preach the gospel. The question rather is, what is its significance for us as MCC workers? Why a Mennonite witness? And the answer is to be found not only in the original command of Christ, but also in the conditions peculiar to our own age or civilization, which though not changing by one iota the original commission, makes its application a special one. For the church herself, though never made responsible for the mass salvation of a civilization, can nevertheless become largely responsible for its collapse. I refer here to the partial and comparative failure of the Protestant Reformation. For the Reformation, with stakes set high at the reinstitution of Christianity in its original purity, crystallized prematurely, thus preserving some of the fatal errors of Catholicism, which errors have been a strongly contributing factor to the creation of the conditions that have brought us to Europe as relief workers. I refer here to the retention of infant baptism, a concept underlying universal church membership as opposed to voluntary assembly of believers. And out of this concept grew such corollary errors as the union of church and state, militarism, and the priestly clergy. The compromises broadened the sphere of the church, deeply embedding her in contemporary culture, but robbed her of her essential dynamic and message.

But not only did the official confession fail. That section of the Reform carrying through the original New Testament vision, at first a suppressed minority movement, lost its own vitality, and likewise forfeited its right to speak to the conditions of our time. The English free church movement such as Methodism did much to revive some of the basic concepts, such as, for example, believers baptism. But these movements too, have left much to be desired. And so the churches stand in the ruins of a catastrophe which they could not avert and yet for which they are partially responsible, still holding in their hands the commission with which Christ entrusted them on the Mount of Olives.

What then of our witness in this time? Should there be a Mennonite witness? In the first place, to speak of a Mennonite witness is not to speak of Mennonitism as having a priority on truth, or as being the final criterion for truth, nor yet as being a supplementary or new revelation of truth. Nor is it that we are the only church in which one can be saved. It is admittedly difficult to maintain a firm conviction about anything without thereby implying that those of another persuasion are mistaken. And it is equally difficult for the church to perform her evangelistic task when there is such a confusing din of differing voices as to what constitutes Christianity. It is to overcome these difficulties that interdenominational movements have sprung up. The unity of the invisible church of Jesus Christ is already an established fact. To see therefore, the visible church moving toward that goal of unity is something that must warm the heart of every true believer. And yet we must be realistic. As long as humanity is human, there will be differences in religious expression and emphasis, which even a World Council of Churches can never completely overcome. And these differences tend to become institutionalized, to become fixed into denominations. And it is the unbalanced or incomplete emphasis of one denomination that leads to the formation of another. Thus almost every movement is in a sense corrective, even when later the newly rediscovered segment of truth is made the absolute and therefore heretical.

As we attempt to find our place to develop our witness in this confusion, we often see but two alternatives. There is either the way of hostility to other movements, or there is the opening wide of arms to receive all who name the Name of Christ, thereby losing our own identity and message, with the latter approach usually working out as Aesop's dog who saw his own shadow, but thought he saw a bigger and better piece of meat. Neither of these approaches is adequate to the demands of Scripture, nor yet to the exigencies of our time. Paul could rejoice that in every way neither by pretence or in truth, Christ was proclaimed. And Christ told his disciples who were disturbed by the preaching of those not belonging to their own band, that they should not be forbidden. These statements potentially contain the solution for our own problem whereby we will learn to link hands as it were with that which is genuinely Christian in other movements, but which also will safeguard from contamination with or support of error, and which will enable us to preserve and to fulfill in a positive way the mission with which our own movement has been entrusted.

What then is that mission? Could we not accomplish more by plunging into the larger stream of Christianity, discarding our name and our separate program? Why a Mennonite witness?

Christianity in itself is a seeming paradox and is built on paradoxes. Jesus said, "He that findeth his life shall lose it." The values and concepts of eternity and those of time always stand in apparent contradiction. Throughout the ages the church has oscillated between the poles of the paradox. Perhaps only in the first century church was the contradiction resolved, and the seemingly opposite truths synthesized. The Protestant Reformation, after many centuries of intermittent decline, had corrupted the church, was inspired by the original first-century ideal, but the price was too great for the mass movements to pay. Out of that cataclysmic upheaval emerged the then despised sect of the Anabaptists, carrying aloft, though at times falteringly, the banner of the New Testament ideal. Today, four centuries later, the major compromises of the larger movements have in a sense gone to seed, and the old questions then answered by compromise, are being debated anew. It is for this time that Anabaptism, that Mennonitism, has a witness, for down through the centuries it has clung to the New Testament solution of the paradox. This of course, does not mean that no other movement has likewise or even better preserved one or another truth or value, but rather that Anabaptism maintained and defined most clearly, the major premise.

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*MCC Worker, Frankfort, Germany

NATURAL AND SUPERNATURAL

1. Anabaptism has maintained the balance between the natural and the supernatural in the Christian message and experience. Shorn of its supernatural elements, that of the regenerative work of the Spirit in the believer's heart, Christianity has often degenerated into a mere external moral code or legalism. Shorn of its natural or human elements, that of its demand upon the believer for repentance and sanctified living, it has degenerated into an impotent inner pietism. The New Testament insistence upon both, which Mennonitism has endeavored to maintain, is a severe standard, but it is the only true and adequate expression and application of the Gospel.

INDIVIDUALISM AND UNIVERSALISM

2. The Anabaptist vision grasped the New Testament balance between the individualism and the universalism of the gospel. In its zeal to fulfill the universal aims of redemption, that of bringing all men into the kingdom of God, the official churches attempted to embrace all within their bounds through universal compulsory membership, effected through infant baptism, thus violating the basic principle that redemption of society can be accomplished only if and insofar as the individual is saved. On the other hand, there have been tendencies to make salvation a private pietistic matter, detached from the practical implication of the gospel. The rapid spread of early Anabaptism with the practical Christian living that it produced, witnesses to the proper dynamic synthesis of these two principles at that time.

THE GRADUAL AND THE APOCALYPTIC

3. The Anabaptist movement understood the synthesis of the gradualistic and apocalyptical elements in the gospel. The New Testament sees the kingdom as a leaven, beginning small, but eventually becoming great. And so some movements have looked to the gradual establishment of the kingdom through the gradual conquest of the powers of evil and improvement of the social order, something that man would accomplish through his own efforts. But the New Testament also speaks of the Apocalyptical element of the kingdom from without, from above. And so others saw this age as so hopelessly corrupt that only by the immediate and complete overthrow of society in its present stage could the kingdom come. The New Testament sees no conflict between these truths, for the kingdom begins in the believer and in the church now (the gradualistic), and is fully established in the return of Christ (the apocalyptic).

THE RELATIVE AND THE ABSOLUTE

4. Anabaptism comprehended the relationship between the relative and the absolute in the Gospel. Christian attainment will always be relative in this world, as the New Testament itself well recognizes, and yet it sets up unqualifiedly the ultimate standard of perfection. "Be ye therefore perfect, even as your Father in heaven is perfect." This truth, this commandment, has been a perpetual stumbling stone to nominal Christianity. The classic example of the problem is the question of Christian participation in war. All Christians recognize war as a social and moral evil, and yet many consider it a necessity under certain circumstances. It is held that the absolute standard of non-participation cannot be held in our relative, hence imperfect situation. Others admit the absolute claims of the gospel, but hold them applicable for a later age. They accept Jesus as Saviour, but only in a limited way as Lord. In the New Testament the course of action is clear. "My kingdom is not of this world." Its citizens are strangers and pilgrims on the earth. And while they cannot escape the responsibilities of time, as Niebuhr well says, they dare never compromise with evil. Their ethic is already the absolute ethic of the Kingdom which they shall one day keep perfectly when the kingdom comes to maturity in the return of Christ.

THE TEMPORAL AND THE ETERNAL

5. The Anabaptist vision contained the New Testament harmonization of the temporal and of the eternal in the Gospel implications. People still repeat the question of the disciples, "Where is the Kingdom and when shall it come?" And the answer is still Christ's answer, "The kingdom is within you." Rarely has the truth been fully understood that the kingdom comes in a real way in the individual heart and life when it receives the gospel. For Jesus says further, "He that believeth on me **hath** everlasting life. . .is passed from death unto life, not in the dim uncertain future, but here and now. Inasmuch as the Christian receives eternal life when he accepts the redemptive work of Christ, the difference between the temporal and the eternal in the development of the kingdom is only quantitative, not qualitative.

FAITH AND WORKS

6. The Anabaptists understood the Scriptural relationship between form and spirit, faith and works, in Christian experience. According to the New Testament, the form or outer expression is **resultant** from the inner life and not **causal.** In the infant baptism and mass of Catholicism, and even in some of the formality of high churchly Protestantism, the order is reversed. The outer form is thought to have inner spiritual effectiveness. On the other extreme is the viewpoint that form (works), since it

(Continued to next page)

Preaching Christ in the Smoky Mountains

AND this gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Mat. 24:14.

It has been our privilege for the past three years to preach and teach this wonderful gospel of the Kingdom to our people of the Smoky Mountains. God has blessed us in a marvelous way as we battle against a great conflict for His name's sake. In our ministry here fifteen precious souls have joined Grace Chapel. We have received eighteen members by the right hand of followship. One has passed on and one name has been removed.

The latest reception of members was in the month of August, 1950, when we received four members. In July, a year ago, we had our first and only baptismal service. Two persons were baptized; the rest had been baptized at an earlier time. It was a day we shall never forget. One of the candidates was a married lady who had been saved here in Grace Chapel. Her husband, who adhered to another religious sect, was strictly against her being baptized, but we praise God for her faith and determination. The day was partly cloudy and rain was threatening.

Just as we gathered at the river bank it began to rain. "Praise the Lord, He always makes a way," we gathered in an old hay barn which stood near-by and held our service. These services seem to be a great joy to our people; they cry, laugh, and shake hands as we all rejoice together. Yes, of a truth, the mountains are a worth-while place in which to work.

We recall the conversion of an unmarried man in his late thirties, a very immoral person, and one who had sold his life as a slave to booze. We had been dealing with him for some time and it seemed that all words were in vain, until one night at a revival meeting in Newport, Tenn. I layed my arm on his shoulder and spoke to him again about the condition of his soul, after which he walked down the aisle with an expression of faith and accepted Christ as his Saviour.

Just recently a group of colored folk from Newport, Tenn., gave a program in Grace Chapel which was very interesting. We estimated a hundred and fifty present. Some times when conducting a funeral service, there will be two hundred or more present.

At regular services the attendance varies from 20 to 50. We have prayer meeting each Wednesday night, preaching services each Saturday night, Sunday school each Sunday morning, and Sunday school in the Houston Valley school house at 2:00 each Sunday afternoon.

We also do personal work and house visitation, carrying the gospel to those that are not able or interested to attend services. In some of our mountain homes we find the people in quite a sad condition, families living in shabby log huts with scarcely any bedding, children without shoes, and very roughly dressed. Smoking tobacco and dipping snuff seems to be quite a popular thing in most places. Children from the age of three and up can smoke, chew, drink and curse, like their elders! It is by your prayer and your gift that we can enter into these homes with the gospel of our Lord Jesus Christ. "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation." II Cor. 6:2.

Mr. and Mrs. Andrew Holliman
Paint Rock, North Carolina

Note: Paint Rock can be located by following a straight line from Ashville, North Carolina, to Newport, Tennessee, where it crosses the boundary line. Have you ever written a note of encouragement to Mr. and Mrs. Holliman? Why not do it now?

A. J. Neuenschwander, Secretary,
Home Missions Section

THE MENNONITE WITNESS

(Continued from preceding page)

is not causal, must be non-essential. Since salvation is all by grace, it frees us of responsibility to act. In the New Testament, as in the Anabaptist vision, inner spiritual experience, by reason of its very nature, is inseparable from outer expression in piety, worship and service.

INSTITUTION AND FELLOWSHIP

7. Finally, the Anabaptist vision kept clear the New Testament synthesis between the church as an ecclesiastical institution and the church as a fellowship of believers, between the church as organization and the church as organism, between the church as "Kirche" and the church as "Gemeinde." But in the New Testament, the church is the assembly of the believers apart from whom she does not exist, even though in another sense one can speak of the Church as an entity which serves as the custodian of the Gospel. And that fellowship is composed of those who by reason of their own encounter with Christ voluntarily enter into it.

This discussion of New Testament paradoxes is by no means complete or exhaustive, but I submit it as a partial and suggestive answer as to why there should be a Mennonite witness. It means that we have a two-fold witness, first to the unevangelized and then to our fellow Christians, which includes our witness to one another. Te define the concept in terms of the great commission we have this two-pronged task formulated by Christ in Matt. 28:19, 20. "Go therefore and make disciples of all nations. . . teaching them to observe all that I have commanded you." The two aspects of the task can never be separated, because they are not two different tasks, but rather aspects of the same thing. We cannot proclaim the redemptive message without also drawing from it the consequences of Christian living.

M C C News Notes

Good Response to Clothing Need

By the end of August, a total of 160 tons of clothing for relief were processed, since the beginning of the year. Receipts of clothing are usually higher during the fall and winter months, so the total this year will likely be over 200 tons.

The 2671 Christmas Bundles contributed by churches in Canada are being sent to Paraguay. The approximately 10,000 additional from the United States are allocated to Germany, Japan, Java, England, Italy, Austria, France, Palestine and the Philippines.

Relief Workers on the Field

At present there are 141 relief workers in 15 countries. Of these, more than one-third have served beyond one term. During the past three months 26 workers have returned upon completion of their terms, and 21 others have gone forth to take up the work.

European Workers Meet

For three days over the week end of Sept. 24, the MCC workers in Europe gathered at Bad Duerkheim, Germany, for a spiritual life conference. Such meetings are held periodically, to help workers maintain a fresh, dynamic Christian life in the face of the difficult situations in which relief workers often need to work.

New Relief Project in China

Hong Kong, China, is the location of a service to be opened this month, to provide a place of refuge for children who otherwise would need to live in places where direct exposure to tuberculosis would endanger health. In this city where tuberculosis ranks high among the infectious diseases, the service is a unique and significant one. It also affords a place of immediate relief work to bring help "In the Name of Christ" to the people of China, one of the most needy countries on the face of the earth today.

CO Wages May go to CARE

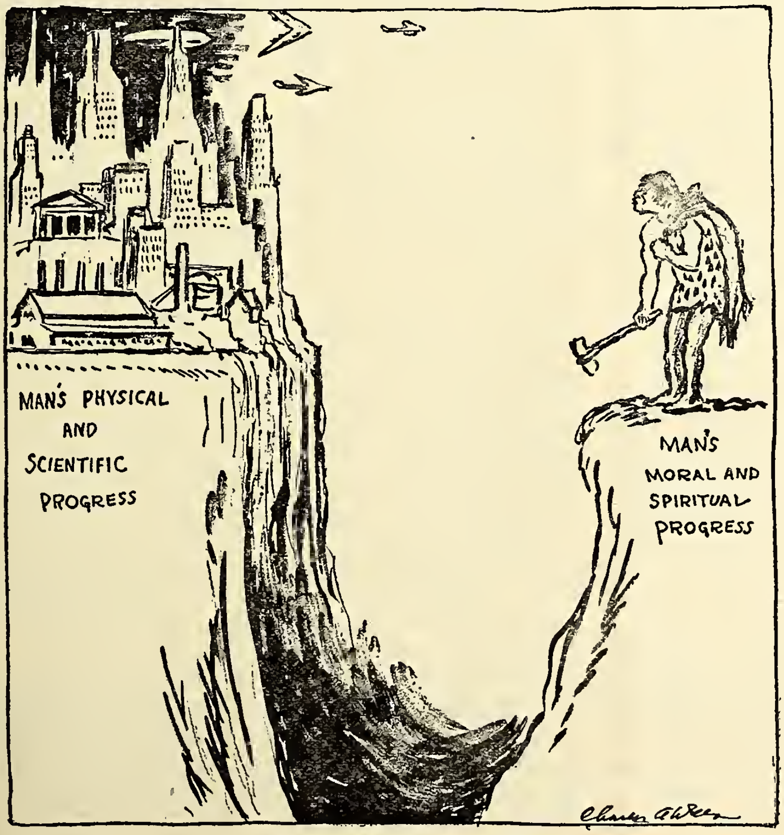
Money earned by COs during World War II and paid into the "Frozen Fund" of the US Treasury, may be appropriated by Congress for use by CARE. A bill to use this sum of $1,300,000 for educational books for European libraries to be supplied through CARE, was passed by the Senate, and reported favorably by the House Foreign Affairs Committee.

Concerning the Draft

It seems that when a young man signs Series XIV of the General Classification Questionnaire, indicating that he is a CO and desires the Special Form for COs, some local boards simply give a Class II-C or III-A instead of sending a Form 150.

It is, however, very important that the young man persist in securing the Form 150, fill it out and return it to the Board. A CO position which is strongly asserted only in time to keep a man from being inducted into the armed forces, is suspected of insincerity.

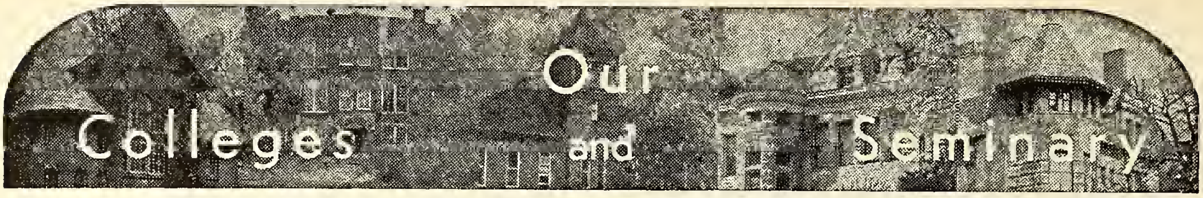
Any man can spoil himself: He can allow himself to grow so sensitive that he lives in constant pain. He can nurse his grudges until they are an intolerable burden. He can think himself insulted until he is apt to be. He can believe the world is against him until it is. He can imagine troubles until they become real. He may hold so many under supicion that no one believes him. He can look so askance at his friends until they are no longer friends. He can think himself so important that no one else does. He can have such a good opinion of himself that no one else enjoys his presence. He can become so wrapped up in himself that he becomes very small. —**Sunshine Mag.**


MAN'S PHYSICAL AND SCIENTIFIC PROGRESS
MAN'S MORAL AND SPIRITUAL PROGRESS

THE GREAT DIVIDE

by Charles A. Wells

It comes with a shock sometimes when we realize how far man has advanced in material things and how primitive he remains in things of the spirit. Flashes of nobility come to him at times when some vision of an ordered world arises, ruled by moral force and not physical violence,—motivated by spiritual concepts and not by hatred, greed or passion. Then the noble vision fades and there he stands again, club in hand! If the world loses faith in the power of ideals again, and we enter another era of vast rearmament, it will do us no good to blame it all on others. For nazism, fascism and communism have not been the products of certain peoples but the failure of the whole world to meet the needs of men. None of these curses would have overtaken us if we had not all failed spiritually. Men must be awakened to the only way our world can grow spiritually to match its physical and material achievement,—a new birth of the spirit of God in the human heart.



Our Colleges and Seminary

BLUFFTON COLLEGE

J. E. HARTZLER, who was on the Sherwood Eddy study tour of Europe during the last summer, will give a Vesper address at the college Sunday afternoon, October 22, at 2:30. Hartzler is always an interesting speaker and with the rich experiences of the past summer, should have a very worthwhile message for our people.

J. Harold Sherk, Executive Secretary of the Peace Committee of the Mennonite Central Committee, visited the campus October 3, 4. He was available for individual conferences, spoke to the Peace Club, and spoke at the regular chapel services.

A play, "The Blithe Spirit," is to be presented October 20 and 21 by the speech department of the college.

Miss Edna Ramseyer, Assistant Professor of Home Economics and Dean of Women, is on leave of absence this year to continue work toward her Ph. D. degree at Ohio State University. William Burbick, of the speech department, is also working on his doctorate at Ohio State and returns weekends to do some teaching at Bluffton.

FREEMAN JUNIOR COLLEGE

HENRY HITT CRANE, noted minister and leader in the cause of peace, has been secured as the speaker for the Fiftieth Anniversary Founders' Day program, December 14. Crane is the minister of the Central Methodist Church in Detroit, Michigan, and an outstanding advocate of peaceful settlement of the world's problems.

The "Star," Freeman Junior College student paper, was provided with its staff for the year in the election September 29. The editor will be Jerry Mast of Walnut Creek, Ohio; business manager, Lillian Ratzlaff of Freeman; and assistant business mananger, Mary Nachtigal, also of Freeman.

The farm shop has been in the process of remodeling since the Conference closed, and considerable repair work has made the roof weather tight again. The classes have been working on the building during class time and gaining valuable practical experience. G. J. Toews, in charge of remodeling and moving, stated considerable work needed to be done yet, particularly in providing new tables and work benches. Help will be much appreciated in providing labor, material and tools.

Barbara Wipf, a graduate of Freeman Academy of 1948, was the victim of a car accident, September 26. She and her fiance had been out visiting, and on returning ran into a sandy shoulder rolling the car. Miss Wipf was a registered nurse and well liked by the community. Funeral services were held in the Bethany Church, September 29.

MENNONITE BIBLICAL SEMINARY

THE Seminary student discussion group had its first session Monday evening, September 25, with four individuals giving five-minute presentations on "How can I get the most out of the Seminary?" Another meeting was held on Friday evening addressed by William Lovell, pastor of the South Congregational Church, who discussed the changing nature of our neighborhood and the proper response of a Christian church to these changes. He is serving a church which is seventy percent colored and thirty percent white. Among the striking statements which this pastor made was the following, "We have learned to work together, play together, study together, and work in political arrangements, but Christians have not yet learned to worship together at the level of different racial backgrounds." This problem of shifting neighborhood patterns is bringing serious concerns and study here in the city.

Special communion services have been scheduled at the Mennonite Bible Mission, with Willard Wiebe of Lind, Washington, the speaker, and at the Mennonite Church where Aaron Epp is the regular pastor.

During this past week everyone here was given an opportunity for indicating the individual he would like to see be the interim pastor of our newly planned congregation here at the Seminary.

The fall retreat for the Seminary Fellowship is planned for October 20 to 21 at the Community Center Foundation at Palos Park, Illinois. Each quarter we plan to have one spiritual retreat where we withdraw for a period of quiet, meditation, and prayer.

Word has been received from Andre Goll that he has had a pleasant voyage across the Atlantic Ocean and is now back for his new work as an evangelist for the French Mennonite Church. We are deeply grateful for the fellowship we had with this fine young Christian from the church in France. Word has also come from Mr. and Mrs. Jacob Goering that they are happily settled in their new work in the Brook Lane Mental Hospital of the Mennonite Central Committee. Ellen Harder returned last week to claim some of her baggage here and return to Bethel College where she is enrolled for the school year. We are also happy to welcome Mrs. A. Warkentin back to the Seminary Fellowship.

Don E. Smucker conducted special services at the Tiskilwa Mennonite Church during the past week, where E. A. Sommer is the pastor, and on Sunday, October 1, spoke at the 75th Anniversary at the Emmanuel Mennonite Church, Moundridge, Kansas, of which Garman Wedel is the pastor.

Jottings

CENTRAL DISTRICT

—Topeka Church, Topeka, Indiana: Holy Communion was observed October 1, on World-wide communion Sunday. During the Sunday school hour promotion exercises were held for the Primary Department. Bibles were presented to eight scholars who were promoted to the third-year junior class. At the evening service Pastor Loewen showed slides of pictures taken on their vacation trip in August, which included the Central District Conference at Washington, Illinois; the General Conference at Freeman, South Dakota; and the Young Peoples Workshop at St. Peter, Minnesota.-Opal King, Corr.

MIDDLE DISTRICT

—First Church, Berne, Indiana: On Sunday evening, September 17, a week's series of meetings came to a close under the leadership of the Young People's Societies of the church. C. A. Derstine of Kitchener, Ontario, was the speaker. His messages were very helpful and greatly appreciated. Sunday, September 24, occured the burial of Mrs. J. F. Lehman, 87 years of age, after a heart ailment of almost ten years. Missionaries Alfred and Mrs. Habegger spoke in the evening at the church and showed pictures of the Montana Mission field and workers, including pictures of the newly erected church which some of our men helped to erect recently. Quite a large number of our young people have gone away to school this fall, some preparing for mission fields.—Martha Gilliom, Corr.

—First Church, Bluffton, Ohio: The Men's Brotherhood had a reception supper for the college men recently. Men have volunteered to go to Shavehead Lake and erect the cabin our church has purchased. Sunday evening, September 17, Mary K. Bauman gave a talk about her work with migrants this summer in a summer service unit. Delbert Gratz spoke and showed pictures of Switzerland at the monthly meeting of the Friendly Couples class. Mr. Gratz, the Bluffton College librarian, just recently returned from Switzerland after doing several years of relief work there.

—Salem Church, Dalton, Ohio: The organ fund, started in 1946 by a gift from S. C. Sprunger, has now been successfully completed with a concluding gift from the same person. The organ was first played April 3, 1949, and formally dedicated June 19, 1949. In deep appreciation for all the support given by the congregation, the church turns to God and gives Him the honor for enabling this goal to be reached. We are now enjoying the recently installed public address system, donated by A. C. Diller and dedicated in a brief service following the morning worship September 20. The crew of six men and two ladies who traveled to Shavehead Lake to erect a cabin came back with the work done and lots of enthusiasm. Mr. and Mrs. Harold Himes are both attending Ashland College. George Breneman took his Sunday School class of five boys and five girls of 'teen age for a trip to Cleveland to see the airport, the zoo, and a ballgame. In the annual C. E. election Harley Himes was chosen president, Vernon Lehman, vice-president; Juanita Lehman, secretary; and Harold Himes, treasurer.—Mrs. Ivan Badertscher, Corr.

EASTERN DISTRICT

—Deep Run Church, Bedminster, Pa.: Herbert Fretz is making his fall pastoral visits. The Laymen Visitation Evangelism Campaign is now underway. The Brotherhood and Womens' Convention of the Eastern District Conference was held here October 14. We had our Harvest Home meeting on October 15, with a display of products in the front of the church. —Corr.

—West Swamp Church, Quarkertown, Pa.: Seven from our church attended the General Conference at Freeman, S. D. While our pastor, Arthur Rosenberger, attended the Conference, two of our young men brought the Sunday morning messages: Stanley Stauffer, who is preparing to be a medical missionary, and Kenneth Shelly, a ministerial student at Bluffton College. The College and Bible students had charge of the morning service, September 3. Sunday afternoon, September 24, the C. E. held a service at the Frederick Home for the Aged. The evening meal was furnished for the guests in the Home by the Live Wire and Never Idle S. S. classes. —Corr.

PACIFIC DISTRICT

—Newport Church, Newport, Washington: Our pastor and Mrs. Schmidt have returned from a vacation spent in Kansas and in Nebraska, during which they attended the General Conference. Mr. and Mrs. John Henderson spent a recent vacation here and spoke on their future work, translation work among the Indians in Venezuela. A group of our young people have left to attend school.—Mrs. H. Hiebert, Corr.

NORTHERN DISTRICT

—First Church, North of Butterfield, Minnesota: The month of September will be a red-letter month for the congregation. It had the privilege to have three of its young men ordained to the Gospel ministry as evangelists. September 3, San Fast and Fernando Fast, graduates of Grace Bible Institute, were ordained as evangelists. C. H. Suckau was the guest speaker, and the pastor of the congregation performed the ordination. On September 24, Aaron E. Suckau, who together with his family has been engaged in tract and Bible distribution work for the past four years in auto courts and cabins in the south-western part of the U.S., sought ordination as a high-way evangelist. This was granted and he was also examined by the examining committee of the Northern District Conference. The brethren Paul Tschetter, John Suderman, and L. R. Amstutz took part in the ordination. L. R. Amstutz gave an excellent message on some of the musts of an evangelist, based on Mal. 2:4-7.

WESTERN DISTRICT

—Ebenezer Church, Gotebo, Oklahoma: Ordination of Gerhard M. Peters as Elder of the Congregation

(Continued to page 695)

Into the Beyond

JOHN E. GROSS, Allentown, Pennsylvania, born April 25, 1900, active member of the First Mennonite Church of Allentown, died September 18, 1950.

MRS. LAURA LOUISE WILL, Bazine, Kansas, member of the First Mennonite Church, Ransom, Kansas, was born February 7, 1901, and died September 21, 1950.

WILLIAM E. PENNER, Hillsboro, Kansas, member of the Brudertal Church in Hillsboro, was born in Butler County, Kansas, December 17, 1878, and died September 8, 1950.

PETER M. CLAASSEN, Newton, Kansas, born March 4, 1858, died September 26, 1950. Last charter member of the First Mennonite Church, Newton, Kansas, organized in 1878.

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

8282

SOMETIMES youth is very modest about their place in life. When they grow older, become gray, have the dignity of age, then they will be an influence and will be able to do the things about which they dream. In reality, the only time a person can do that about which he aspires is now. The little child is told that in a few hours we will go to town and get some candy. She replies that she wants the candy, "Right now." She cannot wait. A gray head will not make the things you want to do be a reality.

This is a truth that is startlingly real concerning the church and her leaders. From Christ and His disciples on down through the ages there is every evidence that those who gained a vision of their task for the Kingdom proceeded to do something about their vision, "Right now." Thus, the result is that many leaders of the church have been young people. The following article presents this in a dramatic way. Here is a topic for young people to think about and discuss, "Youth Who Have Changed History." E. L.

Youth Who Have Changed History

In browsing through the pages of history, you will find that among the greatest apostles, crusaders, reformers, pastors, missionaries, and evangelists of all time, the majority were young men.

Young Men of the Bible

The apostles were chosen as young men to give up their occupations and become followers of the Lord Jesus. The reformers and builders of the church were not merely young men following the fashions of their times, but with courage and faith they preached against the warped religious traditions and teachings of their own day. Not imitators of older teachers but trail blazers proclaiming the new truths of the grace of God in Christ Jesus, these men set continents aflame with spiritual fervor and stemmed the gap between civilization and chaos.

Hebrews eleven reminds us that some of the earliest builders of history were not only men of faith but young men. A young man heard the challenge of God to leave his loved ones, his friends and his country to go into a strange land. He denied himself and the good favor of friends and loved ones to obey the commission given him. Today we realize more than ever the glory of his success. For the promise which God made to him when he was still a young man has come true because all nations have been blessed through the life and ministry of Abraham.

Among other heroes of those early days was a man brought up in King Pharaoh's palace. Instead of choosing the glory and honor Pharaoh offered him, he denied himself all this, laid down his riches and by his own volition numbered himself with the people of God, the nation Israel. But with sacrifice and self-denial comes blessing, and Moses became the deliverer of God's people.

No more dramatic a story could be told than that of Daniel, the young man who determined not to defile himself although surrounded by every form of human temptation in the king's nefarious court. No kind of persecution the wicked king could contrive was enough to change Daniel's mind. For here was a young man who changed history because he had determined in his heart to be true to God.

Almost all of the prophets and apostles could be named as young men of faith, tearing down great strongholds for the Lord God whom they served. In the New Testament John the Baptist blazed out his warnings of the judgments to come, not forgetting John the beloved, Paul the missionary, Stephen the martyr, and Peter the impulsive young man who became the great preacher of Pentecost.

Youth of the Early Church

Beyond the period of the Apostolic Church, Jesse Lyman Hurlbut in his "Story of the Christian Church" has outlined five periods of church history.

The first period, he says, began approximately at the death of St. John, about 100 A.D., and ended with the Edict of Constantine, 313 A.D. During this time the Christians of the Second and Third Centuries underwent indescribable persecution at the hands of Riman Emperors.

During the first persecution of the church under Nero, the sixth emperor of Rome, the satanic despot himself watched the burning of the city and of thousands of Christians who perished in the flames.

Those who refused to deny Christ were punished in every imaginable way. Some were sewed up in skins of wild animals and then played with by wild dogs until their death. Others were dressed in shirts made stiff with wax, tied to axletrees and set on fire in order to light the gardens of Nero. But instead of weakening the church, persecution only served to strengthen it for hundreds of young men and women who were enemies of the Christian faith joined the ranks of the persecuted and the church grew.

During the persecution of Domitian, Simeon, a Bishop of Jerusalem, was crucified; St. John was boiled in oil and afterwards banished to Patmos; Flavia, the daughter of a Roman Centurion, was banished and a law was made, "That no Christian, once brought before the Tribunal, should be exempt from punishment without renouncing his religion."

During the persecution under Trajan around 108 A.D., a young man named Ignatius, was captured by the persecutors. When Ignatius heard that the church at Rome was trying to deliver him from the persecutors, he wrote them, exhorting them not to do so lest they should deprive him of the blessing which he expected to receive from it. "Now I begin to be a disciple. I care for nothing, of visible or invisible things, so that I may win Christ," he wrote. "Let fire and the cross, let companies of wild beasts, let breaking of bones and tearing of limbs, let the grinding of the whole body come and all the malice of the Devil come upon me; be it so, only may I win Christ Jesus!" Later, when he was sentenced to be thrown to the beasts, he cried out, "I am the wheat of Christ; I am going to be ground with the teeth of wild beasts that I may be found pure bread."

The story is told of Germanicus, a young and zealous Christian, who, when he was delivered to the wild beasts because he refused to deny Christ, displayed such Christian zeal to the Gospel that several of the pagan persecutors became converts to Christianity.

Hundreds were burned at the stake, scores obliged to walk over thorns, nails, and sharp shells, and others scourged with whips until their fingers and arms lay bare. A zealous Roman woman, Felicitatis, a devout Christian, and her sons, all Christians, were brutally murdered. The eldest was scourged and pressed to death with weights, the next two had their brains beaten out with clubs, the fourth was thrown over a precipice and the three youngest beheaded.

In the catacombs of Rome, heads were found severed from bodies, limbs and shoulder blades broken, bones calsified with fire.

Inscriptions on the graves told their own story. "Here lies Mercia, put to rest in a dream of peace." Another said, "Loren, to the sweetest son, borne away of angels." At a young lady's grave, "Victorious in peace and in Christ." Another epitaph said, "I lift my hands against those who took me away at the age of twenty though I had done no harm."

When the persecutors had finished their work, the church remained stronger than ever and a new era of history was ushered in.

Youth of the Imperial Church

The period of the Imperial Church began when a twenty-five-year-old young man wrote the famous Edict of Toleration in 313 A.D. and soon thereafter made Christianity the state religion.

His name was Constantine and he had conquered the empire with a motto which he had claimed to have seen in a vision—"By this sign (a shining Cross) thou shalt conquer."

During the next period of church history, unfortunately, the preaching of the gospel of faith gradually disappeared. One young man after another endeavored to bring the church back to the truth of the gospel but one after another failed.

Among these was Peter Waldo, a merchant of Lions and founder of the Waldensians. He preached the Scriptures and appealed against the usages and doctrines of the Roman Church. Persecution followed and his followers were driven out of France into Northern Italy.

In England, a movement began with John Wycliff, who, while still a student at Oxford, began teaching the Scriptures in preference to the teachings of the decadent church.

In Bohemia, it was John Huss, soon excommunicated, condemned and burned to death. It seemed a tragic end but again the story of a young man who changed history, for his death aroused the reforming group of Christians in Bohemia to action.

Youthful Leaders of the Reformation

Then came Martin Luther. Eighteen years old when he entered the University of Erfurt, the decisions he made during the next two years not only changed history, but the course of history itself. By the time he was twenty, he had definitely decided to accept the Bible teaching of justification by faith. At twenty-two, he dedicated himself to the service of God and became a clergyman of the Roman Church. Sometime later he went to Rome and climbed "the stairs" on his knees. When he was about half way up it dawned upon him that this was earning salvation by works and not by faith. Rising from his knees, he determined that from henceforth he must preach the gospel of justification by faith alone and not by works.

While still a young man, he nailed the ninety-five theses on the door of the Cathedral of Wittenberg, proclaiming to all that final authority should not be in the church and its traditions but in the Word of God.

In Switzerland, another young man, just twenty-two, began preaching the gospel of faith rather than works. An organization was soon begun in Switzerland which was even more radical against the formal church than in Germany. Civil War followed, ending its work soon after young Zwingli was slain.

The work went on, however, and soon found a leader in John Calvin, the great theologian of the church whose "Institutes of Theology" published in 1536 when he was only 27 years of age, became one of the standards of Protestant doctrine.

The spirit of reformation swept country after country—Denmark, Sweden, Norway, France, the Netherlands and England—borne invariably on the shoulders of young men who stopped at nothing in their zeal to do the will of God.

In Scotland, Queen Mary instituted the bloodiest persecution of all time against the Protestants, yet John Knox, a young man on fire for God, became so influential that Queen Mary said she feared nothing but the prayers of John Knox.

By the end of the sixteenth century, every country of Northern Europe west of Russia had broken away from the Medieval church.

Again, young men had changed history.

Youth Leads the Modern Church

The modern period of church history is best typified by the Wesleyan Revival of the eighteenth century and the missionary movement of the nineteenth century.

The Wesleyan movement was actually begun by a group of students who formed a "Holy Club" at Oxford. Leaving Oxford, these students went to all parts of England and some to America spreading revivals wherever they went. John Wesley, in his early twenties, began preaching his powerful message of revival. His brother Charles, wrote hundreds of hymns which, until this day, stir the church.

In the early nineteenth century, a young man only eighteen years old grew concerned about the heathen of the world. One day this young man spoke to a group of ministers and asked during his discussion, "Whether the command given to the apostles to teach all nations was not obligatory on all succeeding ministers to the end of the world?"

One of the ministers cried out furiously, "Sit down, young man! When God wants to convert the heathen, He'll do it without our help."

That man was William Carey.

Shortly after this, Carey led in the organization of the Baptist Missionary Society and went to India as a missionary. Since his death, thousands have followed his example, preaching the gospel to all nations. Today, he stands as the father of modern missions, another young man who changed history.

I could go on-and-on, reminding you of the famous men of God who, in their youth, changed history.

But do consider these two things: First, the secret power in the lives of these young men resulted from their willingness to be instruments for the spreading of the gospel. And second, "only God can know what miracles might take place in your life if you will surrender your life to the service of Christ." **—the Y. P. Messenger**

SKY PILOT

WITH THE HELP OF A PIPER CRUISER, NORVAL HEGLAND SERVES SIX COUNTRY CHURCHES.

AWAY in the distance there is the drone of a motor. Then an airplane circles the little country church, dips its wings and glides down upon the red-flagged landing strip. A lanky young man jumps out from the cockpit. Brief-case in hand, he strides across the field to greet parishioners waiting on the church steps.

"Sky Pilot" is a term which applies in a very real sense to the Rev. Norval Hegland, an air-minded young pastor who learned to fly and then persuaded his Home Mission Board to allow him to put that knowledge to use. For the past year and a half, he has been working out his dream in an air parish on the fringes of the South Dakota badlands.

The original mission-supported air parish was made up of five widely scattered churches. Circled in red on Pastor Hegland's flight map were Morristown, Isabel, Rosebud, Firesteel and Slim Buttes. After one year, Newell was red-penciled too. With six churches in the parish, the project became self-supporting. By taking to the skies, Pastor Hegland has surmounted the difficulties of distance and rugged terrain, and has found it possible to carry on an intensive ministery in these six churches, each too small to support a pastor by itself.

In his three-passenger Piper Super-Cruiser, the pastor flew 40,000 miles during his first year in the air parish. The airplane which enables him to carry on his unusual ministry was a gift from the young people of the South Dakota District Luther League.

Only once has Pastor Hegland been forced to miss a scheduled service. A blizzard kept him grounded that time. However, four times he has faced an empty church at the end of his flight because roads were impassable.

The sight of the red and buff airplane taxiing up to the church door or across the pasture on a visit to a ranch home always creates a stir among the children of the parish.

"I make use of their aeronautical interest, too," grins the pastor. "When their attendance record is good, I take them up for a ride." In fact, when he offered the young people airplane rides for selling subscriptions to the church magazine, they brought in more subscriptions than there were people in town.

The pastor's wife, Margaret, and three children, Paul, 5, Mary, 4, and Ruth, 1, are all air-minded too and enjoy flying with him. The youngest, Ruth, has already chalked up more than sixty-five flying hours in her first year of life.

A thirty-three foot trailer is the Hegland's home during the summer months. This enables them to move about and spend some time with the members of each of their churches. During the winter, they live in the parsonage at Newell.

The air parish has prospered. In one year, the flying pastor has been able to lay the groundwork for an effective long-range ministry among the isolated ranchers in the large territory he serves. For example, Sunday schools have been organized where there were none before; young people's groups and adult instruction classes have been formed; seven weeks of vacation Bible school were held.

Having proved by experience that his air parish idea is practical, Pastor Hegland says hopefully, "Perhaps now more young men in the ministry may be given the opportunity to serve from the skies."

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JOTTINGS

(Continued from page 691)

was performed October 8, 1950. Gerhard Peters has been serving this congregation for over two years. He was installed as Minister in November, '48, by Rev. Sam Goering. He and Ervin R. Wedel of Jackson, Mississippi, who is a member of this congregation represented this Church as delegates at the General Conference. The Ladies Mission Society packed two big boxes of clothing for relief. Mr. and Mrs. Peters represented the Church at the Oklahoma Convention at Talequah, Oklahoma, September 29 to October 1.

—**Emmanuel Church, Moundridge, Kansas:** Our church observed the 75th anniversary of its organization Sunday, October 1. Programs were held in the forenoon, afternoon and evening. Donivan Smucker, Mennonite Biblical Seminary, Chicago, was the guest speaker for the afteroon and evening. A history of the church was read by our pastor, Garman H. Wedel. Reports by various church organizations and boards as well as individuals who recalled some pioneer life of the church were given. Music was furnished by the church choir, children's Sunday School classes, men's quartet and mixed octette.—Mrs. Garman H. Wedel, Corr.

—**Arlington Church, Arlington, Kansas:** During the absence of our minister, John F. Schmidt, on August 20, D. C. Wedel of Bethel College gave the morning message. Pastor Schmidt was also absent September 10 and 17 when Lamont Woelk, student at Bethel, was our guest minister. Funeral services were held in our church for Mrs. Amelia Ewy of Halstead, September 20. She was formerly a resident of this community.—Mrs. Lester Ewy, Corr.

—**Buhler Church, Buhler, Kansas:** September 10 our congregation had a Mission Festival and farewell service for Missionary Harold Ratzlaffs. Sam Goering brought the morning message, and Mr. and Mrs. Ratzlaff spoke. At noon we had a fellowship dinner and in the evening the Ratzlaffs showed moving pictures of India. The total collection for the day was a little over $500, which will go towards the purchase of a film projector for the Ratzlaffs to use in India. September 17, Mr. and Mrs. George Neufeld showed us moving pictures on Africa.—Mrs. P. J. Neufeld, Corr.

Beyond Our Own

The Quakers have always been a peace-loving people. Now for the first time in history a group of them are planning to leave the U.S. because of their peace-loving convictions. A group of about 25 are leaving their homes around Fairhope, Alabama, for Costa Rica, where they hope their lives will not be tied in with military economy.

In Cleveland, Ohio, from November 28 to December 1, there will be a great gathering of church men and women for the Constituting Convention of the National Council of the Churches of Christ in the U.S.A. This is to be a merger of eight interdenominational agencies, some of them more than fifty years old. These agencies are: Home Missions Council of N. A.; Foreign Missions Council of N. A.; International Council of Religious Education; National Protestant Council on Higher Education; Federal Council of Churches of Christ in America; Missionary Education Movement of U. S. and Canada; United Council of Church Women and United Stewardship Council.

Please enclose this label when writing.

Recently some 77,000 members of the Jehovah's Witnesses gathered in New York city for a world wide meeting. They came from 48 states and 68 foreign countries. They baptized over three thousand converts in a rented swimming pool. They also released their own translation of the New Testament.

Joe Louis, in his recent loss of the heavy-weight championship, won $102,840 for his evening's effort. Many a minister will preach a whole life-time and scarcely earn that much. Something is wrong.

A great ten-ton bronze Freedom Bell is now touring our country in a "Crusade for Freedom." This crusade will close on October 24, when the Freedom Bell will be dedicated in Berlin, and a world-wide bell-ringing ceremony will be broadcast from there. The inscription on the bell reads "That this world, under God, shall have a new birth of freedom."

Billy Graham's six weeks revival in Portland, Oregon, drew great crowds and closed on Labor Day with an attendance of 30,000. Total decisions were nearly 10,000, a large majority of these being first-time confessions. Graham started another campaign in Minneapolis on September 17, and another is planned for October 29, in Atlanta. The American Broadcasting Company has just arranged to have him speak on the radio, beginning November 5.

A study of 2,000 students in both church and non-church colleges shows a woeful lack of knowledge about religion. More than half of them spell "prophet" as "profit." A great majority cannot list the Ten Commandments; nor name the four gospels, nor give even approximately what Jesus gave as the two greatest commandments. The conclusion is that the average lege student is "almost illiterate" about the rudiments of Christianity.

Book Notes . . . . Youth and Christian Citizenship

YOUTH AND CHRISTIAN CITIZENSHIP. By Melvin Gingerich. Herald Press, Scottsdale, Pa.

CHRISTIAN young people in our day are in particular need of help in thinking their way through the labyrinthine problems and heavy pressures which are apt to prevent them from coming to Christian conclusions in many areas of life. This book is an excellent attempt to furnish some such help. The author states that "the purpose of this book is to help our youth recognize that there is a 'Christian patriotism' in which they can believe sincerely and to which they can give themselves wholeheartedly and for which they need make no apologies."

Dr. Gingerich, who is the author of the book, is a churchman who has worked in the field of education. He was a high school teacher for 15 years and a college professor for 17. Thus he has been in close touch with the adolescent mind, and one senses that in this book he is dealing with what are the real problems of Christian young people.

This book of 200 pages is divided into fifty chapters, averaging four pages to the chapter. And each chapter deals with a different citizenship problem, or with a particular facet of some problem. Thus the material is well adapted for use in Youth Fellowship or C. E. meetings, or in discussion groups of other sorts. There is a freshness and clarity about the presentation which adds to the usableness of it.

A number of chapters in the book deal with problems related to the Christian view of government. In a day when criticism of the government is too glibly given it is heartening to have someone pointing out the values which we receive for the taxes which are paid, the benefits which accrue to us because of the many governmental regulations, and the common integrity of government officials.

In several other chapters Dr. Gingerich helps the reader to understand how it is that a person who refuses to participate in warfare is not really a second-rate citizen nor deficient in patriotism, but is really, in Biblical terms, "the salt of the earth."

Other chapters set out the Christian attitude on "Conserving Nature's Resources," "The Color Line," "Religious Liberty," "Honesty," "Communism," "Strengthening the Family," and "The Problem of Leisure." And then of course, there are many others of an equally vital nature.

Through all of these discussions runs the conviction that Christian young people dare not form their conclusions on the basis of majority opinion or current practice. The mind of Christ is the norm which is sought.

This is a volume which parents of young people will want to have in their homes, and which adults also will profit from reading.

—Robert W. Hartzler

LIBRARY

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 65 — October 24, 1950 — Number 42

ARMISTICE DAY 1950

If Thou Hadst Known
At Least In This Day
The Things Which Belong
Unto Thy Peace!

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Correspondence Opportunity

A foreign correspondence agency in England has requested names of young people in Canada and the U. S. who would like to correspond with a youth in England. This opportunity will interest many who are unable to use a foreign language in such letter exchange. If interested, write to M.C.C., giving name, address, sex, age, special interests, and specify that a correspondent in England is wanted.

The Mennonite

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Is it Right

Is it right to build churches to save men's souls, and at the same time to license shops that destroy them?

Is it right to license a man to sell that which will make a man drunk and then punish the man for being drunk?

Is it right to license a man to make paupers and then to tax sober men to take care of the paupers?

Is it right to license a saloon to breed vice and then tax people for schools to teach virtue?

Is it right to derive revenue from a traffic which scientists, medical authorities and educators cannot defend?

Is it right to manufacture and sell a commodity that steals away a man's brains and makes him a murderer on the public highways?

Is it right for our government to abet and support a civil enemy which killed in the two years following Pearl Harbor more Americans than did the Germans and Japanese combined?

Is it right to allow one and one-half million tons of grain a year to be made into booze, when the world is hungry?

Is it right for the "law" to punish a man for a crime which he commits after buying and drinking the stuff which the "law" (licensed "taprooms") sells him?

Is it right to license the sale of a product which, according to J. Edgar Hoover, chief of the F.B.I., is the basic cause of 80 percent of all crime?

Is it right for a Christian to go to church on Sunday and pray for God's blessings upon the nation, and then go to the polls on election day and vote in favor of the nation's greatest saboteur and enemy—alcoholism?

If the church is right—the liquor traffic is wrong.

If the liquor traffic is right—then the church has been wrong through all the ages.

(Released by W.C.T.U.)

Of Things to Come

OCTOBER

October 26 Indiana Mennonite Women's Missionary Meeting, Berne, Indiana.

October 29, Reformation Sunday

NOVEMBER

November 12-16, Bible Lectures, Bluffton College, Bluffton, Ohio. Ed. P. Blair, Garret Biblical Institute, lecturer.

November 14-15 Ministers' and Women's Conferences, Bluffton, College, Bluffton, Ohio.

November 16-18, Conference on Christian Higher Education, Bluffton College

November 30 and December 1, General Conference Council of Boards, Chicago, Illinois.

DECEMBER

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Wanted

General Lewis B. Hershey, the blunt-talking director of the draft in World War II, who is again marshaling the nation's civilians for war, said in an interview that war is legalized murder and indicated the U. S. is not too well prepared for it.

"Last year," he said, "we had 7,000,000 killers and another 7,000,000 to back them up. But the killers are old now, 32 or 33. Many of them are used up, burned out, in spite of brilliant war records."

"There's a peacetime classification for a killer," he continued. "Men who fall into that category are anti-social. Except in wartime, homicide is an illegal profession."

—**Covenant Weekly**

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Editorials

OUR PEACE BASIS

THE FRANK expression and conviction of one conscientious objector as found in an article in this issue is somewhat condensed from a longer treatise. It merits our careful consideration. Is our conviction on this matter something that can be added to or omitted from our main religious beliefs without affecting our whole life? If so, it is not deep enough. Nonresistance is the natural outgrowth of our concept of love. Love is the basic principle of our religion. So the ideal of peace is not an impractical ideal but the most real and practical concept in the world.

The argument is often brought that the method of love and peace will not work in our complex age. This is admitting that God, who is love, is not as strong as guns and bombs. This is saying that hate is more powerful than love; that evil must be overcome by more evil instead of by love. It is time we awake to the fact that atomic love is the only force that will bring the desired results. The universe and the nature of man were so constructed that nothing else will work. If as Christians we actually believed this, and staked all on this belief, we would have found the solution to our problems.

Our basis for peace must stem back to the nature of God, who himself is love. It grows out of the life and teachings of Jesus. It follows from our concept of the sacredness of the personality of man. It is not an appendage to the Christian faith but the very foundation. It is not a negative attitude to be proclaimed in times of war, but the positive, outgoing expression of love in all our relations of life.

THIS GADGET AGE

THE CENTRAL conference ministers met recently to evaluate some of the basic beliefs of our faith. It was a profitable meeting. It would be well for ministers generally to arrange such meetings where our common beliefs could be carefully restudied. We all need frequent inventories of our beliefs.

One of the themes of the meeting referred to was that of the simple life for this complex age. We talk much about the simple life, sometimes quite vaguely. But we live in a very complex age. When is our life lived simply? Where does the simple life start and where does it end? Is it an outer form or an inner spirit? How much can we be bound up with things? In how far are we justified in adding the numerous gadgets to our life? We cannot get along entirely without the material things of this life. It might be safe to say that when things are means to a higher end instead of an end in themselves, they are useful. A life is complex when there are confused goals and motives pulling in opposite directions. We need a clear and simple purpose before us, and then laying aside the weights that would hinder us in attaining that high Christian goal, we must "press toward the mark for the prize of the high calling of God in Christ Jesus".

Paul kept his life simple. He could say, "this one thing I do," whereas many of us would admit "these forty things I dabble in." Paul also gives us a good rule to follow: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

DON'T STOP NOW

THE program of Voluntary Service and its support must not be allowed to dwindle down, but should pick up both in volunteers and in contributions. The government thus far has seen fit to defer men of draft age who were conscientious objectors. This very fact should spur us on to undertake worthy projects of real service. Here is an opportunity to show to the world that our convictions on peace and good-will are genuine and sincere. While others are being drafted to be trained as "killers," we should have many volunteers to demonstrate the power of love in voluntary service. And those who may not be able to take up such service should give hearty and sacrificial support to such projects.

It may not be generally known, but our whole Voluntary Service program is at present deeply in need of funds. Unless churches and individuals respond liberally to this cause, it must be retracted. This wil never do. Our peace testimony must not be a negative one of things we will not do, but a positive demonstration of helpfulness and service. We should not wait till we are again forced to work out some form of civilian service under the government, we should show now a positive expression of our Christian peace convictions. Don't stop now with the fine work of voluntary service!

A POSSIBLE SOLUTION

IT has been somewhat alarming to note the gradual decline in church contributions, while at the same time prices keep going up. The dollar is not what it used to be; how well we are aware of this when we make our purchases. But we may forget this fact when we plan our contributions. Since the dollar is worth less than formerly it will take more of them to keep the work and service of the Church at its best. This is not a time to decrease our support for missions, relief, voluntary service, peace, education, publication, and all the other needful avenues of church work.

Perhaps we need to approach this problem from a slightly different angle. Instead of ministers pleading for more funds, they might preach more on the great themes of stewardship and tithing. There is a biblical method for supporting the work of the church. Individuals and churches that practice tithing, not only experience the joy of faithful stewardship, but also meet the needs of church work. Those that go beyond tithing in a systematic plan of stewardship enter still deeper into the joys of their Lord. The preaching and faithful practice of Christian stewardship will supply us with all the funds we need to carry on the great work of the Church.

Witnessing Christianity

J. B. Wiens*

THE twentieth century is an epoch-making century. Seldom have we witnessed such decisions in world history, as in this period. The enemies of God are mobilizing their strength and are preparing to make a decisive and final assault against the Lord and His Anointed. In Christendom there is the feeling that the coming of the Lord is drawing nigh.

It is very essential, therefore, that every believer and every congregation regard it as their sacred obligation, to be true in their service to the Master, to labor and pray as though the ultimate outcome depended entirely on their efforts. Christ emphasized the whole range of man's influence in the words of the Sermon on the Mount when he said: "Ye are the light of the world." His Church shall be a testifying and witnessing church. The motto of the Standard Oil Company: "Let the light shine in every corner of the world," is indeed significant. The spiritual application of these words expresses the unmistakable thought, although in other words, that a Christian should take the torch and be a light-bearer in the darkness of the world.

Scripture testifies of John the Baptist: "John did no miracle; but all things that John spake of this man were true." John testified before all men, that Christ was Lord, and many believed. In opposition to the atheistic forces, we want to be like a mighty rock in the ocean, that stands in spite of the surging waves that may dash against us. To acknowledge Him in word and deed is our pleasant task, and, with the help of God we can give a real testimony for Him. Testifying is to invite man and to bring the message of Salvation to them. Andrew first found his brother Peter. . . and led him to Jesus; Philip findeth Nathanael and said to him: "Come and see" and thus, beginning with Andrew, Philip and John the Baptist, the true witnesses for Christ, stand as pillars on which Christ builds His church. The martyrs of each age and also of the twentieth century are not only witnesses in word, but with their whole life. "Wherefore seeing we also are compassed about with so great a cloud of witnesses," who in their time and before the whole world represented Christ with such readiness and joy, should this not challenge us to do likewise? This we endeavor to do here in Vancouver and, we trust, others in their places, where they might be assigned to labor by the Lord. May it also be said of us, as Jesus said of Mary: "She hath done what she could," and also "Enter into the joy of the Lord."

The following gives a vivid illustration of what a witness should be. One evening two ships rammed each other in the fog on the Thames River; many drowned and some were saved. Two witnesses were called into court. The first one said "I heard the crash about 6:00 P.M. It was time to quit work and go home. I did not bother about the mishap." In stern voice, the Judge said: "Shame on you." A second witness was called. He said: "I heard the crash and anticipated a tragic mishap, jumped into the water, loosed a boat and rowed to the scene and saved as many as the boat would hold. Again I went into the fog and brought others safely to land, and I went a third time to save more. If I only would have had a larger boat to be able to save all!" The Judge said: "You did what you could; more is not expected."

In the same manner God regards our life and efforts. He does not expect us to do more than our boat would hold.

(Translated by A. J. Neuenschwander. In a concerted effort, this church brought fifty new members into the fellowship of Christ up to Pentecost of this year).

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*Home Mission Worker, Vancouver, British Columbia

Quaker Peace Testimony

WE wish at this time to reaffirm our belief that all war, no matter how apparently good the cause, is contrary to the spirit of divine love as seen in Jesus, and that to those who seek to live wholly in this spirit and have felt its life and power war is utterly denied. We believe that in these days especially, war is not even an effective method of national defense and that those nations, our own being no exception, which rely on it will perish by it. We conceive it to be our duty, therefore, both as lovers of Christ and of our country, to urge all men to listen as never before to that divine love which is present in every heart to consider whether it does not command them to abstain, at whatever personal cost, from participating in this evil and disastrous course.

We are humble before the spirit of truth, and we do not presume to limit that spirit as it moves the hearts and minds of men in ways that are not ours. But we invite all men, whether of our persuasion or not, to ask of themselves the following questions:

1. Do we believe that all men are equally children of God, and that he cares equally for all, whether Americans, Russians or Koreans?
2. In our conflicts, do we really care about the people with whom we are contending?
3. Are we fighting for our enemies as well as against them, that they may come into a fuller life and knowledge of truth?
4. Are we fighting merely because our national pride is at stake, and is this a motive worthy of children of God?

America has sought to create a world in which she can live at peace. But she has tried to do this by making men afraid of her weapons of destruction. In so doing she has become herself the victim

(Continued to next page)

Anchors of the Soul

H. E. Nunemaker *

This is an age which tries the soul. The press and radio keep before us the repeated crises through which the nations are passing, causing the most staunch to be fearful of the morrow. Yet this is not a situation peculiar to our times except that today there is an accumulation of crises which overwhelm us. Every age has faced them in a greater or lesser degree.

The twenty-seventh chapter of Acts portrays a crisis in a graphic way. A vessel was caught in a fearful storm in which the sailors were helpless and despaired of saving their lives. They prayed to their gods but received no help. As a last resort they cast out four anchors to avoid being driven upon the rocks which were ahead. In that group was the Apostle Paul who passed through the same experience, yet with a calmness and assurance which enabled him to be of service to the others. In verse 23 he tell us of an experience which served as a four-fold anchor for his life and enabled him to outride the storms.

H. E. Nunemaker, Pastor, Silver Street Church, Goshen, Indiana

The first anchor was faith in God, an anchor which not only the world but Christendon also needs desperately. It must be remembered that faith is more than believing certain things about God, important as those beliefs may be. Belief is that on which faith acts. Faith is the next step, that of placing one's trust in God. How can it be secured? It does not come as an inheritance. It cannot be transmitted by another. It is strictly a personal matter and must be wrought out in each individual life. It will be gained as was that of D. L. Moody. As he related his experience, he prayed much and earnestly for faith expecting that some day it would come down and strike him as a bolt of lightening. But nothing happened. Then one day he read in Romans 10, "Now faith cometh by hearing and hearing by the word of God." "Then," he said, "I opened my Bible and began to study it and my faith has been growing ever since."

The second anchor was that of the sense of the presence of God. "There stood by me this night" in the midst of the storm One who is not touched by the wind and waves and is not affected by the fears that paralyze man. The Apostle could speak with assurance when he realized that God was constantly at his side. And he could be confident of His presence now, in the time of adversity, because he had made Him his constant companion in the times of prosperity. His was not a crises companionship. It was a lifelong fellowship. Here, I believe, lies often the difference between a greater faith and a wrecked faith when adversity comes. When God is a constant Companion all of life assumes a different color.

The third anchor was rooted in the Apostle's consecration to God. Many years before this he had given himself to God, with no other desire than to serve Him. It was the passion of his life to be where God wanted him to be. Then when opposition came and the stones fell about him, or when the waves tossed him about, he was not troubled. He was posessed with an inner peace in the assurance that he was in his Lord's service. Contrary to human reasoning the supreme joys of life are found in this way rather than in selfseeking.

The fourth anchor is closely related. It was the anchor of unselfish service. "There stood by me —Whom I serve". His consecration to God was expressed in a self-consuming interest in his fellowman for whom Christ had given Himself. In that service he was misunderstood, falsely accused, beaten, made a prisoner and was now in great physical danger. Yet in it all his own comforts and dangers assumed minor proportion through his absorbing love and interest in his fellowmen.

We are, I am assured, often cowards because we are selfcentered. It is natural to be interested in one's own things. But when that becomes the absorbing interest in life we have built on a very unstable foundation which can be swept away by the tide of misfortune. When there is no compelling vision of service for our Master, when we have not lost sight of self in service for others, we have no cause greater than self to steady us when adversity comes.

There are times when we seem to be victims of circumstances, when we are helpless, unable to alter the conditions under which we must live. If we would come through those experiences with poise, not a slave but as a conqueror, we will need the steadying influence of these anchors in life.

WITNESSING CHRISTIANITY

(Continued from preceeding page)

of fear and has lost all freedom of action. A handful of men in, shall we say, Moscow or Korea or Berlin can pull the strings that jerk us into action, can impel us to submit our young men to military enslavement through conscription, can impel us to destroy by our own hand our religious and political liberties. And all this because of our reliance on force and fear. But there is a spirit and there is a power that liberates from this fear. It is the spirit of truth that makes us free, of the love that casts out fear. This spirit we have known in our own lives in measure suficient for our needs. To it we call you all." —A statement by the Ann Arbor, Michigan, Meeting of Friends; in **Gospel Messenger.**

Why I am a Conscientious Objector to War

Harold Buller*

I. BECAUSE SALVATION FROM SIN THROUGH WHICH WE ENTER INTO THE KINGDOM OF GOD WAS BORN OUT OF NON-RESISTANT LOVE ON THE PART OF GOD.

I AM a member of the Kingdom of God. As such, my first duty before my king is to work for the establishment of that kingdom in the hearts of many more people who are in need of Him. But God did not use them to establish His Kingdom of Love.

First He created man who was to love and serve God. But man sinned against God and immediately started on a downward path of scornful rebellion toward God and of envy, hatred and murder toward his fellow men. Sin brings punishment—but not because God glories in seeing His enemies suffer. He started a plan by which He wanted to win people back to Him by love, not by force.

So we read in Rom. 5:8, "But God commendeth his love toward us, in that, while we were yet sinners (v. 10 calls us God's enemies), Christ died for us." In the sixth verse of the same chapter, "For while we were yet without strength (spiritually weakened by our rebellion against God) in due time Christ died for the ungodly." The natural result of sin is death, yet the words of John 3:16 tell us that God in His love gave his Son that we need not perish but may have eternal life.

As a member of the Kingdom of God which was established in this way through love, my every action must be geared to service in that Kingdom to the end that others will want to enter it too. My every action must be such that it can be consistently steeped in non-resistant Love by which God saved me if I want to further God's Kingdom among men according to the principles by which He started it and by which it has been kept alive for thousands of years.

II. BECAUSE JESUS LIVED A NON-RESISTANT LIFE

Jesus is my King who has given me everlasting life. He established the Kingdom in which I have this life and to which I as a Christian want to give my first and highest allegiance at all times. He has set all standards for His Kingdom by his own life and teachings.

When the prophets, who were looking forward to the revival of God's spiritual Kingdom under the Messiah, spoke of Christ, they heralded Him as a Prince of Peace in a Kingdom of peace. Isaiah proclaims that strife among men is to be done away with because such a One who is "The Mighty God" has been given to us. (Isa. 9:5-6). He also speaks of Christ as the meek, lowly and suffering Saviour who is triumphant because He is willing to serve by bearing the sins of men. (Isaiah 53)

When Jesus comes in the New Testament he is exactly the type of Messiah that the prophets foretold. Jesus came "preaching the gospel of the kingdom of God, and saying, The time is fulfilled, the kingdom of God is at hand: repent ye and believe the gospel." (Mark 1:4b-15) When He called men to repent of their sins he showed them personally how He wanted members of His Kingdom to live. He knew of only one way to make those who by nature were His enemies to love Him, and that was to show His love for them. He followed this plan to the very end, even to his death.

Jesus avoided violence to His enemies. He did not resist even though He could have called legions of angels to defend Him. His power was shown to His captors when they asked for Him. Upon His answer, "I am he," we are told that "They went backward and fell to the ground." (John 18:5-6).

Jesus endured mockery, spitting upon, crucifixion, railing from the mobs, and even the challenge of His diety (Matt. 27:27-44) with but one answer: "Father, forgive them; for they know not what they do." (Luke 23:34).

The basis of Jesus' action was a new commandment by which he asked His Kingdom members to live: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34-35).

With such a challenge as this coming directly from my Saviour and King who lived the same non-resistant life that He asks His followers to live, I feel that as one who is born again I must be a conscientious objector.

III. BECAUSE THOSE WHO FIRST LEARNED OF JESUS INTERPRETED HIS MESSAGE AS ONE OF NON-RESISTANCE AND LIVED IT THUS.

If those who sat at the feet of Jesus and walked with Him as He lived in a sinful world would have patterned their lives along other than non-resistant lines, I would be inclined to think that Jesus was insincere, not meaning what He said. But after having learned of Him, they were thoroughly non-resistant in every aspect of life and taught others to do likewise.

Stephen believed that the Kingdom of God could be best advanced by giving His testimony and then dying for it without a struggle. He followed the steps of Jesus even in the spirit of his final prayer: "Lord, lay not this sin to their charge." (Acts 7:60).

The apostles seemed to have no thought but that of joy to be counted worthy to suffer for the name of Christ. (Acts 5:40-42) They asked no defense. They did as Jesus had done, of whom Peter wrote when he said: "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." (I Peter 2:23). They said, "We ought to obey God rather than men." (Acts 5:23). They were true. The testimony of writing which they left us still gives to us the message with which they lived and died. John said, "Beloved, let us love one another: for love is of God. He that loveth not knoweth not God; for God is love." (I John 4:7-8).

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*Relief Worker in Europe

For many years after the ascension of Jesus it was taken for granted that Christians do not bear arms. It was only after the church began to compromise with the world in other ways that the soldier-Christian became generally accepted. One historian, J. W. Thompson, writes: "The Church yielded to the world in order to gain support of and acquire the property of the rich and influential pagan aristocracy."

As a child of God, I would like that the principles which were accepted by Jesus' earliest followers should also govern my life. At that time the non-Christian world trembled because of Christianity's rapid growth. Now Christianity too often trem- because it fears the world.

IV. BECAUSE NON-RESISTANCE IS THE HIGHEST EXPRESSION OF CHRISTIAN THINKING AND LIVING.

Anything short of a fully rounded Christian life is below the level of that which God desires for His children. God wants those who belong to Him to live an abundant Christian life. According to Jesus Himself the only basis for such a life is love toward God and love toward man. (Matt. 22:38-40) In the Bible to love is always to give. If I truly love God for what He has done for me through Christ I gladly confess my sins and give my whole life to Him in service. If I truly love my fellow man I desire to give of myself to Him, never asking anything in return. There can not even be a thought for what I do.

According to scripture when love, which is another name for non-resistance, is scripturally interpreted, it soon becomes evident that non-resistance is part and parcel of every phase of true Christian living. Being a C.O. simply means being consistent with this underlying principle of love when war comes along. We are to lay down our lives for our friends as Jesus did. Jesus had no designs to get the other man's life first.

Instead, when He saw another man's need He gave Himself to fill that need. Thus He won His enemies and asks me as a Christian to do likewise. This is non-resistance. To do less than that in any phase of life is below the level of those standards that God has ordained in the kingdom to which I belong. Non-resistance is the highest expression of Christian thinking and living. As a Christian who realizes this, I need to live accordingly, regardless of what may happen to me. Jesus did.

V. BECAUSE GOD TEACHES THAT IT IS WRONG TO TAKE THE LIFE OF ANOTHER PERSON.

Where there is no love human life has no value. But where God's love is present, human life is valued above all else. The value of human life and personality under Christianity is well illustrated in the following quotation: "Owe no one any thing, except to love one another, for he who loves his neighbor has fulfilled the law. The commandments, are summed up in this sentence, 'You shall love your neighbor as yourself.' Love does no wrong to a neighbor; therefore love is the fulfilling of the law." (Rom. 13:3-10 —R.S.V.)

The prophets' entire emphasis was upon the value of human life in the sight of God as they cried out against the degrading sins in Israel's society that killed the masses spiritually and physically. They pointed forward to Jesus in whose Kingdom men were to live together in peace rather than hate which is basic to war and its murder. When Jesus came He showed men that His was a spiritual Kingdom and called into it all who would respond to His love.

Throughout His entire life on earth He held the value of the individual above all else as He dealt with men. Jesus came to save the individual life from degradation and death. For this reason He did not give up His relationships with the publicans and sinners. For this same reason James and John were not allowed to destroy His enemies (Luke 9:56) by calling down fire from heaven upon them.

If the Bible thus consistently teaches "Thou shalt not kill," I have no right to disregard it. Jesus says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; **that you may be the children** of your Father which is in heaven." (Matt: 5:44-45a) To curse my enemy is essentially to kill him. But to pray for him is to recognize that he is of value in the sight of God. If he has value in God's sight he must also have value in mine.

VI. BECAUSE NON-RESISTANCE IS TRUE PATRIOTISM.

Jesus said, ". . . all they that take the sword shall perish with the sword." (Matt. 26:52) I believe that the country in which I live will crumble sooner if I take up arms in its defense thus creating even more hate for it in the hearts of those whom I fight than if I approach my enemy as Jesus teaches that I should. The greatest permanent good for my own country can be accomplished only as I do the greatest good for the largest number of people.

Popular wartime patriotism demands that people blindly fight for their country, right or wrong. My country may be right. But if being a good American demands that I hate another people and enlist my utmost energies to kill them, I cannot at the same time be a consistent Christian. Christ taught His followers to do otherwise. Let me apply the methods that work for the good of all men in God's kingdom and I will be a better American.

As a Christian I believe that all standards of patriotism which do not meet up with God's standards are too low. I may not follow them.

VII. BECAUSE I BELIEVE THAT GOD EXPECTS ME TO LIVE UP TO THE HIGHEST AND BEST THAT I KNOW.

Paul says to the Athenians that "The times of ignorance God overlooked, but now he commands all men everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed."

(Continued to page 711)

Overcoming Temptations

Hugo Mierau*

(Read this in connection with the Sunday School lesson for November 5. Ed.)

Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body. I Cor. 6:19, 20 (RSV) . . . and you are Christ's; and Christ is God's. I Cor. 3:23 (RSV).

WHEN we settle the problem as to what we belong to, and to whom, then we have solved the problem of overcoming temptations. It is not primarily as to whether we shall do this and not do that, but how we deal with our living souls. Do we belong to the gods of the world or do we belong to the Lord of Life? The Apostle Paul speaking to the Corinthian church said, "You are not your own; you were bought with a price. So glorify God in your body . . . . and you are Christ's; and Christ is God's."

Our lives are to be lived in the spirit of the One who entrusted us with them. Every one of us is God's temple, sent into this world to fulfill a special function. When we conscientiously believe this our only fear will be not to let our Creator and Recreator down. We too are placed between Bethlehem and Calvary. Jesus knowing that he came from God (Bethlehem—Christmas) and that he was going to meet God (Calvary—Easter) took a towel and girded himself and began to wash his disciples' feet. We are to glorify God in our bodies. Apart from this truth and way and life which Jesus has lived and which is with us now in the Holy Spirit, the Golden Rule becomes a joke and meaningless. Especially should we ponder this when our present day is so desirous of power and possessions.

As Henry Thoreau observed men and women being driven furiously by their madness to own things he remarked sadly that men and women live lives of "quiet desperation." We are so busy making a living that we have no time to live. We drive ourselves into a whirlwind in order to possess, and then have no energy to possess our possessions. We have nothing left to live creatively in the Kingdom of God. Thus ill health enjoyed by many chronic invalids is no more than an elaborate disguise for deep-seated fears of losing our possessions.

Do we dominate our possessions or do they dominate us? As Obadiah saw the matter, a man's possessions ought to be a means to "deliverance" and "holiness." We ask, "What will my possessions do **for me?**" The deeper question is, "What are my possessions doing **to me?**" Jesus put it straight when he said, "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven." Matt. 5:16 (RSV). We don't need to shout it from the housetops as to who we are and what we belong to. This is soon discovered by others, what we are really trying to do and what is our main desire in life.

Jesus said further, "For where your treasure is, there will your heart be also." Matt. 6:21 (RSV). The greatest temptation in life to overcome is that we live not by self-efforts but by self-surrenders. Here lies the secret of our lives. To what and to whom do we belong. "You are not your own; you were bought with a price . . . . " said St. Paul. And he said, "and you are Christ's; and Christ is God's."

If we are Christ's then the only true key unlocks us and a life of self-giving and of self-surrendering indwells us. If we Americans can keep busy we believe we have the answer to our temptations. This is good but life has even a greater thing to offer. The writer of Isaiah says, "In quietness and in confidence shall be your strength." (Isa. 30:15). We need to be busy and thrifty and yet to step out of the hurried life of our present day and come apart in quietness and in confidence, so that something can be done for us in the way of Christ. Then we will be ready to do something else for others again. We can only overcome temptations as we surrender the deepest within ourselves to the highest in the world. This is belonging to Christ, "and Christ to God."

The story is told of Louis Pasteur, who became the great scientist of France, living in the days of war. He was a cripple. Often he was ridiculed by his fellow countrymen and told that he was just another mouth to feed. These cutting remarks hurt him so much that many times he would cry bitterly. But one day he told his wife, "I have something to give to France that men with swords cannot give." He gave the world such amazing contributions that this man who was once called a liability to his native land became one of the greatest heroes. There is a definite function for each life in this world.

From what has been stated we conclude that the two most common temptations of discouragment and indifference flee and are overcome in a positive, forward and onward way, that when our whole life (each day) belongs to the Lord of Life as revealed in Jesus Christ we will live to glorify God in our bodies so that yet many may be brought to him and surrender their lives to his kingdom and his righteousness.

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*Pastor, Bethany Church, Freeman, S. D.

MEN NONITE For CHRIST MEN

How's your constitution?

If the local group has not yet adopted a constitution it might well be a good idea to get samples of constitutions of other groups. You may want to model after the General Conference Mennonite Men's new constitution—available upon request by writing the secretary: Mennonite Men, 2513 Main, North Newton, Kansas.

M C C News Notes

Plan for Resettlement of Danzig Mennonites

One of the actions in the October 7 MCC meeting outlined a twofold plan assisting in the resettlement of the Danzig or West Prussian Mennonite refugees. In the past it has not been possible to give much resettlement to these people.

Approximately 700 of these Mennonite refugees are to be assisted in movement to Uruguay, as funds designated for this purpose are available. It is hoped that a number may yet be able to enter Canada. The remaining group who are not able to migrate, or who desire to remain in Europe, are to be assisted in a resettlement project in Western Germany. The funds for this are to be made available through Ten-Year Participating Loans. Some support may also be secured from governmental sources. C. L. Graber, of Goshen, Indiana, has been appointed to assist C. F. Klassen in this resettlement program in Western Germany, and is scheduled to sail from New York on October 14.

MCC Discusses Voluntary Service

On October 7, the MCC gave consideration to the Voluntary Service Program in the light of the present emergency in the nation and in the world. Several questions were taken up specifically: (1) Shall young people be urged now to volunteer in greater number? (2) If so, what shall be the role of the MCC in providing projects in an expanded program? (3) How should a larger program be financed? (4) What types of service projects should be encouraged?

After discussion it was felt that these are basic questions to which each of the MCC constitutent churches should give expression; and that the MCC should stand ready to serve the churches in such manner as may then be outlined. A resolution was approved calling attention of the various groups to these questions.

Korea Relief Approved

A relief unit in Korea, to consist of 5 to 7 workers, and relief materials as may be needed, was approved on October 6. Further effort is being made to secure governmental clearance on acceptable terms, for such a relief project.

Plan Ministry to B. A. Mennonites

The spriritual minstry among certain Mennonite families and individuals living in the area of Buenos Aires, Argentina, has been strengthened through the appointment of Martin Duerksen, formerly of the Mennonite Colonies in the Paraguayan Chaco, to assist Nelson Litwiler in this work.

Farm Trainee Program to be Enlarged

The Mennonite Agricultural Trainees from Europe, who have come to the United States to learn agricultural methods and observe rural life in American Mennonite communities, are each to be shifted within the next few months, to a farm in a different locality where they will remain for the remainder of their one-year period in America. This has been planned to broaden and enrich the experience of these Trainees.

The Trainee Program has had a very favorable result, both to the trainees, and also the communities where they have been assigned. On the basis of this, plans for an enlarged program have been approved for next year, to increase the number of trainees to 50. The expense in this program is defrayed by payments made by the farmers for whom the young men work.

Book Notes . . . .

Claims of the Gospel

THE GOSPEL AND OUR WORLD, by Georgia Harkness. Abingdon-Cokesbury Press, 1949.

The Author: Dr. Harkness was Professor of Applied Theology at Garret for a decade. Currently she is teaching at Pacific School of Religion. Unique as a lady theologian she is also outstanding in her ability to present the subject matter of theology in language intelligible to student and layman. This makes her books particularly rewarding for the average minister and layman. She writes as an evangelical liberal.

THE thesis of this book is simply that the churches of America, though far from decadent, are doing much less effective work than they might be doing with their resources. The major cause of the difficulty lies in their failure to present the meaning of the Christian faith in terms that seem vital to the common man, i.e., there must be a much closer connection between theology and evangelism.

The author closely examines the assets and liabilities of the present day church seeing among its weaknesses, inadequate numbers, unhealthy divisions, meager financial support, un-prophetic leadership and lethargic congregations. At the base of this is the fact that the proclamation of the gospel is being too feebly done.

She then looks at the state of mind of modern man and outlines what the gospel has to offer him by way of something to believe in and live by. She finds in the Christian message of faith, hope and love an answer to man's sense of guilt, fear, insecurity and his need for fellowship.

Dr. Harkness then proceeds to discuss the minister and the gospel, making an urgent appeal that more preaching be directed to the basic questions that man asks such as, life's meaning, man's destiny, how to overcome sin, the function of prayer, immortality, etc. This is followed by a dramatization of the world in which the layman lives, which world the minister so often fails to enter. Finally the message and claims of the gospel as projected upon the social scene. The book is an up-to-date practical presentation of what the Gospel can mean to the world in which we live.—Orlando J. Goering.

THE RIGHT WAY

SOMEBODY is catching a glimpse of your way through life, and unconsciously going your way, perhaps merely because he knows no better direction to take.

The fatal power of leading others is inescapable. And nobody is so insignificant and commonplace that he does not influence by his example the life of someone else. People do things because others do, more than for any other reason. This is the strange force of crowds, where we are swept along by the cumulative power of example to do what in our sober judgment we never would do.

You are adding to the pile of happiness or the heap of misery; you are shedding light or you are spreading gloom. Your "little nameless remembered acts" are the ones that will weigh the most when the final books are balanced.

—Sunshine Magazine.

Our Colleges and Seminary

BLUFFTON COLLEGE

AS A PART of the commemoration of the fiftieth anniversary of Bluffton College a conference of college representatives is being sponsored to meet November 16-18. The general theme of the conference is the college curriculum as an organ for the teaching of Christianity. Representatives from various Mennonite colleges will speak. This is an open meeting, which all interested persons are urged to attend. The program follows:

INTRODUCTION

Thursday Morning
  Moderator: S. F. Pannabecker, Seminary
  Paper: "Distinctive Beliefs and Practices" J. N. Smucker
  Discussion

CHRISTIAN FOUNDATIONS DIVISIONS

Thursady Afternoon
  Paper: "Teaching Christianity Through Psychology", R. C. Kauffman, Bethel
    Harold Gross, Freeman
  Discussion

ARTS AND LITERATURE

Friday Morning
  Paper: "Teaching Christianity Through Art", J. P. Klassen, Bluffton
    Paul Erb, Editor, **Gospel Herald**
  Paper: "Teaching Christianity Through Music", James Bixel, Bethel
  Discussion

THE SCIENCES

Friday Afternoon
  Paper: "Teaching Christianity Through the Sciences Relating to the Non-Living World", H. W. Berky, Bluffton
  Paper: "Teaching Christianity Through the Sciences Relating to the Living World," Alta Schrock, Goshen
  Discussion

SOCIAL SCIENCES

Friday Evening
  Paper: "Teaching Christianity Through History and Government", L. J. Franz, Tabor College
  Paper: "Teaching Christianity Through Economics", Carl Kreider, Goshen
  Paper: "Teaching Christianity Through Sociology", J. Winfield Fretz, Bethel
  Discussion

SUMMARY SESSION

Saturday Morning
  Meeting in separate groups under the four divisions
  Concluding Panel Discussion and Summary —
    S. F. Pannabecker

BETHEL COLLEGE

FOUNDERS' DAY, October 12, which commemorates the sixty-second anniversary of the laying of the corner stone of Bethel College, North Newton, brought recollections of another era to those still living who were present at that occasion. Dr. P. J. Wedel, now retired, was one of those. Vividly he recalls to us the scene of sixty-two years ago on that Memorable October morning, in an address made at the Golden Anniversary.

"Not a home; not an automobile; not a tree or a garden; not a sidewalk; no hard-surfaced roads; just a goodly expanse of prairie; the basement of the building completed, if I recall rightly, excepting the place which the corner stone was to occupy and now does occupy in the southeast corner of the building; a rather cold, brisk wind blowing; people coming in from all directions until a crowd, estimated at about 2,500 people . . . . had assembled."

The sermon of the occasion was given by Rev. S. F. Sprunger, Berne, Indiana, president of the then Western District Conference, and the ceremony of the laying of the corner stone was conducted by Rev. A. B. Shelly, of Pennsylvania, president of the General Conference of the Mennonite Church. Five years later, on September 20, 1893, the administration building was completed and formally dedicated.

SPECIAL SPEAKERS AT MENNONITE BIBLICAL SEMINARY

VELS F. S. Ferre of Vanderbilt University, who delivered the E. B. Hoff Memorial lectures here last year, returned on Thursday, attending the afternoon tea and bringing a warm Baptist piety to his brilliant mind and deep commitment to the Christian faith.

Dr. A. Stauffer Curry, Executive Secretary for the National Service Board for Religious Objectors addressed the chapel service on Friday morning. He discussed the current situation in Washington with regard to conscientious objectors, declaring that the overwhelming majority of congressmen are in favor of recognizing the rights of CO's in various pieces of legislation.

J. Winfield Fretz brought the message at the historic occasion when our first church service was held and the steps launched for a regular Mennonite congregation here at the Seminary. We are also happy to announce that Willard Wiebe, on leave of absence from the church in Lind, Washington, has been selected as interim pastor and will serve for the remainder of the year.

We are sorry to announce that our faithful business manager, John T. Neufeld, has had a relapse in his health and is away from the business office taking a complete rest.

Don E. Smucker gave the final address in the Peace Conference being held at Goshen College, October 7 and 8.

FREEMAN JUNIOR COLLEGE

A talent nite program was sponsored by the South girls dorm, October 3, to provide funds to remodel their recreation room. Under the able direction of Mr. C. R. Flickinger who acted as master of ceremonies the program proceeded smoothly and effectively.

Dimitry Markevitch, one of the worlds foremost cellists, will present a concert at 8 P. M., October 24, in Pioneer Hall.

Jottings

MIDDLE DISTRICT

—First Church, Chicago, Illinois: Olin Krehbiel, pastor of the First Church in Berne, Indiana, has consented to come and conduct a series of meetings here. We have directed our prayer meetings to this end. We ask an interest in your prayers.—Corr.

PACIFIC DISTRICT

—Menno Church, Lind, Washington: Mr. and Mrs. Paul Boschman were introduced to the congregation, August 20. Boschman is the interim pastor for Willard Wiebe while he is attending the Chicago Seminary this school year. The Wiebes plan to resume full pastoral responsibilities again in June. Mrs. Boschman is the daughter of M. D. Linscheid, secretary of the Pacific District Conference. They are preparing for foreign mission service. The annual Homecoming Harvest festival was held September 24. Paul N. Roth was the guest speaker for the morning and afternoon sessions. The choir presented several numbers and a fellowship luncheon was served during the noon hour. Mr. and Mrs. Roth planned to visit the other two Eastern Washington churches in the interest of the Mental Hospital. Andrew Shelly visited this community during the month of August in interest of the Chicago Seminary. Those attending General Conference were Mr. and Mrs. Wiebe, Mr. and Mrs. J. A. Franz, Adelph Gering, Jake Gering, Malinda Jantz, Joy Belle Jantz and Andrew Jantz. —Mrs. C. C. Claassen, Corr.

—Calvary Church, Barlow, Oregon: Our pastor, Paul N. Roth and Mrs. Roth returned last week from a five day trip to Lind, Colfax, and Newport, Washington. The tour was made in behalf of the King's View Home, Reedley California. Miss Beverly Yoder, daughter of Mr. and Mrs. Lee Yoder, is a first year student at Oregon College of Education, Monmouth, Oregon. Weddings during September were: Edna Roth and Roscoe Christner, Glorene Hostetler and James Howard, Gloria Hostetler and Ronald Camp, the latter are twin daughters of Mr. and Mrs. Rolla Hostetler. Four Christmas bundles were sent by the Sunday School class. On October 18, the Women's Missionary Society will pack clothing and shoes for relief. Miss Marilyn Hostetler, daughter of Mr. and Mrs. Frank Hostetler, enrolled this fall as a student nurse at Immanuel hospital, Portland, Oregon. Our society has quilted nine quilts, made several comforters, pillow-slips and many baby garments. At this time we have received over $300 for a kitchen in the church basement.—Mrs. Ivan Learfield, Corr.

WESTERN DISTRICT

—Bethel Church, Hydro, Oklahoma: Recently we were privileged to hear Leonore Friesen, a candidate for missionary work in Japan, speak to us on "How God has so marvelously led and supplied my every need for the field." Her text was taken from Psalms 71:15-16, "My mouth shall show forth thy righteousness and thy salvation, I will go in the strength of the Lord." A large number from our church attended the Sunday School Convention at the Go Ye Mission near Talaquah, Oklahoma.—Wilfred Ewy, Corr.

—Johannestal Church, Hillsboro, Kansas: Mr. and Mrs. Jacob Enns celebrated their twenty-fifth wedding anniversary September 23. Henry D. Penner, a senior at Bethel College brought the morning message September 24.—Mrs. Ed. Plenert, Corr.

—Einsiedel Church, Hanston, Kansas: Recent speakers here are E. W. Zimmerman, field representative of the Northern Bible Society; Mr. and Mrs. Frank Fotopulos of Milwaukee, Wisconsin, July 16, who supplemented their message with rock and chalk talk illustrations; P. P. Tschetter in behalf of Grace Bible Institute, Omaha, Nebraska; and a representative of Moody Bible Institute presented "Dust Or Destiny," "Voice Of The Deep" and two short missionary films. One week in August our pastor and Guy Harrison of the Vona, Colorado, Mennonite Church, attended a visual-aid course in Jetmore, Kansas. Brother Albrecht and Mr. and Mrs. Marvin Miller represented our church as delegates to the General Conference. The Mission Society packed and mailed nine Christmas Goodwill packages. At the invitation of Mr. and Mrs. Lingenfelder our Sunday School picnic was held on their lawn, September 3. Friends and neighbors of the hosts also attended.—Mrs. W. P. Schowalter, Corr.

—Brudertal Church, Hillsboro, Kansas: This congregation observed the 50th Jubilee of Missions in India, September 24. Miss Augusta Schmidt gave the message in the morning, followed by a basket lunch consisting mainly of "curry and rice." In the afternoon a group presented a skit relating experiences on the India mission field and in the evening we took a visit to India in pictures with S. J. Goering delivering the message.—Mrs. Waldo Nickel, Corr.

—First Church, Hutchinson, Kansas: The youth team for voluntary service, consisting of Elaine Waltner, Evelyn Sawatzky, and Bill Lampi, spent a busy week here. Special group meetings were planned—the church council and their families, a workers conference of all S. S. teachers and officers of all other church organizations, a day camp for children was conducted, a meeting with young people of high school age was planned, and together with our pastor they also did some special visitation work. Pastor Sawatzky had charge of the devotional hour over KWHK recently. Our church participated in the Sunday evening union services of the city churches during July and August. Twelve Christmas bundles were packed by our Sunday school. During the absence of our pastor, who attended the General Conference, the pulpit was filled by J. W. Fretz, J. F. Sawatzky and Walter Ediger. Mr. and Mrs. J. J. Plenert and Clyde Dirks, former pastors of this church, visited here enroute to the Conference.—Corr.

Into the Beyond

MISS ELISE HOLLY, Hamilton, Ohio, member of the Trenton, Ohio, Church, was born September 30, 1849, and died October 2, 1950. Her unusual age and great interest in missions and the church were outstanding.

JOHN M. PANKRATZ, born September 12, 1870, in Waldheim, South Russia, was a member of the Alexanderwhol Mennonite Church, Goessel, Kansas, until his death September 23, 1950.

MRS. ELIZABETH (WENGER), Wayland, Iowa, member of the Eicher Emmanuel Mennonite Church, was born October 28, 1869, and died September 18, 1950.

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

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BIBLE No. 188

Eric Fenn

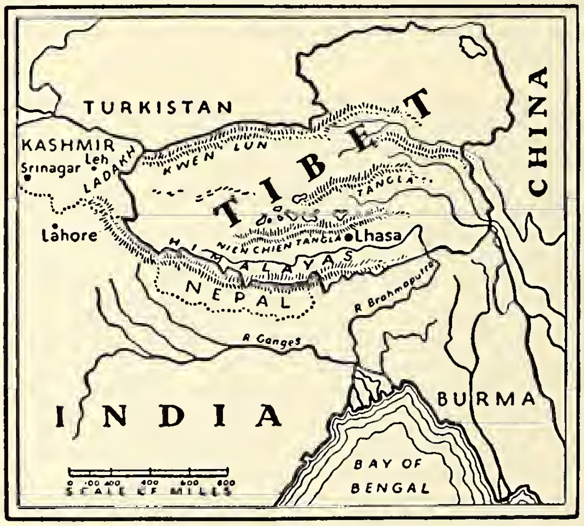
The Story of How After Ninety Years the Bible Was Translated Into the Tibetian Language. This is the 188th Language to Receive the Whole Bible.

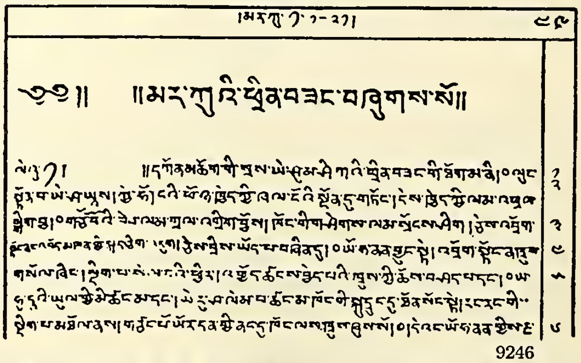
TIBET has been for long a land of mystery. Its capital, Lhasa, is known as the "Forbidden City," and throughout the nineteenth century no European was allowed to go there, or, if he got there by stealth, he was expelled as soon as he was discovered. One Englishman, Mr. W. Moorcroft, managed to live there for twelve years disguised, but he left no records. Indian explorers visited Lhasa between 1863 and 1881, but they had to conceal their purpose and their instruments. Missionaries like Miss A. T. Taylor of the China Inland Mission got near to Lhasa now and then, but were always turned back. Only very slowly did this mystery which shrouded Tibet give place to a knowledge of the geography and languages of the country.

Most of Tibet is about 15,000 feet above sea level. The Himalayas form the southern wall, while to the north lies an even mightier range, and then the barren desert of a high plateau. The great river bed of the Brahmaputra runs from west to east for about 800 miles right across Southern Tibet before it turns south to the sea.

Yet for some seventy-five years portions of the Christian Scriptures have been finding their way over the passes, across the rivers, into the homes and even into the monasteries of the country. In 1903 the whole New Testament was published in Tibetan, and now, this last year, the complete Bible is at last available and will be traveling on muleback from China and the east or Kashmir and the west, into the markets and meeting places of the mysterious land of the Forbidden City—yes, even into Lhasa itself. Where missionaries cannot go, this Book will go.

The story of the Bible in Tibetan goes back to 1856, when a little group of Moravian missionaries settled at Kyelang in Kashmir. They had failed to get into Tibet, so they settled as near as they could—about 15,000 feet up in the Western Himalayas, overlooking the valley of the Indus, some 200 miles from the Tibetan border. At first there were only two of them—Dr. A. W. Heyde and Mr. Pagell. Then they were joined by Dr. H. A. Jaeschke, who was to play a leading part in the work of translating the New Testament into Tibetan. When Jaeschke died in 1883 they had established a tiny congregation numbering only twenty-nine persons at Kyelang and an even tinier one at Poo, where six people met for Christian worship; but they had translated almost the whole New Testament into





Above is a map on which can be located the places mentioned in this story. Below is what a portion of the Tibetan Bible looks like. It is the 188th language into which the complete Bible has been translated.

Tibetan—only the Epistle to the Hebrews and the Book of Revelation remained.

Just before Jaeschke's death they moved their headquarters to Leh, about 120 miles farther north. Leh was a market on roads leading northwards over the terrible passes to Yarkand and Kashgar in Turkestan, southwards into the northern plain of India and eastwards into Tibet proper. The Tibetan border was only some fifty miles away (as the crow flies, though man must crawl round hills and through rivers); indeed, Ladakh, the district in which Leh lies, is really just a part of Tibet which happens to belong to Kashmir. It was thus an admirable center from which to distribute their New Testament. They set up their printing press at Leh and began.

Soon, however, a great liguistic controversy arose and had to be dealt with. Jaeschke had used "classical" Tibetan for his translation, but Tibet, like most mountainous countries, is a land of many dialects, and people from one district could not understand those from another. The written language—which we have called "classical" Tibetan—was common to the whole country but understood only by a minority. In particular the language of eastern Tibet was very different from that of the west, where the Moravians were working. Missionaries on the China border and in Darjeeling were very critical of the choice of the "classical" language, so a committee was set up representing all the different points of view, and met in 1898 at Ghoom under the chairmanship of the veteran Dr. Heyde. They made a revision of Dr. Jaeschke's translation which satisfied all concerned and it was this version which was sponsored by the British and Foreign Bible Society in 1903.

In 1912 Dr. A. H. Francke, another brilliant linguist, who had joined the little group at Leh, was asked to take in hand the translation of the Old Testament. Unfortunately, he soon had to return to Germany because of a breakdown in his wife's health, but he went on with the work there, with the help of a Tibetan he took back with him. His translations were checked by a committee on the field, and in this he was helped particularly by two men—Yoseb Gergan, the pastor of the little congregation in Leh, and David Macdonald, a trading agent in Darjeeling, who had spoken Tibetan from infancy. Superintended by Bishop Peter, the little printing press at Leh turned out portions of the Bible from time to time, and even printed the first newspaper in Tibetan, **The Ladakh Times.**

Dr. Francke died in 1930, a leading expert in Tibetan language, religion and customs, and an authority on the archeology of the country. Before he died he had completed the translation of the Old Testament, but there was still much to do before it could be ready for printing.

Dr. Francke bequeathed his work to the Rev. Yoseb Gergan, the outstanding Tibetan scholar who had been his chief assistant. Just before the outbreak of the Second World War the completed manuscript was sent to London, but printing could not be undertaken at once, and the war broke out before it had begun. The precious manuscript was stored for safety in the crypt of Ripon Cathedral. When the war was over, special funds were raised and the printing was sanctioned by the British and Foreign Bible Society's Committee in 1945. It was agreed to do the work in Lahore, India.

The next stage was to write out the whole Bible in special ink and with a special pen on a special paper, so that it could be photographed and reproduced by the litho process. Mr. Gergan decided to do this himself, with the aid of two other Tibetans, Gappal and Phunthsog. By the end of 1945 a large section of the book had been sent to Lahore and the proofs had begun to arrive. In 1946 Mr. Gergan's health began to fail and he had to employ two additional scribes, Stobldan and Zodpa. He died in August 1946, a few days after the work was completed.

At the last moment the whole enterprise almost came to grief. The proofs had to be sent from Lahore to Leh for correction and the corrected proofs returned to Lahore for revision. Most of the journey was by pony or on foot, over great passes and through wild desolate country, through rain and snow and blistering heat. One set of proofs was lost, another so damaged by weather as to be indecipherable. Then came the independence of India, the division of the country into India and Pakistan, and (in 1947) the war in Kashmir. All regular communication was interrupted. Gappal, one of the original scribes, decided to go to Lahore and complete the proofs on the spot. He set out in February, 1948, but the fighting in Kashmir blocked his way. He tried again in March—and disappeared. For weeks nothing was heard either of him or of the precious manuscript which he carried.

Mr. Chandu Ray, the Lahore Secretary of the Bible Society of India and Ceylon, set out in July to look for him, hearing that he had been seen in Srinagar, the capital of Kashmir. After a two-day search in Srinagar, Mr. Ray found him and persuaded him to go with him to Lahore. With some difficulty a permit was obtained for Gappal to leave Kashmir. The two men flew to Delhi, went from there to Amritsar by train, on by bus to the border of Pakistan, walked the two miles between the two borders, and picked up a taxi to Lahore. They did it all in one day. The Tibetan had never traveled except on foot or by horse in his life, and was almost overcome by the heat of the plains after the cold of the mountains! Then at last, in the bishop's house, in a specially cooled room, Gappal sat down to check the proofs. In a fortnight they were done, and in August 1948 he was able to set off for home, carrying one of the first complete Bibles in Tibetan under his arm.

The ninety years' saga was over. But a new one has now begun—the saga of taking this Book over the passes and across the rivers into the market places of the Forbidden Country.

—from Bible Society Record

In The Paedegogische Hochschulen

A New Labor of the M.C.C. is the Work in the Student Christian Movement of Germany. Here Are Some Early Experiences.

I ENTERED Germany on June 8, and met Pastor Bannach and his fellow workers at the headquarters office of the Evangelische Studentengemeinde here in Stuttgart. During these months my first responsibility has been to learn: to become acquainted with these leaders of the German branch of the Student Christian Movement, to learn to know more about the individual Studentengemeinden at the universities and Hochschulen (schools of higher learning), and particularly to make initial contacts with the students and professors at the Paedagogische Hochschulen (PH), the institutions in which elementary schoolteachers are trained. This summer semester was in session when I started, and Pastor Bannach, the general secretary of the Studentengemeinde, suggested that I visit as many of these schools as I possibly could before the semester ended about the middle of July.

There are approximately 36 PH's in West Germany and Berlin, in which Protestant young people are trained to be public schoolteachers. Some of these are entirely Protestant in policy and administration, while others are under joint Protestant-Catholic leadership. I visited sixteen of these schools, and spent about one month on these trips. The schools I visited were located in the American and British Zones of Germany.

The factor of religious instruction causes concern to many Christian leaders as well as students. Many of the students know they will not be able to obtain a position as a teacher unless they are equipped to teach the religious instruction which is a regular part of the academic curriculum. For too many of them it means teaching a subject about which they know very little and about which they have no real personal convictions. In some cases, it may even mean that they are personally antagonistic to it. In one PH I was informed that of 118 graduate students, 116 had applied for the examination in religious instruction. I was not too well satisfied with my investigations about the content and methods used in preparing these young people for this important assignment, but I did not want to appear overcurious and prying. The classes which I did attend and the information I received cause me to feel that the concern which has been expressed is justified, but that there seems to be an impotence and a lack of real initiative on the part of the leadership who should deal with this.

My associations with the students in the Studentengemeinde were in every case most satisfying. It was not without reason that in some cases I heard the question (and when it wasn't voiced I noted it in glances): "You are not a German, and you do not even represent the 'Evangelische Kirche'; just why is it that you are working with the Studentengemeinde?" However, I was received with a warm welcome everywhere, and it pleased me to not that they urged me, if at all possible, to join them in some of their future "Freizeiten" (retreats), and invited me to return in the coming semester. I tried to establish contacts with these Christian student groups in various ways in order to become personally acquainted with their activities and problems. I visited regular classroom lectures and seminars, attended the daily morning devotional period, joined them in their weekly Bible study, and also had the opportunity to attend some of the special worship services conducted by the student pastors. At most of the schools a special meeting was called to which the most active members came, and at which time we informally discussed matters pertaining to the scope and responsibilities of the local Studentengemeinde. Some of the questions asked at such meetings were: Why do you have a Studentengemeinde? What is your relation to the local church? How do you try to reach and witness to the students who are not members of the local group? As future teachers, how do you expect to relate your profession to that which is the responsibility of the church and to that which a child experiences in his home? Does the Studentengemeinde aid you in your personal devotional life? This last question brought a startled response from the pastor of one of the groups. He indicated that this was a typical American question and that no one has a right to ask something personal—and to him seemingly intimate—as this implied.

Three times I was invited to join the students in an evening of fun and games, and it was good to see them relax and laugh. This was always a satisfying and pleasant way to meet the members of the group. A number of times I was invited to join a seminar in their discussion, and most of the times they would relate their discussion to a comparison of German and American training of teachers, religious education, philosophy and approach, or American church life. Everywhere I found a keen interest in these matters, but also noted the lack of the most basic concepts for real understanding. The concepts of separation of church and state, of the various denominational characteristics of our American church scene are foreign to these young people. While at Bielefeld I was invited to spend an hour in discussion with a group of young pastors in training (Prediger Seminar), and they revealed the same lack of understanding and appreciation, and underscored the need for their young people to receive a more enlightened and tolerant attitude toward these matters.

My impression is that there is a tendency for the Christian students to divide their life into religious and secular categories, and thus to evade some of the basic factors which must be faced when one determines to be a follower of Christ Jesus. This same tendency can be seen in the Studentengemeinde as a whole to some extent. I would say that the small "core" of Christian students who through home influence have been brought to the place of conviction and experience form the cornerstone of the life in the Studentengemeinde. The weekly Bible study is an important part of the program, and the retreats to which other students are invited are used to provide a more concentrated period of Bible study, relaxation, and fellowship. The "Kurrende," a group of music-loving young folk, gather regularly to learn new songs and to sing for shut-ins in bunkers and in prisons. This is a very real and practical attempt to witness beyond their own borders. Another recent development which I consider as significant in providing the students with an opportunity for practical Christianity is the "Patengemeinde." This means that a Studentengemeinde in West Germany adopts a similar group at some school or university in East Germany and sends food parcels, books and publications, and delegates to these isolated fellow students.

My hope and prayer for this work is that first of all I may be able to challenge these students to recognize what it means to be a **Christian** teacher. Bible study with small groups will be one of the best ways of doing this. Then my conviction is growing that these young people need to experience the fellowship of the small group, the cell, through conversations, Bible study, and united prayer. Here lies the powerhouse for the vitally awake Studentengemeinde. Finally, and, for me, the greatest challenge lies in the fact that these students see me as an American and as a Mennonite, one who to them represents the free churches beyond the borders of their own "Evangelische Kirche." It is a humbling and yet wonderful realization that I can in this way work toward that spirit of ecumenical understanding and appreciation which we so desperately need in the world today. The Apostle Paul spoke of being an ambassador for Christ, to whom had been given the ministry of reconciliation. II Cor. 5. This, for me, is the assignment that I have received in working with these students of the Paedagogische Hochschulen. —Erna J. Fast

Using God's Power to Cure

THE AA is a fellowship of ex-alcoholics who aim to help fellow problem drinkers to recover their health. The AA groups have no constitutions, no officers, no dues. They take no position as a group on controversial questions such as political and religious issues.

Members of the AA must first of all have had a sincere desire to stop drinking once and for all. Then they took twelve steps to recover from the worst of all diseases. Following is a summary of the steps they took.

They admited they were powerless over alcohol, but they believed that a Power greater than themselves could restore them to sanity. They turned their will and lives over to the care of God as they understood Him. They made an inventory of themselves, and admitted to God, to themselves, and to another human being their wrongs. They asked God to remove their shortcomings and made direct amends to people they had harmed whenever possible. They seek to continue to improve their conscious contact with God through prayer and meditation. Having had a spiritual experience as a result of these steps, they try to carry this message to alcoholics and practice these principles in all their affairs in daily living.

The core of the technique with which the AA works in the lives of men and women is spiritual. They must recognize a Power greater than man. Because it depends on God, Alcoholics Anonymous has been able to help more alcoholics than anything else that has been tried.

All of us felt the evening had been worthwhile and inspirational, especially those of our group who have spent the summer working with problem drinkers.

WHY I AM A CONSCIENTIOUS OBJECTOR

(Continued from page 703)

I may have been ignorant of God's deeper revelation of truth at a former time. But now that the spirit of God's love has been revealed to me in the life and death of Jesus, I have been enlightened. When God calls on men to repent of former sin He does not mean for them to keep on living in that sin. Those who repent only with their mouths and not with their deeds will find the God of love to be a stern judge when "he will judge the world in righteousness" by Jesus Christ. Paul writes that "we shall all stand before the judgment seat of God . . . So each of us shall give account of himself to God." (Rom. 14:12—R.S.V.)

"Whosoever knows what is right to do and fails to do it, for him it is sin." (James 4:17) God abhors sin. I am a member of his Kingdom. God expects me to live up to the highest and best that I have seen and known.

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Beyond Our Own

Last year over four thousand Roman Catholics joined the Episcopal Church. Over a ten year period, 26,242 members of the laity and fourteen priests changed from Catholicism to the Episcopal church. There was a gain of ten Catholics for every Episcopalian that turned Catholic.

Wilhelmina, former queen of the Netherlands, has written a small booklet entitled, **Christ, the Unknown,** in which she gives testimony to her love for Christ and her experience of communion with Him for many years.

On July 30, Italian Waldensians and French Huguenots climbed to the Alpine crest which is their border between the two countries. Each group carried a great square timber. When they met the two timbers were united into a cross, communion was served, and the cross erected on the border.

The International Christian University is to be on a 350 acre campus at Mitaka, 17 miles northwest of Tokyo. This university is to be: A gesture of good-will from America; a source of strength and inspiration; a means of undergirding and revitalizing the whole system of Christian education in Japan; a notable experiment in higher education; a facility for the study of oriental culture, language and history; and an evidence of America's concern for the development of Japan. Maurice Troyer, Mennonite of the Central Conference is one of the vice-presidents.

Charles E. Fuller, who for twenty-five years has been on the radio in the "Old Fashioned Revival Hour" is soon to appear in a weekly program known as "Old Fashioned Meeting." It will especially emphasize the stories from the Bible.

Thomas S. Smith, prominent Christian layman known as "The Apple King" died recently in Chicago, at the ago of 80. He had been very active in many Christian activities. He was the father of Wilbur M. Smith, professor at Fuller Theological Seminary.

The annual report of membership in religious bodies in the U. S. indicates that 54.2 per cent of the estimated population of the U. S. are church members. Of these 59 per cent are Protestants. This is the highest church membership yet reported, also the highest percentage of population on church rolls.

Fort Wayne, Indiana has just experienced a great revival under the preaching of young Jack Shuler of California. Forty churches cooperated in these meetings along with many other organizations. More than a thousand people came forward for salvation and reclamation. "Ma" Sunday, wife of the late Billy Sunday said "I believe Jack Shuler is more like my husband in his delivery and enthusiasm, than any of the evangelists today."

The American Bible Society has published a special edition of 50,000 copies of the scripture in Korean, containing the four gospels and the Book of Acts. Another 100,000 copies of the Sermon on the Mount are also to be sent to Korea.

The Biblical Seminary of New York observed its fiftieth anniversary this year. Dr. Wilbert W. White, the founder once quoted words regarded as appropriate to the school "Here once again we have an event so unlikely before it happened, so seemingly inevitable now that it has happened, that we do well to accept it as from God." The Seminary was started at Montclair, New Jersey, but after a year was moved to New York.

Something has been happening to the American dollar. Using as the standard of measurement the consumers' purchasing power during 1935-1939 we note the following decline; In 1940 it was worth 99.8 cents; 1941 it dropped to 95.1; 1942 to 85.8; 1943 to 80.9 cents. Then it steadily declined so that in 1945 it was worth only 77.9 cents; 1946 to 71.8; 1947 62.8 and the latest figures 1948 it was only 58.4 cents.

An estimated circulation of the Scriptures in China, covering the last six-month's period to be reported, totalled 578,406 copies, according to the American Bible Society.

Christmas Program Material

Recitation and Dialogue Books

*Christmas Helper No. 50	$ .35
*Christmas Treasury No. 61	.35
Standard Christmas Book No. 8	.35
Program Builder	.35

Carol Books

Christmas Carols New and Old	.35
Christmas in Song for boys and girls	.35
Standard Christmas Carols	.10
Christmas Customs and Carols	.35
World's Best Christmas Carols	.30
Special Solos and Duets for Christmas	.60

Cantatas and Pageants

Bethlehem Givers (Cantata for youth choir)	.50
They Found the Child (cantata drama)	.40
*Miracle at the Inn (cantata drama)	.40
*Three Candles (pageant)	.35
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Plays

*The Greater Gift (short play)	.50
*Glory to God	.35
Four Plays for Christmas	.30
Four Christmas Notes (play)	.35
Story of the First Christmas (dramatized for children)	.10

Christmas Services

Heralds of Joy	.10
When Angels Sang	.10
Glad Tidings	.12
Star of Glory	.10
*Christmas Starlight	.12
*Christmas Story	.10

* Indicates new 1950 material.

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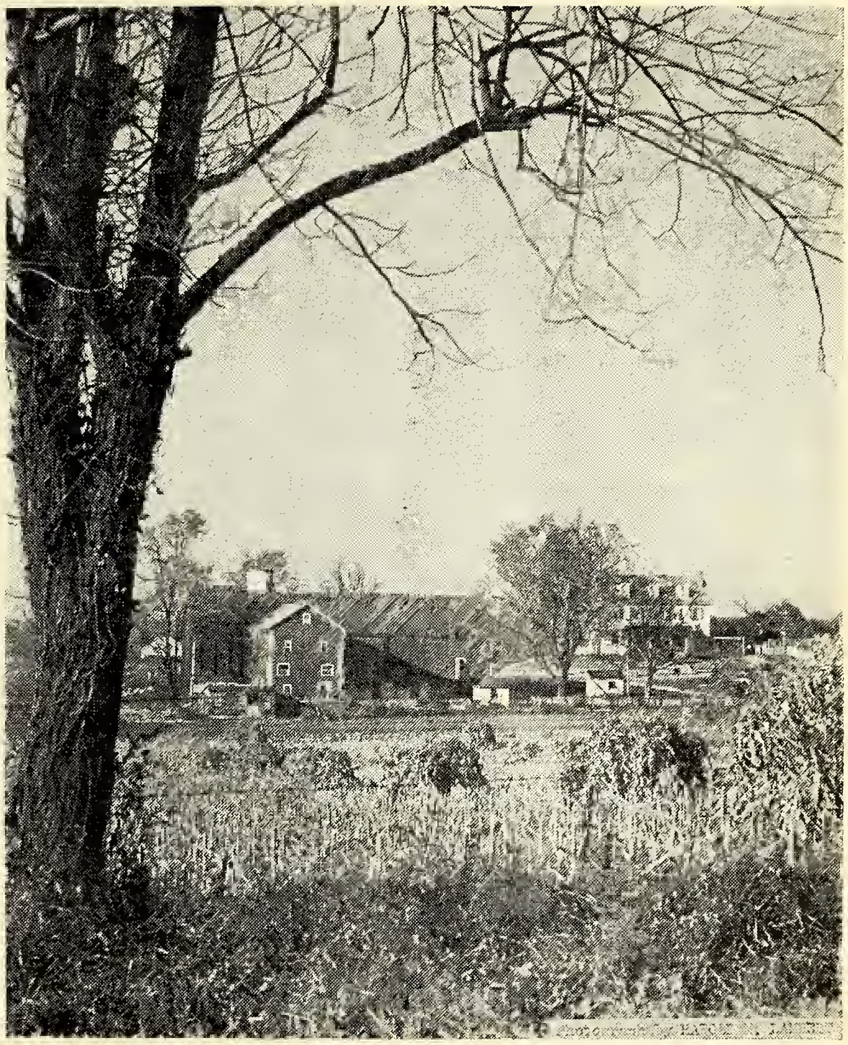
The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 65 — **October 31, 1950** — **Number 43**

Bright robes of gold the fields
adorn,
The hills wth joy are ringing,
The valleys stand so thick with
corn
That even they are singing.
By Thee the souls of men are
fed
With gifts of grace supernal;
Thou who didst give us daily
bread,
Give us the bread eternal.
—Mennonite Hymnary



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DEDICATION MISSION CHURCH

CANTON, OKLAHOMA.—Dedication services for the new Arapaho Indian Mission Church building, set for November 5, will be of special interest to our mission friends.

—Herbert Dalke

The Mennonite

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THE READER SAYS

Dear Sirs:

In the October 10 issue of **THE MENNONITE** in the section on the Mennonite Biblical Seminary, the statement was made ragarding Dr. N. E. Byers, that he "was the first Mennonite to graduate from an American college." The Mennonite WHO'S WHO gives his year of graduation from Northwestern as 1898. Dr. P. J. Wedel of Bethel College received his A. B. from the University of Kansas in 1895. I think Kansas had already joined the Union! There may also be other earlier ones I do not know about.

Sincerely,
Roland P. Brown

(Anyone knowing of earlier graduates, please let us know. Ed.)

HOW TO MEET OUR BUDGET!

Dear Sir:

If I recall correctly, it was stated in the **Mennonite** last year that if every church member gave $10 to the Conference the budget would be met. I do not know how this year's budget would match up with that, but enclosed please find $20 in postal notes for my wife and myself to be applied where you feel it is the most necessary.

Sincerely yours,
(A Student)

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Of Things to Come

OCTOBER

October 26 Indiana Mennonite Women's Missionary Meeting, Berne, Indiana.

October 29, Reformation Sunday

NOVEMBER

November 12-16, Bible Lectures, Bluffton College, Bluffton, Ohio. Ed. P. Blair, Garret Biblical Institute. lecturer.

November 14-15 Ministers' and Women's Conferences, Bluffton, College, Bluffton, Ohio.

November 16-18, Conference on Christian Higher Education, Bluffton College

November 30 and December 1, General Conference Council of Boards, Chicago, Illinois.

DECEMBER

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

WHAT IT TAKES

Do You Have What It Takes?

Under the new Constitution it will take lots of patience to work out all of the new arrangements so that the work formerly done by eleven boards, will now be done successfully by four.

So from the Headquarters, at 722 Main, this suggestion: Be patient. New secretaries are trying to understand the new Constitution. New committees are trying to interpret it. New situations arise, which need to be fitted into the new framework. And it all requires a little time and thinking.

What Will It Take?

It will take patience and planning. It would be the height of folly to rush in and, without adequate consideration, assign this job or that job to any committee at random, else the new situation would be worse than the first—which we tried to cure with a new Constitution.

So, if you have what it takes—patience and planning—the transition to the new constitution will be made smoothly—but it will have to be made in time. It will not happen over night. Almost daily special committee meetings are being held at the Headquarters office—and every day some progress can be seen. Let us be thankful for the progress that we do see and be patient until we see that which we don't see—at the moment.

Editorials

UNTO THE LEAST OF THESE

THE article in this issue on serving the Lord with projects is a sane presentation of the need of practical Christian service as a natural outgrowth of our love and good-will. It is one thing to say we love the Lord, but it may be quite another matter to actually engage in such service as shall be of real help to our fellow-men. Fortunately, there are many projects whereby we can prove our faith by our works.

Our relief program has always greatly interested our people. In the early days of our history we were extended relief at various times by the brethren of Holland. Now that we have such wide opportunities to do good unto others in this way, it is but fitting that we should respond generously.

But there are other projects that should claim our interest also. The voluntary service projects offer great possibilities. The aid of displaced persons; assisting refugees in finding new homes; freedom from race discriminations and prejudices; all these are practical ways of expressing our good-will toward men.

It is the outgrowth of an inner relationship with God. As we are found in His will and plan, we express our love for Him by loving our fellowmen. Call it projects, works, fruits of the spirit—the main thought is the same. Religion is a two-way experience: it is a matter between us and God, but it must also manifest itself in our attitude towards others. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen."

THE OLDEST MENNONITE CHURCH

RECENTLY the editor was privileged to worship in the Germantown Mennonite Church, the oldest Mennonite church in America. The present building was erected 180 years ago, dating back to the time before the Revolutionary war.

It is an impressive experience to worship here and to partake of the Holy Communion in the same place where our forefathers have served God for so many years. Both the changing and the changeless things come to mind. What a change in material progress, the spread of transportation, the television as noted throughout Philadelphia—all this is new and in strange contrast to what must have been the early history of the Church.

But when one enters the stone building and shuts out the noise of modern ways of the world, there is much that is the same as in its early history. The same hunger and thirst for God; the same need of a forgiving Savior; the same simple Communion service, in remembrance of Him; the worship in song and praise; these things do not change. The heart still needs God and is restless until it can rest in Him.

SATURDAY NIGHT

DOES someone feel moved to write a strong article on "The Christian's Saturday Night?" In former days Saturday evening was used as a preparation for Sunday. Work was quit earlier than usual, the Sunday School lesson was studied by the family, preparations were made for the Lord's day. But today it is different, and for many Saturday night extends into the early hours of Sunday. A noted bishop recently said at a large convention, "good Christians should go to bed early on Saturday night." Here is a simple statement to be considered soberly. It is unfair to God to be less rested and alert on Sunday morning than on our regular week-day mornings. He deserves the best of our mind and strength.

GOD, THE ARTIST

THE beautiful coloring of the leaves in Autumn makes us think that God must love the beautiful. Else why such gorgeous colors and flaming sunsets. Sometimes we overlook this side of God. He is not the God of the drab and the ugly. He makes the flowers, the gay colors of the leaves, the bright blue skies, to bring beauty into a world meant to be beautiful. He is the supreme Artist, and man has not been able to paint such landscapes, or to blend such colors as we see about us in the Fall of the year.

It is to be regretted that we do not appreciate the beautiful more. Man in his selfishness and greed makes the earth ugly. He should cooperate with God in keeping it beautiful. Our lives, too, are meant to be beautiful. "Let the beauty of the Lord our God be upon us."

JOINT STATEMENTS FOR PEACE

A JOINT statement by Jewish, Protestant, and Roman Catholic leaders urges the following five point program for peace:

1. Renunciation of the use of war or threats of force as an instrument of national policy.

2. Loyal adherence to the solemn obligations of the United Nations charter for the maintenance of international peace and security and the peaceful settlement of disputes.

3. Respect for and observance of human rights and fundamental freedoms for all.

4. Participation in positive programs of the United Nations for the common welfare and better standards of life.

5. Acceptance of international agreements for the effective reduction and regulation of armaments, including atomic weapons, by all nations, through a trustworthy system of international inspection and control.

But it is difficult to persuade governments to agree to the above and to stand by them unless there is a solid foundation underneath. The real basis of all true peace must be peace with God and an abiding in His will and love. Here the church must supply what the nations cannot. There can be no true peace where there is neglect of God and His will for all mankind.

Christian Fellowship

J. J. Regier*

Acts 2:42, 44

THE early apostolic church was considered a true fellowship. A fellowship in the sense of a marriage contract where the husband and wife agree to a "joint participation" in the necessities of life. This corresponds with the original idea of the Greek word for fellowship (koinonia). Christian fellowship in the early church was a banding together member with member against a common foe. Their fellowship was a partnership to the extent that individualism was obscure. How appealing and yet how obsolete in a twentieth century setting are the words: "And all that believed were together, and had all things in common." Acts 2:44

The key to Christian fellowship in the early church was determined not by what a man does but what he is. Action is but the by-product of a soul relationship. A soul that is anchored in the redemptive and atoning grace provided by God the Father and realized in the person of His Son our Saviour, is a possessor of His spirit, feeding on the nutritious grace and knowledge of our Lord Jesus Christ. This is heeding the words of Philippians 2:5, "Let this mind be in you, which was also in Christ Jesus." The apostolic church had in common the spiritual life and the mind of Christ which gave to them the key to Christian fellowship.

The key to Christian fellowship became a sacred trust. This vertical soul relationship in the person of Jesus Christ must now reproduce the mind and life of Jesus Christ in a horizontal, active fellowship. For we read that the apostles . . . "continued steadfastly in doctrine, fellowship, breaking of bread, and in prayers." Acts 2:42. Here are doors which apostles of the early church kept open for they led them to the "store house" of God. However, they were also mutually aware that these were doors which Satan, the arch enemy of a Christian fellowship, was seeking to close and thus curtail the spiritual power and effective witness for God. If these doors of the early church symbolize a spiritual nurture which appears to be basic in maintaining a spiritual, aggressive and influential Christian fellowship, then it behooves us to briefly reconsider these doors as suggested in verse 42.

IN DOCTRINE

First, the brethren continued in doctrine. They had a love for the word of God. It has been well said: "The word of God does not need to be rewritten but re-read." As we depend upon the word of God to bring us to a knowledge of salvation, so we must turn to God's word for growth and strength to meet the tests of life. "Faith cometh by hearing, and hearing by the word of God." Romans 10:17. As we read it, this word becomes a lamp unto our feet and a light unto our path. Psalms 119:17.

IN FELLOWSHIP

Secondly, the apostles of that early Christian church continued steadfastly in fellowship. They had a love for one another. Love is the Christian's insignia. The apostle John testified to that in I John 4:20, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." Not to love our brethren is to misrepresent God. We believe that it was the love of God which conceived our salvation. Then it must be that same love which permeates our fellowship and motivates our service. "For it is the love of Christ that constraineth us."

IN COMMUNION

Thirdly, the apostles continued steadfastly in the breaking of bread. They had a love for their absent Saviour. They seem to live in the light of His coming. John confirms this thought in his epistle (I John 3:3) "And every man that hath this hope in him purifieth himself, even as he is pure." This expectant and blessed hope and the glorious reappearing of Christ should serve as a moral and spiritual filter in our everyday living. We must stand in attention as heralds of the cross, lest he come and find us sleeping. "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." I Corinthians 15:52. Might we not ponder seriously the words of the psalmist: "I have set the Lord always before me, he is at my right hand, I shall not be moved."

IN PRAYER

Lastly, they continued steadfastly in prayer. Yes, they had a love for prayer. Moody once said: "I would rather have power to move the arm that moves the world than to wear the crown of earthly kings." Prayer is more than a formal observance, it can be an actual forge in the believers life. It can be a means whereby we can claim our spiritual inheritance. Such spiritual impartations, however, do require silence before him. Luther must have translated Psalms 37:7 because his experience compelled him to do so. For we read thus: "Be silent unto God, and let Him mould thee." Have not some of our richest spiritual assets come to us when all activities were suspended and our soul learns to be silent unto God?

CONCLUSION

If our witness and service for God is to be spiritual, agressive and influential, then we too must agree on a joint participation in keeping open these doors through a mutual exercise of the entrusted fellowship.

He who cannot bear misfortune is truly unfortunate.

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*Pastor, Grace Church, Dallas, Oregon.

History of Pawnee Rock Mennonites

Max Smith

THE Pawnee Rock Mennonites are of original Dutch stock. Their forefathers emigrated to Germany from Holland because of early persecution. Frederick the Great in 1772 promised them among other things, freedom of worship, exemption from military service, etc. It was not long, however, before some of these privileges were denied, so in 1786 the Empress of Russia agreed that if they would settle in her territory they might make their own laws and govern themselves in a limited way for 99 years. They were to be exempted from military service and have freedom in religious practices. So again they moved to a new land. This group, however, did not move until 1802. Jadweldinine was the name of their village. Although there were quite a few farmers among the immigrants, many of them were linen weavers, dairyman, lumber sawers, and day laborers.

The Empress of Russia died in 1796, and as a result, they lost some of the liberal policies. It was then they decided to emigrate to America. The Czar was unwilling to let these good farmers go so he decided to compromise with them, but to no avail.

In 1873, Tobias Unruh and others were sent to America to find a suitable place for settlements.

This having been done, the Mennonites sold out for almost nothing, many of them not even having enough money to pay for their passage to America. Late in November of 1874, they sailed from Antwerp on three ships. It took the Nederland 17 days, the Vaderland 21 days, and the Abbotsford collided with another ship and docked at Liverpool. This delayed its arrival. During the trip an outbreak of smallpox was suffered.

They came here as the special charges of the Penn. Aid Committee. Abraham Siebert and Tobias Unruh were leaders of the group. So just before Christmas in mid-winter three ships of immigrants landed in New York. Seemingly no provision had been made to take care of them through the long winter, so about 30 families were unloaded at Great Bend and Pawnee Rock where they lived in immigrant houses and box cars until spring. J. P. Dirks was the first child born after the group reached its destination. He was born in a boxcar on the siding at Pawnee Rock.

With the coming of spring, they began to hunt about for farms. Those who could afford it, bought school land from the government. Others acquired land under the homestead act.

Their homes were made from lumber and sod. They had dirt floors. Among the hardships these pioneers endured were prairie fires, grasshopper plagues, interest on their loans at the rate of 36 percent, a selling price of 50 cents per bushel for wheat, 5 or 6 cents per pound for butter, 5 to 10 cents per dozen for eggs. In contrast to the prices which they received for their products was the price which they were forced to pay for flour—$6.00 per 100 lbs.

The first meeting places of the Mennonites were at the District 48 school house, the home of Jacob Base, and the Dundee stone school house.

There were 75 names on the list of first members of the church. The names appearing most frequently are such as Schmidt, Unruh, Dirks, and Siebert. Names which appear on the church charter are J. B. Schmidt, J. J. Schmidt, B. H. Unruh, P. H. Dirks, and S. P. Smith.

The first baptismal services were conducted by Rev. Stucky from Moundridge. The first candidates were Ernest Smith, Susie Wedel, Daniel Unruh, Caroline Base, S. P. Smith.

In 1897 they built a frame church building for $2500. The site was donated by J. P. Wedel. Equipment included factory made seats, coal stove, hand made pulpit. They remained a mission church until 1909. In 1915 the present brick building was built for a cost of $15,000. It was dedicated on December 19. Speakers were T. F. Balzer and P. H. Richert.

Complete organization of the church seems not to have taken place until 1900, when it was also designated as the Bergthal Church of the Mennonites near Pawnee Rock. The church was connected with the congregation at Canton until 1895 when P. H. Dirks was ordained Elder and in 1896 they became a member of the Western District Conference, and also became independent.

Bible School was organized in 1903. J. B. Schmidt was the teacher. At first it began after district school was out and lasted two months. At present the church conducts from two to four weeks of Bible School.

Ministers of the Congregation have been Abraham Siebert, Jacob Koehn, Tobias Dirks, David Schmidt, Peter Dirks, J. B. Schmidt, and our present minister, John Kaufman.

HOME

Anne Buller

LOOK! Do people actually live there?"

On the deserted shores of a once-flourishing fishing industry, our eyes behold the framework of an old sailboat, not more than fifteen feet in length. Old rotten boards nailed together in the shape of a box have been placed on the boat to form the four walls of a house. This is "home." A small window allows a bit of morning sunlight to enter. To get to the door, one must go up a five rung ladder. There it stands on a heap of rubble—brick and mortar which once formed a lovely brick house —and home.

We knock at the door of this little boat-house. A young man and his wife appear at the little opening. Their care-worn faces speak of much suffering, and present trial. We get a brief glimpse into

(Continued to page 719)

Serving the Master through Projects

Mrs. J. S. Schultz*

FOUR questions may be considered: Why projects? When projects? What kind of projects? And Who shall do them? For each one of these questions I think we can quote the Bible and find an answer.

WHY PROJECTS?

In Ecclesiastes we read: "Whatsoever thy hand findeth to do, do it with all thy might." We know what a blessing and promised reward there is when two or three are gathered in his name. The blessing is just as great and meaningful if there is unity in work as if there is unity in prayer. We know that any group of Christian women will not undertake any planned work in any other manner than in a prayerful manner. How much more power there is when a group is united in doing some task than if a few individuals try each by himself to do the same thing. No matter what our mission-minded groups undertake, it is always for the purpose of helping others, be that in missionary phases, in relief phases, or any other Conference undertakings. We know this: "Whatsoever ye do unto one of the least of these my brethren, ye are doing it unto me."

Another answer for Why projects? is that "By WORK is faith made PERFECT." Not by teaching, not by Bible knowledge, not by a lot of memory ability, not by being on important committees in the church, but by WORK is faith made perfect. Jesus pointed out: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

A great many of us here, I imagine, learned to know Mrs. Ernst Crous when she was here from Germany and visited the many churches in America. She told us again and again how much it means to the women in Germany to see that we are making things with our own hands. They are simply overwhelmed by the love and the generous giving of time and energy which is evident in the quilts and comforters and clothing that have been sent to them. We must continue in this work of love and do what our hands find to do "with all our might."

WHEN SHALL WE SERVE THE LORD THROUGH PROJECTS?

Always, not only during the war, when the need is greatest and when we must do something in order to keep our minds in the right channels. Not only when the needs of others shout at us from every direction, but when there is quiet suffering. "He that knoweth to do good and doeth it not, to him it is sin." And has there ever been a time in our lives when we did not know about the needs of some whose need we could not meet alone but which could easily be met by a united effort? If our religion is not practical, if we remain self-centered, if the troubles and problems of others leave us cold, if we can feel at ease when our own needs and those of our loved ones are met, we are still in darkness. So when we ask ourselves when shall we serve the Lord through projects, we would say, "Always, for there is always strength in united effort to meet the ever-present need." As Christian women we should train ourselves to become so sensitive to the needs of others that we do not wait to meet those needs till the needy ones beg for our help, but that we are ready even before they ask.

In fact, then we will see so much need that we do not know where to start. But we have our Guide, who tells us "Do good unto all men, but **first** unto the household of faith." There is no merit in helping those outside our faith who can call the loudest or quote most Bible passages if by so doing we neglect our own household of faith. It is not one or the other. It is BOTH, but first the household of faith. Should we not think of our mission and relief work as belonging to our household of faith? Before we spread out into many directions, we can well afford to ask ourselves whether we have done our part to meet the needs of our household of faith, first of all.

WHAT KIND OF PROJECTS?

We all know that to carry on the work of our various boards and committees and the MCC it takes lots of funds. Money is needed everywhere to carry on these extensive programs. If every Christian would tithe, or practice proportionate giving, all the treasuries for these various undertakings would be filled, but since not many do, we must in many churches resort to some projects which bring in the funds. We need these **earning** projects and we need the **service** projects.

We need funds for mission work, for relief work, for migrant work, for Christian education, and for many other phases of Kingdom work. Since the free-will offerings in many churches are not enough to bring in the needed funds, many women enjoy making quilts and selling them, or having food sales, or working in canneries and handing the earnings in for relief or missions; or some pass out dollars and ask the women to earn with that dollar as much as possible in a given length of time, then hand in the earnings for relief and missions. All these methods can be good if done in the right spirit. They have possibilities of double blessings: that of swelling the treasuries for Kingdom work and that of working together in love and understanding.

In contrast to these earning projects we have this other type of project—the service project—which we know must be carried on. God himself worked with his hands when He made this world. Jesus worked with his hands too. Why should not we band together and work with our hands, at such work which has nothing to do with cold, hard cash, but just plain, loving service for the needy? There is a little poem which expresses this sentiment so well:

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*In charge of the Ohio Cutting Room. This article condensed from a paper read at the Indiana Women's Missionary Meeting, Berne, Indiana, October 26, 1950.

PRAYING AND WORKING

Lord, when we pray, "Thy Kingdom come,"
Then fold our hands without a care
For souls whom thou hast died to save,
We do but mock Thee in our prayer.
Thou couldst have sent an angel band
To call thine erring children home:
And thus through heavenly ministries
On earth Thy Kingdom might have come.
But since to human hands like ours
Thou hast commanded work divine,
Shall not our eager hearts make haste
To join their feeble powers to Thine?
To word and work shall not our hands
Obedient move, nor lips be dumb,
Lest through our sinful love of ease,
Thy Kingdom should delay to come?

We have all read about the great joy that the Christmas bundles have brought to thousands of children. We know about the school bags. We know about the garden tools, about the soap, Bibles, books, layettes to Africa, the fat, and the foods of all kinds. Think of the many old and new garments that have been sent. We know that millions of garments have been made and sent "In the Name of Christ."

And yet we have those who feel it is not missions if we do relief work. Aren't the two very, very closely related? Who is going to decide when it is missions and when relief? Why is it missions if a missionary gives material aid, and why would it not be missions if a consecrated relief worker gives material aid in the name of Christ. And IF we make a distinction there, who are we to say that one is more important than the other? It is again not "one or the other." It is BOTH. They are both our adopted children, both belong to our household of faith. In serving our fellowmen we are co-workers with Christ, regardless of what area of human need we are serving, and thus that work becomes sacred.

Though we are primarily right now concerned with relief projects, I think we dare not forget that we have another field in which we can work together and which would be strengthened through our united effort. Our Colleges and our Seminary also need our help in many ways; why not work together in making them better able to train the young folks to carry on the relief and mission work of our churches. There is much to be done with our hands and if we do it unitedly, prayerfully, and lovingly our field of service is almost unlimited.

WHO SHALL DO THEM?

Those who approve of everything that has been done? Those who have no fault to find with any of the workers? That would not be enough. That group is too small. No, all those who love the Lord. And who are they? How can we tell who loves the Lord? "By this shall ye know that ye are my disciples if ye have love one toward another." It is not only the women of the church who love the Lord. Perhaps we sometimes miss opportunities of developing zeal for service in our children, young people, and men of the church. Sometimes we do things that would be done better if left to our young people or our men. If others who are willing can do it better than we, then we are not doing our Kingdom work efficiently. I know one church where it was found very successful over a period of years to divide their clothing drives into four phases. The young people do the advertising and collecting of the clothing. The children help with the canvassing. The women do the mending and the packing; and the men of the church do the roping and shipping. This gives work to a great many more people in the church than if the women do it all. Because more work with it, more become interested in it. If we find that our men and children are indifferent to the needs of others, is it perhaps that we as women have undertaken to do what would be done more effectively if done by them? So, when our various committees and boards of the various Conferences suggest working together on some projects, let's do them with all our might, do it whenever there are needs, let us give to bring in funds, and let us work in loving service with our hands because we love the Lord.

MENNONITE MEN For CHRIST

For your organization—as a special feature—suppose you show the film, "Beyond Our Own." This film was shown by the men in the Eastern District Conference and is highly recommended. For details write Walter H. Temple, 1124 North North Eighteenth Street, Allentown, Pennsylvania.

HOME

(Continued from page 717)

the tiny crowded room—"home." A baby's weak cry comes forth from what appears to us like a bundle of rags. They **had** everything—but lost all. And the future? America, perhaps. Their faces brighten and we sense the deep longing in their dream. But America—one knows the difficult immigration laws. One knows how few can go and how many wish to go and must remain behind.

May we who have a home—we who have never known what it means to be in need-never forget those who are people like you and me, people wth rights and privileges, hopes and desires the same as ours.

Thinking is the hardest work there is; this may be the reason why so few engage in it.

Mennonite Women's Conference

BLUFFTON, OHIO

November 15-16

Theme—Stewardship—"Good stewards of the manifold grace of God." I Peter 4:10

WEDNESDAY, NOVEMBER 15

- 9:15 a.m.—Bible Lecture
- 10:15 a.m.—Registration
- 10:30 a.m.—College Chapel
  - Devotions, Mrs. H. E. Nunemaker, Goshen, Indiana
  - Music, Girls' Gospel Team, Bluffton College
  - Welcome, Dr. L. L. Ramseyer, president, Bluffton College
  - Theme, "Stewardship of Our Children"
    - "I Dedicated My Child," Mrs. Clinton Soldner, Berne, Indiana
    - "My Parents Dedicated Me," Miss Harvella Bauman, Bluffton College
    - Prayer
- 12:15 p.m.—Dinner, First Mennonite Church, Bluffton
    - Discussion, Mrs. Harry Yoder, Bluffton, Ohio
- 1:30 p.m.—College Chapel
  - Devotions, Mrs. A. S. Rosenberger, Spinnerstown, Pa.
  - Music, Ebenezer Mennonite Church, Bluffton
  - Business Meeting
  - Offering
  - Theme, "Stewardship of Time"
    - Voluntary Service Program
      - Boys' Village, Stanley Bohn, Bluffton College
      - Migrants, Alice Ruth Pannabecker, Bluffton College
      - European Relief, Joanne Miller, Bluffton Col.
      - Mental Hospitals, Anita Pannabecker, Bluffton College
      - American Indians, Phyllis Sprunger Suter, Pandora, Ohio
  - Opportunities for Service
    - At Home, Miss Iuda Sprunger, Berne, Indiana
    - Abroad, Mrs. A. E. Kreider, Goshen, Indiana

THURSDAY, NOVEMBER 16

- 9:15 a.m.—Bible Lecture
- 10:30 a.m.—College Chapel
  - Devotions,Mrs. Alvin Beechy, Bluffton, Ohio
  - Theme "Stewardship of Talents"
    - Music, Prof. Lawrence Burkhalter, Bluffton Col.
    - Homemaking, Mrs. R. J. Rich, Washington, Ill.
    - Teaching, Miss Ada Lapp, Bluffton College
    - Art, Prof. John P. Klassen, Bluffton College
    - Prayer
- 12:15 p.m.—Potluck dinner, Musselman Library
- 1:30 p.m.—College Chapel
  - Devotions, Mrs. A. J. Neuenschwander, Wadsworth, O.
  - Music, Eighth Street Mennonite Church, Goshen, Ind.
  - Report of the Women's Advisory Board
  - Business Meeting
  - Stewardship of Money, Rev. J. N. Smucker, Bluffton, Ohio
  - Offering
  - India Jubilee Pageant, First Mennonite Church, Berne, Indiana
  - Prayer

Bluffton College Bible Lectures

EDWARD P. Blair, professor of New Testament Interpretation at Garrett Biblical Institute, Evanston, Illinois, will be the speaker for the week of November 12-16. The general theme of the lectures will be "The Fellowship of the Dedicated," a study of the faith, life, and activities of the New Testament Church. The individual titles are as follows:

What is Christianity?
The Authority of the Christian Minister
The Prayer Life of the Early Church
The Holy Spirit in the Life of the Church (two lectures)
The Social Role of the Church
The Future of the Church (two lectures)

EDWARD P. BLAIR
Professor of New Testament Interpretation. Garrett Biblical Institute

Dr. Blair is a native of Oregon. He has studied at Seattle Pacific College, the Biblical Seminary of New York, Yale Divinity School, and the American School of Oriental Research, Jerusalem. Before going to Garrett, he had taught at Seattle Pacific College and The Biblical Seminary in New York. He is the author of a book, "The Acts and Apocalyptic Literature."

BE TRANQUIL

WHEN you feel like saying something that you know you will regret, or keenly feel an insult, not so easy to forget, that's the time to curb resentment and maintain a mental peace, for when your mind is tranquil all your ill thoughts simply cease.

It is easy to get angry when defrauded or defied, to be peeved and disappointed if your wishes are denied, but to win a worthwhile battle over selfishness and spite, you must learn to keep strict silence, though you know you're in the right.

So keep your mental balance when confronted by a foe, be it enemy in ambush or some danger that you know. Be self-controlled and tranquil when all around is strife, and know, my friend, you've mastered the most vital thing in life.

—Sunshine Magazine

M C C News Notes

Volunteers are Assigned

The eleven young people recently enrolled for a year of Voluntary Service, have been assigned as follows: to **Topeka State Hospital, Kansas;** Esther Christner of Iowa City, Ia. and James Millen of Quarkertown, Pa.; to the **Industrial Home School Annex, Washington, D.C.,** Melita Derksen and Lena Teichrow, both of Abbotsford, B. C. and Ruth Anne Lichti of Deer Creek, Okla.; to **Bethesda Hospital,** Vineland, Ont. Hubert Loewen of Hillsboro, Kansas; to **Brook Lane Farm,** Raymond Goossen of Dinuba, Cal.; to Gulfport, Miss.; Vern Jantz of Odessa, Wash. and Elmer Wall of Mt. Lake, Minn.; to **MCC Headquarters, Akron, Pa.,** Mr. and Mrs. Menno Nisly of Hutchinson, Kansas.

Another group of volunteers will be enrolled on Nov. 17, for a one-month period of training after which assignments will be made for the remaining eleven months of the term. Additional applicants will be received for enrollments in this, and possible later groups.

There is Work for Deferred Men

Conviction has been expressed that now is the time for deferred young men to make a witness through some type of constructive sacrificial service. Inquiries have also been made on what is being done by the MCC and other church leaders to make such service possible.

The MCC and a number of Mennonite conferences have precisely such project openings now, and have had for some time. Workers, particularly men, are now needed and can be used without developing new voluntary service projects. Anyone feeling constrained to volunteer for service to bear testimony to the nonresistant belief, should apply to either the MCC or the conference leaders.

Concerning the Draft

A number of men who have been in Class I-A or in the Army Reserves have recently asked for help in securing recognition as conscientious objectors. Unfortunately they did not make known their CO position until after they received their physical examination or even order to report for induction. All possible assistance is given to such men.

It should be made very clear, however, that men who delay to make their position clear, through negligence or other reasons, place themselves in an extremely difficult problem. Men who for some reason now hold Class I-A, or are in the actice or inactive Reserves, and mean to take the CO position, should immediately take steps to clear their position, and should under no circumstance wait to make their convictions known until they receive their call from the Local Board or the Reserves headquarters.

Relief Workers Needed

A number of workers are needed to replace those whose terms are being completed, particularly persons for work among refugees, various teaching and counselling services, and other duties. Areas of service are Europe, the Middle East and the Far East.

Uruguay Settlers Make Progress

With the construction of additional houses, at least three completed and twelve more in process, the housing situation in th Uruguay settlement, El Ombu will be alleviated. For a time about 100 families have been living in one community building.

The land has been divided into 30 parcels, with three families responsible for each. Almost each family has a cow and many have chickens. Agricultural implements sent from North America arrived last summer in good condition. Many of these items have been assembled and put to use. In some cases their use needs to be dapted to soil conditions, available draft power, etc. Many of the tools are owned communally, although the aim is to have each group of families own its equipment and livestock.

LETTER TO CAESAR

Dear Caesar:

For a good many years we've been on fairly good terms. You have always been wanting something of mine and usually I found a way to give it to you.

Do you remember that day, almost 2,000 years ago when the scribes and priests tried to trick Jesus? They asked him whether it was right to pay tribute to you. You were mighty unpopular in Jerusalem then. But he took one of your coins and pointed to your image. Your name was on it. So he said to give to you what is yours, and to God what is God's.

I've never been sure whether you were happy about that answer or not. A number of my fellow Christians found it a convenient formula for giving you just about anything you asked for. But I recall that most of those early Christians didn't give you much. They were too poor to carry many coins. They refused to join your armies. They wouldn't even burn a little incense at your altars when you wanted to be worshipped. And you took their lives but they didn't give them to you. And in spite of you, they grew stronger and stronger.

But later on you began to get the best of them. You signed up with them and then soon you got control. Their high priests blessed your wars and you paid them well for the compliment.

Now, Caesar, it's been a little harder for me to work with you than for some. We never did think it was right to go to war. Sometimes you let us go our way, but sometimes you wouldn't excuse us. You asked us for our coins, more and more of them, and because they had your picture on them, we paid up pretty well. And then you put your hands on our sons. Even when you couldn't get them to put on your uniforms, you still told them what they could and couldn't do. Well, we lived through that. I remember when you took some of our farms and moved a few of our churches to make room for your operations. We didn't like it, but you paid us (with our money) and so we tried to bear it.

But, Caesar, you've gone a little too far. When you ask our boys of seventeen, fellows hardly out of high school, and when you say that this time you won't even try to train them to be gentlemen, but that you're going to make "deadly killers" out of them (I'm quoting one of your men), then I object. Next you'll want the girls and already you're bidding for control of our minds. No, Caesar, I'm beginning to think we've already given you what really belongs to God. And he comes first. You can't make our boys into "deadly killers" without taking their souls—and they belong to God.

From this time on, Caesar, I'm going to be very careful in responding to your demands. Perhaps I owe something to you. But I know that I owe everything to God. He comes first.

Sincerely, if not too respectfully,

—**Gospel Messenger**

Our Colleges and Seminary

CANADIAN MENNONITE BIBLE COLLEGE

REGISTRATION of students at Canadian Mennonite Bible College began Thursday, September 28, and enrollment of new and former students reached 43. To be assured of balanced study-programs the students were aided by Rev. Arnold J. Regier, Dean of Curriculum, and others of the teaching staff.

The following Friday a Fellowship Supper was held at which Rev. H. Wall, Acting President, spoke a word of welcome to the students. Classes commenced on Monday, October 2.

On October 8, I. I. Friesen, Dean of Men at the College, served as guest speaker in Alsen, North Dakota. His topics for the three services were: Thanksgiving, Missions, and Evangelism. He was accompanied by Mrs. Friesen, and also a male quartet which rendered appropriate messages in song. All were graciously accomodated by Mr. and Mrs. Dan Regier, home pastor at Alsen, Mr. and Mrs. D. Bartel, and Mr. and Mrs. J. Toews.

Work started by the College Evangelism Class under the direction of B. Toews, was resumed this week. Renewed attempts are being made to contact as many Mennonites as possible throughout Winnipeg, and to personally invite them to church. May God richly bless this undertaking.

—Edgar W. Epp

BLUFFTON COLLEGE

BIBLE Lectures, Ministers' Conference, Women's Missionary Conference, and a special academic conference in which various Mennonite colleges will participate, are all to be held on the Bluffton College campus during the week of November 12. Also during that week the Board of Trustees of the college will hold its semi-annual meeting. On Wednesday, November 15, the Council of Mennonite and Affiliated Colleges will have a meeting at Bluffton. This will be a busy week, but one of great inspiration. You are invited to share this inspiration with us.

During the week of October 22, Harry Yoder conducted special meetings at the First Mennonite Church, Hutchinson, Kansas. Yoder is Assistant to the President at Bluffton.

Homecoming and Parents' Day activities over the week end of October 14 and 15, were very well attended. The purpose of the Parents' Day is to give parents an opportunity to become acquainted with the college and the faculty, thus increasing the cooperation between the home and the school.

MENNONITE BIBLICAL SEMINARY

ANDREW R. Shelly, Field Secretary of Mennonite Biblical Seminary, addressed our combined chapel service Friday morning, October 13, prior to his departure for eight addresses at the Western District Conference, Newton, Kansas. His text was from the first chapter of the Second Epistle of Peter, "Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ." Brother Shelly stressed the importance in starting the pilgrimage of faith, but this start, he said, leads on to greater things if we will climb the mountain of Christian experience. The three reasons why people do not start the pilgrimage of faith are that they are complacent and indifferent, they lack confidence, or they do not actually believe in the truths of the Gospel. What he called the barbed wire on the route of the mountain of faith he listed as moral laxness, jealousy, and selfishness, and he urged all of those in the congregation to use their leadership as Christians to help people in the thrilling pilgrimage of the Christian life. In an earlier message this week Professor Marvin Dirks described his summer at New York Biblical Seminary and Union Theological Seminary, he stated his new appreciation for the work we are doing in the combined institutions of Mennonite Biblical Seminary and Bethany Biblical Seminary.

At the opening church service last Sunday, J. Winfield Fretz, of Bethel College gave a very stirring message called, "A Twentieth Century Colony of Heaven." In this message he urged us not to despair because of the failure of other Mennonite churches in cities; he urged us to be truly a Christian church with all the characteristics which the New Testament gives to a genuine Christian brotherhood; and he proclaimed the deep resources available in the Christian Gospel for those of us who would have a colony of Heaven here in this large city in the twentieth century. It was a fine opening message and we pray that we may have messages of equal power in the weeks to come.

This week for the first time we had prayer meetings in eight different parts in our Seminary campus rather than a single prayer meeting in the large room here in the Seminary.

Jottings

MIDDLE DISTRICT

—**Apostolic Church, Trenton, Ohio:** The Alfred Habegger's of Lame Deer, Montana, brought the message September 24. Mrs. Habegger spoke during the Sunday School hour. Communion services were held October 1. In the evening Lawrence Burkhalter of Bluffton, Ohio, presented a concert of violin music, which was greately appreciated.—Edna M. Kinsinger, Corr.

—**First Church, Wadsworth, Ohio:** Richard Rohrer and Doris Stewart were married September 27, at the home of the pastor. October 1, Earl Blanton and Patricia Shelly were married by Pastor Neuenschwander. Robert Hart furnished the organ music with Vaughne Berry soloist. The Habeggers from Lame Deer, Montana, were with us October 5, when they presented the program. October the Harvest Home service was held, with fruit and other articles going to Bluffton College.—George McBride, Corr.

—**Salem Church, Dalton, Ohio:** Mrs. Robert Sprunger and Harley Himes were received into our membership communion Sunday, October 1, by transfer of letter. Clarence Moser is a student at Wooster College and Arthur Moser and Stan Tschantz are attending Ohio State University. The Alfred Habeggers spoke October 4, and showed colored slides on their work among the Cheyenne Indians. Pastor and Mrs. Richert and son Arthur are on a two weeks vacation at the home of her parents near Quarkertown, Pa. G. T. Soldner, Bluffton, Ohio, was supply minister for the morning and evening services October 8. —Mrs. Ivan Badertscher, Corr.

—**Eicher Church, Wayland, Iowa:** Elizabeth Willer and Waldemar Zinn, Russian refugees now living in Kalona, Iowa, were married Sunday, October 8. She has been working in a dry cleaning firm and he as a carpenter. They have been taking catechism with the pastor for several weeks. Thirteen Christmas bundles were sent for relief. A new furnace is being purchased for the parsonage. The Sunday School installed a new gas range in the kitchen. The Mission Society purchased a portable electric sewing machine.—Mrs. Erwen Graber, Corr.

PACIFIC DISTRICT

—**Immanuel Church, Los Angeles, California:** Scheduled events in this church for the coming months are: October 22—Peter Klassen, Brazil, will speak in the morning, and in the evening the Good News Quartet will sing. October 29, Andrew Shelly will bring the morning and evening messages. November 3, the Men's Fellowship dinner will be held in the evening with Henry Kliewer as guest speaker. November 5, he will again bring a message with the annual women's missionary society program being held in the evening. Walter Ewert, son-in-law of Mr. and Mrs. A. J. Richert, submitted to eye surgery recently.—Corr.

NORTHERN DISTRICT

—**Salem Church, Freeman, South Dakota:** September 17, two adults were baptized and taken into the church membership. Plans have been made to observe Holy Baptism October 22 again, when a class of eleven young people will be baptized. Sunday School promotion day was observed October 1, at which time the children gave a short program for the adults. Services are planned for the fourth Sunday evening of each month. The pastor will give a short sermon with special music furnished by the music committee. Sam Morris, a noted temperance speaker, spoke in Freeman October 15.—Corr.

—**First Church, Madrid, Nebraska:** This community celebrated the Harvest and Mission Festival, September 24, through special services. Mr. and Mrs. George E. Neufeld, returned missionaries from Africa, were guest speakers. Offerings were as follows: Sunday morning, Home-Missions, $196.45; afternoon, Foreign-Missions, $188.80; evening, Relief, $124.20. A total of $509.45 was collected. In addition evening services were held Monday through Friday. Mrs. Neufeld related her experiences in Africa and Mr. Neufeld preached on the following subjects: "God's Wonderful Love," A Mission Message with pictures, "Our Response, God's Answer," "Christ, Our Example of Life," "Personal Questions Demand Personal Answers." —Corr.

WESTERN DISTRICT

—**Bergtal Church, Pawnee Rock, Kansas:** Pastor and Mrs. J. E. Kaufman and son Kenneth, attended the Ministers' Retreat and from there they went to the Conference. J. B. Schmidt conducted the services while the Kaufmans were gone. Reports of the Conference were given Sunday evening, September 3. With the beginning of September, union services were discontinued and the C. E. Societies meet again every second and fourth Sunday evening. Pastor and Mrs. Kaufman's birthdays were celebrated with a fellowship dinner in the church basement and a short program following, on the afternoon of September 10. Missionary P. W. Penners were guest speakers in our church, October 1. Mr. Penner spoke in the morning, Mrs. Penner in the afternoon to an open Mission Workers program, and in the evening they showed slides. A fellowship dinner was served in the basement to which the public school teachers also were invited. —Mrs. John K. Friese, Corr.

—**First Church, Pretty Prairie, Kansas:** Our Harvest Mission Festival was held Sunday, October 1, with John Thiessen, missionary to India as guest speaker. Mr. Thiessen has temporarily accepted the pastorate of the Henderson, Nebraska church. We praise God for the wonderful response to the mission offering for the day. —Ralph Krehbiel, Corr.

—**First Church, Hillsboro, Kansas:** W. F. Unruh spoke in our church to Sunday School teachers and church leaders, encouraging evangelism and a teacher training course. Other recent guest speakers were Ed. Stucky and J. H. Epp. Our Christian Education committee secured a very fine staff of teachers for the Wednesday evening Bible classes. Pastor H. T. Unruh's term of eight years expired in September, but he will continue to serve until a successor has been secured. Several of our members attended the ordination of Gerhard Peters as elder of the Gotebo church, to represent his home church. The senior C. E. had a family night in honor of new guests and teachers.—Corr.

Into the Beyond

BERNHARD B. WIEBE, Aberdeen, Idaho, a member of the First Mennonite Church in Aberdeen, was born September 1, 1885, and died October 7, 1950. He was a former deacon of this church.

JOSEPH I. WALTER, Freeman, South Dakota, member of the Bethany Mennonite Church, was born July 16, 1874, and died October 10, 1950. He was a teacher in the Sunday School for nearly 50 years.

MRS. ANTHONY R. FRETZ, Bedminster, Pa., worshiper at the Deep Run Church, was born January 27, 1862, and died October 6, 1950.

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

WESTHOFEN

by Norma Jost

A MONTH ago "Westhofen" was little more than a name —a place on the European Voluntary Service map—which held no unusual interest from the other names such as Kiel, or Darmstadt or Donaueschingen. But during this summer it has come to mean something vital in my life—and I think in the lives of the other people who met there.

Westhofen is just a small German village, like so many in north Germany. It is very old—almost a thousand years. The crooked, cobblestone streets are worn and bumpy. An occasional car comes through the narrow streets, but more often a wagon or a cart drawn by oxen. The houses are old, very old, with typical "Fachwerk" (wooden framework). There is a Protestant church there with its steeple rising above the other buildings as a symbol of a Christian settlement.

Westhofen is in the heart of the intensely industrial section of Germany—that part known as the "Ruhrgebiet." The skyline is dotted with smokestacks and the landscape often spoiled with large heaps of slag. This section is densely populated and the villages seem to melt into each other and often it's difficult to know where one begins and the other ends. This section, the vital pulse of German industry, was heavily bombed, and its big cities—Dusseldorf, Dortmund, Koln—all bear the scars of rubble heaps and destruction. Fortunately our little town was not badly damaged, but it too feels the result of war. Since 1945 it has doubled its population with the influx of refugees, and now every house almost bursts at the seams with people and children who have no other home. They live in small attic rooms, in damp basement quarters—in places which at home one would consider unfit to live in and to raise children.

It was here in Westhofen that the Voluntary Service section of the Mennonite Central Committee decided to locate one of its projects for the summer. Here an organization has been formed so that these refugees who live here may build for themselves adequate and decent living quarters, and after a period of time pay back the debt which they will owe. Our work with them was not only a small help, but also an encouragement.

We who were the first among our campers to arrive in Westhofen came to the schoolhouse where we were to live early one afternoon. School dismissed at 2 o'clock, but we had a full audience remaining to watch every move which we made! By evening the classrooms had taken on a dormitory appearance with some thirty beds and cots. While some left with the jeep to fill the sacks with straw for mattresses, the rest worked to convert one room into a dining room, another into a recreation room, and with our M.C.O. food, the kitchen took on a home-like appearance. By 4:30 we all sat in the kitchen for our first coffee together.

Gradually, as the first days passed, the small camp family grew until we totaled a number of thirty for the remainder of the camp. Our group became more international with several Canadians, eleven Americans, one Czech refugee, a Sumatran, five Dutch and eleven Germans. Little did we realize that from such a potpourri of nationalities could grow the deep and abiding fellowship and harmony which we felt at the end of the camp. Several of our Germans were young miners from nearby Dortmund. Our Czeck had been a political refugee who, with his family, fled the communistic government in his native Prague. The Sumatran chap had quite accidentally met one of our M.C.C. workers in Java. Among our Dutch we had three Mennonites, one from the Reformed Church, and one who is not yet a Christian. Among our Germans were law, theological, architectural, language, sociology and other students. We Americans were also a variety of students, teachers, and a few professional people. Thirty—from six nations—coming together with many interests, but under one banner, "In the name of Christ."

Not all young people come to work camps out of Christian motives. Very often they come out of a hunger for contact with people from other lands. Especially are the Germans eager to learn ideas and opinions of others from the outside world. Some come for the camp experience itself. Some come out of a Christian desire to serve. Therefore, we were astonished when we found that we were a majority of young people with Christian ideals and interests. Those who had not yet accepted the Christian faith were eager to learn, to see and observe Christianity in action.

Six and a half hours of each day we spent working together. Our foremen were generous in their trust of our unskilled labor, and often left us completely unsupervised. A part of the group met each day at Bahnhof (railroad station) to mix cement for the stones, or bricks. All day long they shoveled by hand, mixing the exact ingredients of sand, cinders, cement and water. By pressing this through a "Steinhexe" and letting it dry for three days, were

9247

Top Picture—At the right is the house on which we worked and built as far as we were able in a month's time. It will look like the one in the background.

Middle—Digging. . . !

Bottom—Our campers. . . the jeep is underneath!

formed the bricks for the house. The other half of the group worked at the house—shoveling, digging a shallow cellar, a few trenches, pouring foundation, and finally laying the bricks. Work often went faster while we were singing or discussing. Each afternoon we returned, sometimes hot, tired, very dirty, but with a sense of satisfaction.

There were days packed full of intense "living." Our evenings and free time were filled with lectures and discussions—"Postwar Germany and its problems"—"Christian Nonresistance"—"The doctrine of the Mennonite Church"—"Dostowjewski the Russian poet." Each week included in it a Bible study, centering with a discussion on the "Sermon on the Mount," which our friend, the local minister led. Extra discussions were sandwiched into the busy days as we felt a need for them. Twenty minutes were set aside each morning for worship and singing, and three nights a week the separate dorms met for their own devotions. Through our own church services and attending the local church, our Christian thinking was stimulated.

An occasional day on our calendar called for an "Ausflug." Our old curious MCC bus, which was nicknamed "The White Elephant" took us to see the Kolner dome, to Bonn to the new Bundeshaus (parliament) and Drachenfels, seven hills overlooking the Rhine and Bonn. In Dortmund we observed steel in the making in one of Germany's largest mills. It was interesting to see the liquid "fire" boiling and bubbling and then being hammered and pounded by great machines into practical articles which would be shipped into the outer world.

With difficulty, we tried to keep one evening a week free. Often campers were invited into homes for tea or coffee or a meal. And for us from the "ausland" it was a privilege to come into their homes and learn to know the people in a first-hand way. Other times were given to social times, bonfires and singing, an American taffy pull or popping corn, or playing an international round of games.

Perhaps one of the most interesting evenings each week was that which we spent with the community. One cannot drop thirty people from the "ausland" into such a small village and not expect in some way to create an intense curiosity over these people. In a German village, a dark-skinned person is always a walking attraction, and people virtually stop and stare. If they knew none of the rest of us, all knew "Jeff" by name. Many wondered about the Mennonites—and so to acquaint ourselves with our community friends, we made one night a "Gemeindeabend." At the first we introduced ourselves, told of these strange people, the Mennonites, told the purposes and motives of Voluntary Service and explained we were there "in the Name of Christ" to help those in need. The people enjoyed, too, the folk songs from different nationalities. A second evening we showed slides of our Mennonite church work, farm life, and life in general in America. We had forgotten to announce this Abend in the Sunday morning church service. That afternoon we placed around town five small posters, but the Gemeindehaus that evening was filled to capacity. After the program, the people always remained to talk with the campers over cups of tea and cookies.

The church bells tolled in our evening Gottesdienst—an eccumenical service with all of our campers bringing the entire service. Noticeably absent in most German, Evangelisch churches are the young people, but they came faithfully to all of our Abends. One lady remarked later, "That shows us what our young people should be doing." Our last evening with the community was a heart-warming gathering. Almost 200 people, no doubt some out of curiosity, joined with us at our work project at sundown, beside the house we had begun. Marijke for the Dutch, La Verne for the Americans, Hannes for the Germans, and Ivo as a Czech, expressed to them our thanks for being taken into their hearts and homes during the month. They in turn returned the gratitude for the help we had given—and again expressed appreciation for the spirit "In the Name of Christ" which had constantly come to the fore during the month. A Posaunenchor played, our camp choir sang. We felt very humbled when we shook hands with people with tear-filled eyes who said they would never forget us and why we came. Others who perhaps did not understand the underlying motives, still could appreciate the fact that young people from America, Holland, and Germany were willing to help them when they themselves did little for their own refugees.

Perhaps best expressing the understanding of the people was a letter which was written to America and was translated from German into English by a friend of one of the campers. This paragraph was given to us to read. "There are Mennonites here in Westhofen. They come from Canada, California and Pennsylvania. They have come to build houses. Well, it is interesting to know that there are still some people who do things out of Christian love." The people of the town were generous in their hospitality, and the ladies from the congregation brought gifts of vegetables and fruits from the garden.

Around our schoolhouse, and ever with us were a host of curious children. Often we felt like the Pied Piper of Hamlin, for when we went anywhere, there were surely a half dozen or a dozen children clamoring to go along. They sat constantly in the jeep, climbed into the window sills and recorded for them and their families everything that happened. But they too were our friends. A group of eighty came twice a week for a Spielstunde. Anneke, Bart and Fritz spent time playing, singing and telling them Bible stories. The last afternoon they had a delightful "Kinderfest" planned. The children came to sing for us, brought us flowers. They were our very good friends.

Of greatest importance to all of us, however, was our own fellowship and camp life. Despite the differences of opinions, in beliefs, we were as one family. In so many ways—in work and perspiration at the project, discussing our religious beliefs, playing, through working together in the kitchen—the spirit had grown. One sensed it keenly during our last Sunday together, at the last campfire on a hilltop overlooking the lights of the village as we sang, prayed and then audibly told what camp had meant to us. The climax to our Christian fellowship came early on our last morning together. At 7:00

Top—Our last community evening at the work project. About 200 people came.
Middle—Working on the house for refugee families —mixing cement.
Bottom—Fritz Liesen, one of our Germans, in the midst of children to whom he was telling a story outside the school one afternoon.

those who wished, gathered in our "upper room" to observe the Lord's Supper. Our voices lifted in "Dear Lord and Father of Mankind," several German chorales, and "Take My Life and Let it Be." Serving the groups of four, the minister gave the communion sacraments. Indeed, seeing our friends, a Dutch, a German, an American, standing there together, one in Christ, the truth of the words "In Christ there is no east or west" were revealed anew. It was a solemn, deeply meaningful morning for all of us.

"Love of Neighbor"

DEVOTIONAL TALK ON SUNDAY, SEPT. 3, 1950, AT MCC CENTER, KONINGSLAAN 58, AMSTERDAM

Read: Matthew 22:34-46.

"Thou shalt love thy neighbor as thyself."

When we want to follow this commandment from Christ, we have to realize that Christ speaks about our neighbors without making an exception. So, it means not only the neighbors we love, but also the neighbors who are unkind to us. With the first group it is rather easy because we can expect that the goodwill is on both sides so that our love will be answered by our neighbors. But it is difficult when those neighbors are unfriendly to us, when they hate us, and when they sport with our best intentions.

For our Dutch people, perhaps more than for our American friends, we have to take into consideration the circumstances existing in our German neighbors. We cannot yet forget the things the Germans inflicted upon us in the past years . . . how they have insulted us, starved us, how they simply killed the best of our people. Only slowly the wounds they inflicted upon us will heal and only very slowly will it be possible for us to forget and forgive all this. How difficult it must be for some of us! For Christ demands of us that we should love those people as we love ourselves! Therefore, much strength and prayer is needed to come to that.

For this purpose we must in the first place make contacts again with the Germans, to see things that do not separate us, but which bind us. Therefore, the camps organized by the MCC are of such great importance for Dutch young people because we meet there again Germans and we notice that, at least individually, there is much that binds us and that when we all live with Christ, there is a possibility for going together. Then it will be easier for us to follow this commandment from Christ to "love our neighbors."

If the camps would only have this result, then our work in the camps has not been in vain.

—Rund. Boon

Rund. Boon was a member of the MCO International work camp this summer at Donaueschingen, Germany.

And then it came time to say good-bye. Each train-time our old jeep rolled through the familiar cobblestone streets with its load of campers and baggage. At the station, midst the many good-byes, we sang our favorite folk songs and just before the train came, parted with "My Jesus as Thou Wilt."

The time had gone much too quickly and suddenly it was time to part. Words seem plain and undescriptive when one tries to pass on the feelings that came within one during this month. But perhaps this will help you to understand why this time of learning, sharing, working, praying, singing and fellowshipping made "Westhofen" an experience in vital, practical, present-day Christian living and opportunity.

The letters which have come from various campers tell better, perhaps, than we what this time has meant for us:

"This camp helped me to see in Christianity a reality. The fellowship we created was a great experience for me."

"I am also very thankful for this camp. I received a great deal and I have been moved much more than it might have seemed and more than I could express when we parted. From this camp I had a great improvement for my life. I did mean to express gratitude of our German students by the last fire, but I didn't find the right words to speak them out and I merely thought them within my heart, hoping you might feel them. . ."

"I want to thank all of the other campers for the love, friendship and fellowship I got and felt in camp while we were working, praying, and discussing together. What this meant and means to me I feel now being alone. I often remember the hymn I learned in camp "I need Thee, O I need Thee." I know I can't live without Him. But I know that camp was a great help in recognizing this and also a help for going the Christian way of love, helpfulness and belief. Camp brought me more than one friendship and it was one of the biggest and most important events I had."

"Our living together and working, was really a pure fellowship. . . These four weeks have given me strength for the many difficult days ahead. It has helped to renew my faith in humanity to see that there are still people who want to do good. . . "

And from the minister—"I don't want to speak of the material contribution—I would like, however, to thank you for the enrichment this camp was in our congregation. . . "In the name of Christ" stood throughout the activities. It was wonderful how quickly a real fellowship grew, furthered by the personal contact between the campers and our families. The sign of Christian love which was erected in our midst will remain in the hearts of people of good will. . . "

To God we give our thanks and praise! May His blessing rest on that which was done.

Beyond Our Own

Washington— President Truman wished Southern Baptists and other denominations who are planning for an evangelistic campaign "the blessing of God" in their efforts to bring about a spiritual awakening in this nation. A campaign is being planned for March 25-April 8, with 18,523 churches of 11 states and the District of Columbia taking part.

Bedford, Virginia— Approximately 700 persons from 30 churches planned this years year-round program of the new Bedford County Cooperative Parish, held here recently. One of the main speakers, Rev. James W. Sells, executive scretary of the Southeastern Jurisdictional council, stated during the conference, "As life in rural America goes, so goes America."

Rome—A noted Catholic journal, "The Catholic World," states that the next Pope may be an American. It is significant, that if Cardinal Spellman, the man being considered, is designated, he will be the first Pope in 500 years who is not an Italian.

Please enclose this label when writing.

New York—State weather control has been conceded by New York state farmers now to be both practical and possible. Edward S. Foster of Ithaca, general secretary of the southeastern section of the state farm bureau federation, announced that properly regulated rainmaking would be a great help to farmers.

The Hour of Decision, a weekly broadcast by Dr. Billy Graham, will begin November 5, over the ABC network. Each program is costing $8,000 which he believes his listeners will contribute during his 52 weeks of broadcast.

Billy Graham has just finished a three-week Minneapolis for Christ Mid-Century Crusade with 283,600 persons packing the grandstand of the Minneapolis State Fair Grounds. Total decisions, from all parts of the state, added up to 5,700 during the three-weeks period.

New York—Father Rev. Thomas A. Donnellan of St. Patrick's Cathedral in New York recently explained why free use of Bibles among laity of the Catholic Church is not encouraged, saying, ". . . the Church as guardian of truth, cannot permit each individual to interpret the Bible as he wishes."

Richmond, Virginia— ..A decision handed down by the district court at Charlottsville recently permitted negroes to secure a post-graduate course of study in a state institution, for the first time in southern history. The decree only applied to graduate schools but it is probable that many Negroes will now enroll for graduate or professional instruction in Virginia's tax-supported institution.

Washington— Credit is given to the park police, life guards, department of the interior and superintendent of the District of Columbia police force that no trouble resulted during the entire summer in the city's six interracial swimming pools. Last year the city's only interracial pool was forced to close early in the season because of serious racial disturbances.

Korea—A plea for more missionaries for Korea has been sent out by the Korean Presbyterian mission to the Presbyterian, U.S.A. Board of Foreign Missions. Much of the funds and personnel for the work among the 600,000 Christians south of the 38th parallel before the Communist invasion came from Presbyterian, U.S.A., sources.

Mt. Pleasant, Iowa—More than 12 denominations, 44 states and several foreign countries were represented in the annual meeting of the American Association of Women Ministers held here August 8-10.

Jackson, Mississippi— The Clarion Ledger of Jackson and the Greenwood Morning Star, have both taken an editorial stand for more missionary activities in foreign countries. One newspaper stated, ". . . we spend billions for bombs, but only a pittance for missionaries to promote good will."

CONFERENCE STEWARDSHIP THERMOMETER

The total budget receipts for each board and committee to the end of September are as follows:

Board	Budget	January-September Receipts	Per cent Received to Date
Foreign Mission Section	$255,000	$179,132*	70
Home Mission Section	59,800	48,635**	81
Committee on Relief and Hospitals	178,250	68,475	38
Committee on Peace Service	10,500	5,692	54
Committee on Mutual Aid	11,850***	5,970	50
Board of Education and Publication	27,400	10,807	39
General Treasury	5,115	3,328	65
Ministers' Aid	6,000	1,361	23
Women's Missionary Association	9,500	5,272	56
Mennonite Biblical Seminary	56,000	26,374	47
Young People's Union	3,800	1,939	51
	$623,215	$356,985	57

*Includes one large gift of $18,000 from an estate.

**Includes one large gift of $6,000 from an estate.

***Includes $10,000 needed for loan capital.

Several boards and committees showed good gains during September. Your faithful support of your Conference work is indeed encouraging. We know you will give of your best to help your Conference reach its 1950 goal. Three months yet remain!

Tto each of you again a hearty thanks for your support of your Conference. Each board and committee sincerely appreciates your cooperation; they are deeply grateful for your prayers, your interest, and your gifts. May God bless us all as we share His work together and may He direct our interest and prayers to do His will.

Very sincerely,
Edna Ruth Mueller, Office Secretary
General Conference Headquarters

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

MENNONITE BIBLICAL SEMINARY

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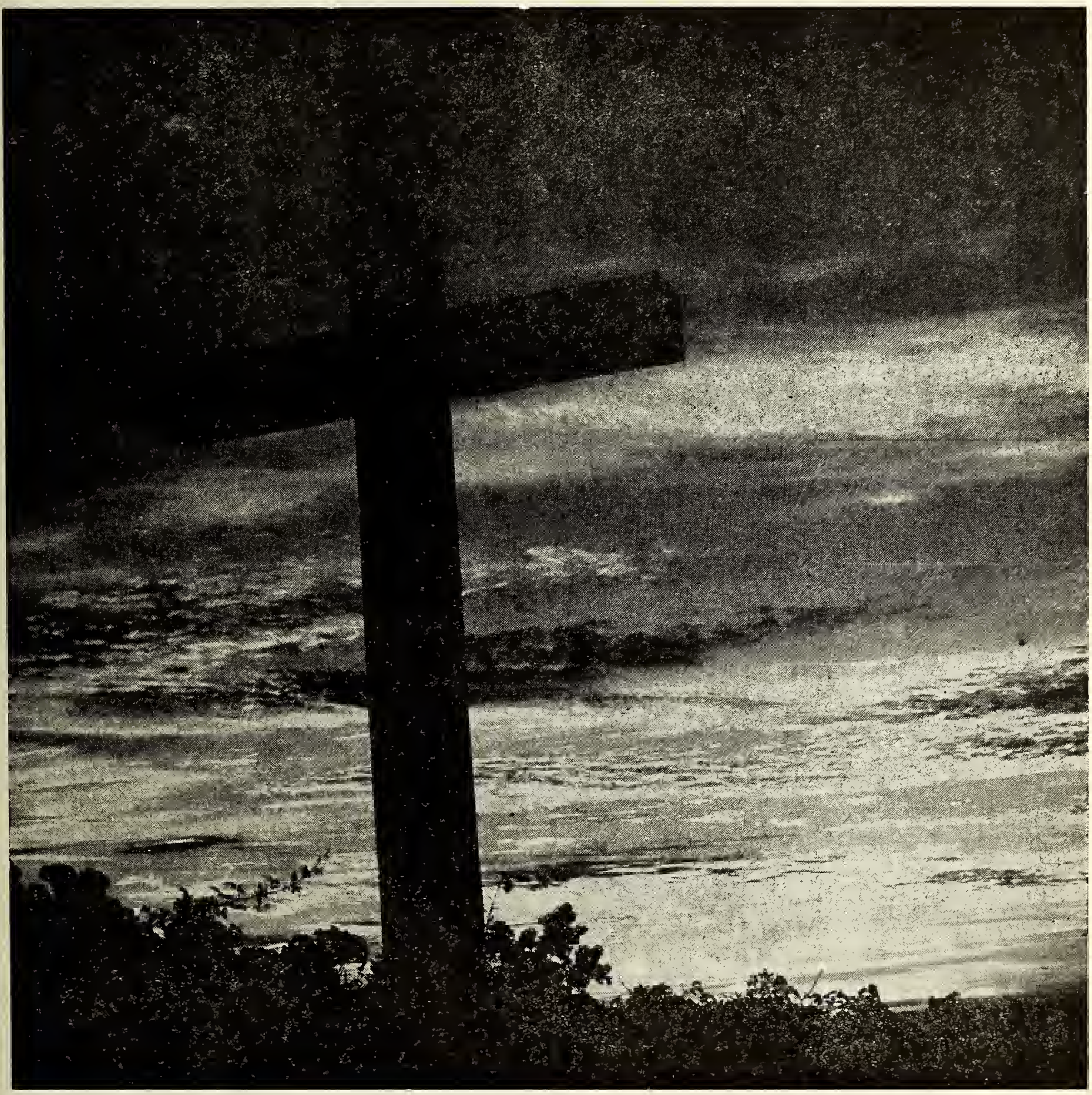

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LARRY GARA SENTENCE UPHELD

Larry Gara, the former Bluffton College teacher who was convicted of advising a student to stand his ground as a conscientious objector, lost out in the Supreme Court, October 23, by a vote of four to four. Justice Clark, who had been Attorney General at the time of the trial, took no part in the case. A tie vote customarily upholds the lower court decision.

The Mennonite

Editor, J. N. Smucker
Associate Editors: Lester Hostetler, Don E. Smucker, W. F. Unruh, David C. Wedel. **Contributing Editors:** Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannabecker, Paul Roth, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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Beyond Our Own

A genuine movement for peace is gripping thousands of Christians throughout the nation. Many are expressing their concern in some plan of united prayer. In a little coast town of Florida, residents offer prayer for peace daily when the town siren sounds at 10 a.m. A quarter million inhabitants of Sacremento, California have concluded the first month of daily prayers for world peace. In Tennessee there is a "Prayer Keys" movement that has already spread to ten states and four foreign countries. Begun in Topeka Kansas a Volunteer Prayer Army is enlisting thousands of members in the midwest. In Washington twenty-eight Senators of both parties recently called upon President Truman to start a total "psychological and spiritual warfare against the Kremlin". Many church groups are asking the president to proclaim a national day of prayer. "More things are wrought by prayer than this world dreams of".

RELIEF WORK—The Church of the Brethren is already preparing for relief work in Korea just as soon as the fighting stops. A part of their program calls for a fifteen-men emergency unit to offer its services to the United Nations in the rehabilitation of unfortunate Korea.

IT IS only eighty years ago that Christianity was first introduced to Japan, yet the gospel has gained a firm hold in the minds and hearts of many of her people. The progress is all the more remarkable, inasmuch as the total gifts for missionary work in Japan, from all American denominations, in all these eighty years, is equal to the cost of only one battleship! —Gospel Banner

PRESBYTERIAN LIFE, the church paper of the Presbyterian Church in the U. S. A., is promoting an "Every Home Plan" for the distribution of the paper into the home of every resident contributing family of a congregation for one dollar per family per year. The same magazine has been selling for $3.50 per year. The General Assembly has undertaken to raise the additional amount needed to finance the publication of the magazine.

Of Things to Come

NOVEMBER

November 12, Bethel College A Cappella Choir Concert.
November 12-16, Bible Lectures, Bluffton College, Bluffton, Ohio. Ed. P. Blair, Garret Biblical Institute, lecturer.
November 14-15 Ministers' and Women's Conferences, Bluffton, College, Bluffton, Ohio.
November 16-18, Conference on Christian Higher Education, Bluffton College
November 23, THANKSGIVING DAY
November 26, Advent Sunday
November 30 and December 1, General Conference Council of Boards, Chicago, Illinois.

DECEMBER

December 10, "The Messiah" Community Chorus, Bethel College
December 10, Bible Sunday
December 17, "The Messiah" Bluffton Choral Society
December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

For the second successive year there has been a gratifying decline in the number of divorces in Canada. In 1949 there were 5,911 divorces granted in the Dominion, which was 2,288 fewer than the peak year of 1947 and 970 fewer than in 1948. In Ontario the number of divorces dropped to 2,373 in 1949, which was 734 less than in the previous year and 1,128 below 1947. In 1949 there was one divorce in Canada for every 2,228 people in the country. This compares with one divorce for every 1,869 in 1948 and one for every 1,531 in 1947.—*United Evangelical Action*

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Editorials

THE THANKSGIVING PROCLAMATION

As is done every year, the President of the United States has issued his Thanksgiving Proclamation. Such proclamations may not be taken very seriously by most people, but in the one just issued there are several requests to which the Church should give earnest heed. After the usual setting of the specific day for thanksgiving, the President makes this request: "Again I ask all my countrymen to appeal to the Most High, that the God of our fathers who has blessed this land beyond all others will in his infinite mercy grant to all nations that peace which a world cannot give. I entreat them, in church, chapel, and synagogue, in their homes and in the busy walks of life, every where, to pray for peace."

Two points are worthy of special note: the admission that the world cannot give a lasting peace; and the call upon all men to pray daily for peace. Perhaps the President is stressing something that preachers neglect to tell their people again and again. The world cannot bring real peace; that comes only through the power of God in the lives of men. Neither can real peace come unless people want it so earnestly that they will **pray daily** for its coming. Surely if Christians prayed everywhere and every day for peace—really prayed—something would happen.

We should heed this proclamation. Thanksgiving Day should be a day of real religious significance and not merely a holiday or a hunting day. We should pray that wisdom be granted in dealing with our fellowmen, as the president also requests; that the peace of God which passeth all understanding and which the world cannot give, should enter into the hearts of men. We should take seriously the request: "every day and everywhere to pray for peace."

TROUBLING THE WORLD

A NEWSPAPER editorial made this comment on the life of Ghandi of India; "He troubled the world with his goodness." In the early history of the church we find the disciples were accused of "turning the world upside down." These quotations would seem to indicate that goodness can be very uncomfortable and upsetting.

The world is already so troubled and upset; should goodness disturb it yet more? Now it is troubled largely because of its sin and wrong living. It has not troubled itself enough in times past about its way of life. Unless we become deeply troubled about our sins we will probably not make much effort to change. Perhaps we need to be still more troubled in heart and conscience until our eyes are opened to the real causes of our difficulties.

It is a fine thing to be a soother of the world. But it may be necessary to trouble the world first. Evil should be very ucomfortable because of our lives. Do we trouble the world by our goodness?

"BLESSED ARE THE PEACEMAKERS"

THERE is no higher privilege that can come to human beings than to be children of God in a real sense. A child has his father's ways and habits, his interests and outlook on life. Jesus says the peacemaker is worthy to be a child of the Heavenly Father.

But peacemaking is not a little trick that can easily be acquired. It is a way of life. The peacemaker does more than dictate terms or set up a list of rules to follow. He does not rely only on agreements and treaties to bring enduring peace. He has such peace within that his very presence in society is a living demonstration of what peace can do and be. He is at peace with God, and his whole life fits into the will of God. He loves God supremely and his neighbor as himself. All his ways are peace because the peace of God is shed abroad in his heart. This is the true peacemaker.

RELIEF WORK CAN BE CHRISTIAN

OCCASIONALLY there is objection raised to the work of relief by saying that it is not our business to try to keep people alive, but to preach to them the Gospel of Christ. The article on relief in this issue gives a good answer to this objection. Relief is not in any way to be substituted for mission work, it is to supplement it. But relief work can also be real missionary work if it is always done "in the Name of Christ."

The question is often raised as to whether relief work is still necessary. Those who have investigated this matter thoroughly assure us that there will be need for help for a long time to come. Such need may not be as acute as at one time, yet it still exists in various forms. "If any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?"

THE PROOF OF FAITH

MANY a man's best loved book is his pocketbook. We may have a great deal to say about faith, but it is "the faith in your pocket" that is really convincing and brings results. Faith must have an outlet else it smothers. One good outlet is through the pocket-book. Here, too, our actions speak so much louder than our words.

It is so easy to make excuses for not supporting God's work more generously; yet it is so necessary that these spiritual works do not suffer from lack of support. There are so many calls for funds pressing in upon us from all sides, that we easily become bewildered. As a Church and a Conference we have undertaken tasks and obligations that need to be supported. We have launched out in faith that these tasks can be accomplished by the full support of the membership. These are our obligations and should be met before scattering our efforts too widely. It is good to have faith, but the faith must get into our pockets.

NOW or NEVER

FOR years, and even centuries, the day of Christian missions has been extended to the Church of Jesus Christ. Heirs of unprecedented missionary opportunities and blessings, the Mennonite Church today is still considering and weighing the gravity of the call and the open fields before us.

Because our great God of grace is kind and longsuffering to a lost world, we still, slowly and cautiously, enter some of these needy fields while others are discussed and often tabled for some future date.

That our omniscient God does work on time, and that the Holy Spirit has ever directed servants of Christ into ripe and open fields at the divinely appointed time, is evident to those who know the Lord. Of all the tragedies of missionary unfaithfulness, our greatest tragedy today may be that we know not the time.

We need to be awakened to the fact that the Holy Spirit through the prophetic Word and through the moving of Providence today, has, and is, reminding us that the time is short. Surely the evening shadows deepening around us today remind us that "the night cometh, when no man can work." Surely the day is here when we can no longer tempt God by asking more time for missions! We dare no longer play the game of time and chance with our missionary opportunities!

Furthermore, the day is upon us when God will hardly continue His mercy and favor to us as a church unless we stop playing missions. We must give our whole soul and life to this agelong program.

We have been trusting long enough in the dry bones of our missionary professions and organizations. It is high time for us to fall unitedly upon our faces in confession and prayer to the end that the Holy Spirit may put new life into our feeble efforts. It is time to seek the Lord and evaluate His great love and power above our own efforts and equipment.

The day is upon us when this poor sin-sick world can no longer exist upon the few missionary crumbs that the Christian Church has been wont to hand out in rather a mechanical and secondhand fashion. The world needs Jesus and chaos will result unless the world is fed the bread of life. Missions are not our sideline but our highest business and calling.

Now, or never, if the Mennonite Church is to be owned and blessed of God, we must learn suddenly and wholeheartedly, that our Christ cannot be satisfied or pleased with our mere spare time, our surplus, or even all the tithes of our worldly income and prosperity. Tithes and offerings are a part of God's will for us, but tithes and offerings of our luxurious living can never be worthy of our loving Christ, and can never feed the lost world with the bread of life.

We who live in America enjoy blessings and good things that are unique and that are above the average of peoples of any other land. We are heirs to this heritage, not because we have had forefathers who spared a little for us and for God, but who as Christian pioneers gave their very life and blood to honor our Christ and bless the world. This spirit of sacrifice and devotion must now be brought into our mission profession and program, if we are yet to be owned and blessed of the same God who blessed them.

We are living in a day when the god of this world is making his last great campaign for the political, economic, and predominantly, the religious world. Millions of men, and women too, who have been born in our religious homes are sacrificing at any cost, occupations, homes, friends, and future homes, to go anywhere on earth for the program of Satan, the enemy of God and of His purpose to bless the world. As a church we have been giving, directly, or indirectly, willingly, or unwillingly, our millions to support the god of this world in his purpose and program. Is it right?

Shall our Christ at such a time as this be less worthy of our loyalty and devotion? Shall our Lord who loved us and washed us from our sins in His own blood and with His own life purchased for us blessings for time and eternity, be honored less than the god of this world is being honored today?

Surely, not tomorrow, but today we must humble ourselves before our loving Christ, our great commander of love and good will to all men, and say, "Thou are worthy" (Cp. Rev. 5). Thou, O Christ, and Thy great program of love to all the world, art worthy of my life, my home, my children, and all that I have. Take everything, Lord, and use it for Thy church and for the salvation of souls! Dear Lord and Saviour of all, I'll go where you want me to go, I'll trust you wherever on earth you call me to go; though it may cost me friends and home, I will be true to Thee.

—Orrie D. Yoder, in Gospel Herald

MEN NONITE For CHRIST MEN

WESTERN DISTRICT ORGANIZES

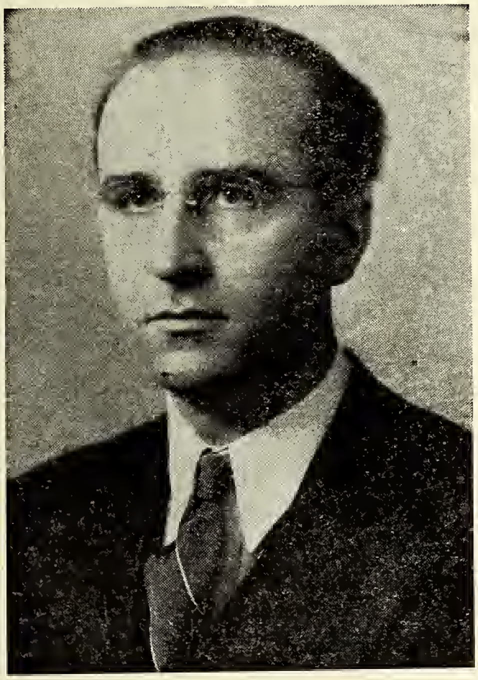
Western District Conference set aside one-half day for a program for the purpose of organizing the men of the district. A Program Committee prepared the outline for discussion and for inspiration. A Constitution Committee prepared a tentative draft of the District's over-all organizations. Elected: President, Clinton Kaufman, Wichita, Kansas; Vice-President, Oswin K. Galle, Valley Center; Secretary, B. Bargen, North Newton, Kansas; Program Committee, Art Goering.

One of the features of the program was a lively, thought-provoking address by Max Schmidt, of Pawnee Rock, Kansas, telling of the possibilities and projects for Mennonite Men.

HUNGRY HEARTS

Walter McDowell*

BLESSED are they which do hunger and thirst after righteousness, for they shall be filled." Matt. 5:6. In all of the teachings of our Lord there is a definite note of surety, which gives the reader with an enquiring mind, an assurance that there is One who knows the mind of man; and can satisfy the deepest needs of the human heart. There is in every human being that innate consciousness that he is subject to and dependent upon Someone greater than himself. The mind has a yearning to come into closer contact with that Person whom we know to be God. Those living in heathen darkness do not know what it means to have peace of mind and heart. In their desire to satisfy this basic hunger they expose themselves to excruciating pain or bow to idols of wood and stone, but that which they seek evades them.



WALTER McDOWELL

This heart yearning is not only characteristic of the one living in heathen darkness or the one whose mind has been perverted to believe that God is not a Person but merely an imagination of a disturbed mind. The hearts of those who know God are continuously yearning for a more intimate fellowship with Him. This natural quest for God, however, is not left to follow an undisturbed course to the achievement of rest and peace in Him. The enemy of our souls brings into our path the cravings of a natural heart, sometimes seemingly innocent and legitimate desires. Then with a conflict within the mind, one is often turned from their desire for God and righteousness, to satisfy some secondary objective which our stirred emotions have made us accept as the most important.

There has been no time in the history of our civilization when hearts have been more hungry than in this present time, and in their desperate need many have been deceived to accept some secondary and insufficient method of satisfying their desires. Some are following fanatic philosophies of materialism, which are basically selfish and godless. Some whose hearts have been torn by the sacrifice of fellowship with loved ones called away to serve their country, try to convince themselves that their sacrifice should make them acceptable with God. Others whose hearts are heavy with the burden of sin are told to give themselves to deeds of love and kindness to others, and thus they smother their deeper yearning to be right with God.

How grateful we should be that in our search for heart satisfaction we were not hampered by present day social or materialistic philosophies. To us has been granted the privilege of hearing the answer of God to the cry of weary, torn, and bleeding hearts; "Come unto me all ye that labor and are heavy laden, and I will give you rest" Matt. 11:28. "Ho, every one that thirsteth come ye to the waters—come ye—yea, come," Isa. 55:1. As we follow the leading of the Holy Spirit and feed upon His blessed word, we will find that the Lord Jesus can satisfy the desire of every hungry heart.

The tempests of our life, which at times may drive us in desperation to seek a way of escape, are no more tempestous than the boisterous waves of Galilee, to which Christ merely spoke peace and there was a great calm. The sins of our life certainly can be no greater than the sins of those who fell down at the Master's feet; and He, knowing their greatest need, with words of authority, spoke words of forgiveness, which brought immediate peace. The hunger of our souls can be no greater than the hunger of the multitude whose needs were supplied through His hands and lips. The desire of our heart to come to Him will be fully satisfied according to His promise.

If we hunger and thirst, He will fill our hearts to the full. What a wonderful Savior we have! One who knows better than we ourselves our basic needs and in His love pours into our hungry souls the immeasurable riches of grace. Our load of care, He is always willing to carry. He takes our sins upon Himself, because He went to the cross for that very purpose, and He will fulfill His promises if we will but come to Him with open and receptive hearts.

Don't be satisfied with the philosophy that your heart and soul be satisfied with efforts toward world peace when your own heart does not have the peace of God. Do not be satisfied with programs to meet the economic changes of our

(Continued to page 737)

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*Pastor, Upper Milford Church, East Greenville, Pa.

Mennonite Position on Relief and Service

THE Mennonite position regarding relief and service is a part of the particular Christian faith and way of life which has its background and orgin in the Anabaptist movement of Reformation times. This movement, as others before and after, under the providence of God, was a fresh and vital discovery of the living truth and spirit of the New Testament. The experience was so compellingly real that it sought an uncompromising fulfillment of the Gospel in life; it was so powerful that it survived the most obliterating persecution, to persist down to our own times. This heritage, in so far as it still lives in the Mennonite bodies of North America, motivates and guides the service program of the Mennonite Central Committee. Its principles, if accepted and put into practice, become for us in our own time, we believe, a unique experience of fellowship with Christ in loving discipleship and service to others.

1. **The central position and authority of Christ and the Bible.** While recognizing the hand of God in history and the voice of the Holy Spirit in the experiences of the church and individual Christians, we accept the Bible, particularly the New Testament, as the final authority for faith and action. Relief and service have validity for us only as the motivation, spirit, and methods of work are in keeping with the Bible. We advocate voluntary and sacrificial service because it is enjoined by Christ and the apostles. "If you seek God with all your heart and would not be deceived, do not depend upon men and the doctrine of men, however old, holy and excellent they may be esteemed, for one theologian is against the other, both in ancient and modern times; but build upon Christ and His Word alone, upon the sure teaching and practice of His holy apostles . . ." (Menno Simons)

2. **The Christian life as discipleship.** The Christian life is a transformed life, separated from sin and the world and consecrated to good works in imitation of Christ. "And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matt. 10: 38, 39). The inner experience will result in outward expression. Christians not only hear but are also "doers of the word." Christian discipleship signifies the total devotion of one's life and possessions to kingdom service. We believe that discipleship includes the welfare of the brotherhood but more especially an unlimited response and continual outreach to the needs of all mankind, both spiritual and material. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28).

3. **Relief and service as a Christian witness.** As a part of the life and outreach of the Christian brotherhood, relief and service can be a testimony to the redemptive and reconciling power of the Gospel. Because of this conviction, we are concerned about the Christian faith and character of worker personnel. We are equally concerned that the spirit and methods of service and distribution be Christian; that is, that they are spiritual, sympathetic, merciful, without discrimination, and without prejudice. This concern also causes us to use Christian insignia and to speak frequently of the motto "In the Name of Christ." In contrast to some other types of relief, we believe it is important that our own workers be present on the field and represented at distributions. Mennonite relief seeks to be humanitarian plus a Christian witness. Mennonite relief, however, is not mission work in the sense of organized, direct evangelistic appeal to man's spiritual need, but rather in the sense that all of the Christian's life and action is a witness to the Gospel. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

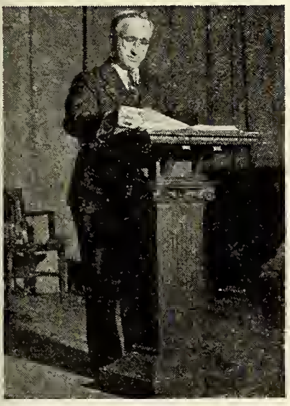
4. **The emphasis on Christian love and nonresistance.** In common with various Christian groups, Mennonites share the conviction that Christian love and nonresistance are applicable to all human relationships. This conviction finds its basis in the teaching and example of Christ and the apostles. Matt. 5:38-48; Rom. 12:17-21. Relief and service are not only a witness to the way of Christian love but they can become a method of overcoming evil, of reconciling an enemy. "Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:20, 21). Real nonresistance, however, is far more than an intellectual concept or even a doctrinal belief to be proved by Scriptural texts; it is part of a way of life which spontaneously reflects the presence of the indwelling Christ. On the relief field and in service projects love and nonresistance often lead to a special concern for despised minorities, neglected persons, prisoners, political outcasts. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

5. **The Christian brotherhood and mutual aid.** The Mennonite concept of the church is that of a true brotherhood, a community of believers, as contrasted to that of an organization or institution. The community of believers is necessary to sustain the spiritual life and strength of the believers, to nurture the oncoming generation, to teach new disciples, and to give a corporate witness. We recognize that the brotherhood in itself has no validity except as an instrument of God toward these ends. We believe that we have a primary responsibility, when necessary, to bring relief and service to the brotherhood. "Bear ye one another's burdens, and so fulfill the law of Christ;" "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:2, 10).—Irvin B. Horst in Gospel Herald.

WE ARE ONE

L. L. Ramseyer

IN our day of a world divided against itself, we are in desperate need of something which rises above all artificial things which divide us, a common standard about which anyone of whatever race, color, or nationality can rally. In spite of all the seeming divisions within Christianity itself it does possess that which can be that unifying element. Its basic principles are such as, if accepted by men, would eliminate social and economic barriers. It is a standard about which all men everywhere can find salvation and a way of life which will bring the maximum of joy in living.



L. L. Ramseyer
President
Bluffton College

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Basic Christianity can bring unity because it deals basically with what is within man rather than with externals. Because men have within them similar potentialities, Christianity can bring universal unity. Christianity can have this unifying influence in the very areas where disunity and conflict are now most apparent.

1. Christianity recognizes no race or color as superior to another. "God hath made of one blood all nations of men." There are those who would attribute the philosophy of racial equality to communism. That creed does not deserve this credit. They have merely plucked one of the flowers from the Christian garden without taking the roots of the whole Christian doctrine. Essential unity was built into the very creation of men, was taught by Christianity, and is now verified by science.

2. Christianity rises above nationalism. In Germany the writer heard the remark on several occasions, "We are all one beneath the cross of Christ." When we recognize that the Kingdom of God must be supreme over other kingdoms, then we will be reluctant to continue nationalistic quarrels with our Christian brothers.

3. Christianity does not recognize social distinctions. The widow with her mite and the rich man were all potentially the same to Jesus. What He saw was the spirit within them, not the wealth that they possessed. The society of the Kingdom of God is a classless society. There are no socially elite in that brotherhood.

4. Christianity can rise above economic systems. Christianity existed in feudal states, it lives in capitalistic states, and it continues to live in states that have drifted increasingly toward state socialism. The principles of God do not demand any specific economic system, they demand that Christian principles be dominant in any system.

5. There are no educational hurdles to be met in Christianity. Both the unlettered and the highly educated are accepted on equal terms. Whether one is illiterate or the president of a university he must meet the same terms to be a citizen of this Kingdom.

The fact that Christianity has not brought unity is not the fault of Christianity itself. It is because we have not practiced it. Active Christians still display race prejudice, even refusing to worship in the same church with other races. Christians still put the welfare of their own national group above the welfare of all men everywhere. Christians still have feelings of superiority toward those who are not their social equals or are lacking in educational qualifications. Christians still continue to use methods other than those prompted by Christian love in dealing with others.

Christianity can produce a world fellowship. It can be the unifying factor about which all men can rally. If it is to be this, however, men must recognize the superior claim which Christian principles have on their lives, beliefs, and attitudes.

HE DROPPED FIRST A-BOMB

EVER since Nuremberg, we have been asking who is responsible for a given act of war: the man who orders it, the man who carried it out, or both?"

President Truman has manfully taken the responsibility for ordering the dropping of the first atomic bomb. Apparently he has not lost much sleep over the matter, for he has said that he would do it again if he found it necessary.

Not so Mr. Robert Lewis, formerly a bombardier in the United States Army Air Force.

It was Mr. Lewis who pressed the button which brought death to 80,000 people in Hiroshima. Now, according to Le Devoir, a Catholic newspaper published in Montreal, he has entered a monastery because he has "lost his inner peace."

Le Devoir asks pertinently how much inner peace is going to be lost in the next war, and "how many young men will be condemned to blow up whole towns with the hydrogen bomb."

New Statesman

The Faith in Your Pocket

THE official board of First church at Corinth, Greece, had called a congregational meeting to approve the yearly budget. No one present was aware that he was living in the first century of a new era, but it was evident at once that members of the First church, which was downtown in a crowded city, believed in their new faith with all the ardor of recent converts. It was understandable and excusable, therefore, that they spoke their minds so fervently.

It is true that a prolific letter writer of their century liked to call them saints, but what he had in mind was not the stained-glass variety whose unworldly faces were to be suffused with the light that never was on sea or land. These saints were down-to-earth folks with ready wills but sometimes stubborn minds. They had been fooled all their lives by politicians and exploited by rich money-grabbers. It was little wonder they had resolved never to be taken in again, even for the best of causes.

The question before the official board was this: How shall we decide how much we ought to give to the support of the church this year? And Stephanas, whom everybody admitted was a growing member of the First church, cleared his throat as he rose to speak.

"I'm a practical men," he said, and you could see that practical men had a virtue Stephanas admired. "You can always count on me to put a drachma on the plate every time I come. But you don't catch me making a pledge to be paid weekly. These are mighty uncertain times. The Roman Empire is running on deficit financing and—you can depend on it—there'll be a major depression. No, I don't believe in pledging, but whenever I can be here, you can count on my drachma."

He sat down, and all the practical saints present felt like cheering. It was true that the famous letter writer, Paul, who had preacher once in those parts, could never remember whether he had baptized Stephanas or not, but First church, Corinth, was sure, at any rate, that Stephanas had been baptized with a full measure of common sense.

Now Crispus, a man about whose baptism Paul had no doubts at all, rose to his feet.

"I'm for the church 100 per cent," he declared, and everybody knew that here was a man to rely on. "But there is a preacher named James who is a radical. He's written a letter that's being circulated through all the churches, and if his ideas get out into society, he's going to cause a small revolution.

"This church is a new society, and I say we've got to go steady till we get a little stronger. If this radical preacher, James, comes this way, I'm not giving a cent to current expense.

"And then there's Apollos. They expect us to contribute to his support so he can give all his time to Christian work, but everybody knows he can't preach for sour apples—so they've made him a teacher. If the church would only furnish us more men like Paul who baptized me"—Crispus never let you forget that baptism had something special about it—"you could count on my doubling my giving. As it is, you don't catch my money going to the foreign field when we need it right here at home.

"Why, do you know we haven't paid the coal bill for six months, and I don't know what they're thinking of, asking for a collection for the church at Jerusalem when those Judiazing Christians there think they're superior to us! Asking us to support missions, when the interest on the note for the church roof comes due next month. Imagine!"

Crispus sat down. He was the soul of honor—not a man of imagination, but he knew you had to count the cost when you had so many demands. A score of members nodded their heads in eager agreement. Crispus for the moment had carried the meeting.

Slowly a third member, Gaius, a young man with faith and vision, faced the meeting. Like Crispus, he had been baptized by Paul. He was an idealist who knew the missionaries personally. He began to speak with impassioned zeal.

"That isn't it at all," he said, eclipsing Crispus in an instant. "If we don't evangelize, we'll perish. Don't you see—we're all of us products of the Christian mission ourselves, and if we let the coal bill and the interest on the note become the major concern, the missionary advance will be turned into a retreat, the world will die in its sins and never hear of Christ. Every cent of my pledge is going direct to missions. If we don't get the church planted, there'll be some dark ages ahead."

It was at this moment that the friends of Chloe, who was president of the woman's society, precipitated a violent argument about who was the best preacher—Paul, or Apollos, or Cephas (I Cor. 11). One man, who had stood all he could, jumped to his feet and shouted: "I am for Christ!" and bolted out of the meeting, which broke up with everyone's wondering why everyone else had made such a fool of himself.

Stephanas went home muttering darkly that First church had the last drachma it would get from him. Crispus decided he had been pretty well taken in when he agreed to raise an offering for the new church roof. And Gaius, who saw the tremendous need of the Christian mission abroad, decided it was time for him to pull out of this cautious society that couldn't see beyond its own nose, and he resolved to start a new church.

AN IMPORTANT LETTER

It was well that none of them carried out his threat and that their essential fellowship at First church was deeper than anyone dreamed. While they were tossing in their troubled sleep—each of them loving the church in his own way, Paul was writing another letter.

He knew from Chloe's friends in the women's society the story of their cliques. He knew, too, how desperately the world was in need of the lordship of Christ and of a church in downtown Corinth where Christian fellowship would be wise enough to make room for the impulsive generosity of Stephanas, the intelligent caution of Crispus, the businessman, and the impassioned missionary vision of Gaius.

The letter to First church no one would ever forget. When it was read from the pulpit, many a head must have been bowed in shame at the thought of his own impetuous threats. Here was word from a man who had walked half way across the Roman world to tell them of the love of God in Christ.

It was a sarching letter, aware of their sins, but aware, too, of the mercy of God. It soared at last above wise counsel into an anthem of Resurrection that lifted Chloe and her friends, Crispus, and Gaius, and Stephanas right out of their petty lives into a vision of the splendor of God:

Death is swallowed up in victory .
O death, where is thy sting?
O grave, where is thy victory? . . .
Thanks be to God, who giveth us the victory
Through our Lord Jesus Christ . . .
Now concerning the collection . . . !
You can easily imagine what happened next.

The people who preferred their inspirations to be maintained in a vacuum all said: "There! Now he's gone and spoiled it all! Why couldn't he leave us in heavenly places with Christ Jesus?"

But those who had the warm, understanding hearts must have answered: "This isn't the anticlimax; this is the mandate of the Resurrection. Sin is meeting its match. God is giving us the victory. Death is swallowed up. Now concerning the collection to advance this victory in First church and throughout the earth!"

Paul told plainly how the members of that downtown church were to support their church. For people who pretend they cannot understand the Bible, here is a word everybody can understand: Our giving is to be systematic. "On the first day of every week, each of you is to put something aside" (I Cor. 16:2). The work of Christ is not to be supported hit-or-miss. It is big business. It is the biggest business in the world.

Stephanas, who gives "when he pleases, what he pleases, where he pleases, if he pleases, and if he is pleased," is a long sea mile away from those whose love for Christ has lifted their generosity out of the realm of their occasional whims.

"On the first day of every week," as the Word of God plainly bade God's people do, they "lay by them in store" to support their church, to make possible a worshipful and clean place of prayer in which to gather, to keep a tight roof and a warm welcome in store for all who came—and to make the same possible for others with more limited means in all the lands.

THE WAY TO GIVE

Those who take the Word of God seriously can plainly see that they are committed to proportionate giving. Clearly we are told to give as God has prospered us. It does not say that when we are prospered, we are to increase our standard of consumption to the point where we toss only our loose change into the collection plate.

Our fathers in the faith took Jesus so seriously that his one passing allusion to tithing, negatively phrased (Matt. 23:23), inaugurated a tithing movement that swept the church into a new day. It was a tithing church that built our great schools, hospitals, and hostels for lepers. It was a tithing church that launched our vast missionary enterprises.

It was in all probability a tithing generation that laid the cornerstones of the church in which you and I worship, and raised up that church to redeem the life in our communities.

When a man's concern for his church grows out of the power of the Resurrection, as in Paul's letter, his faith gets into his pocket, his giving becomes systematic and proportionate.

He can be counted on now, not just for a dollar a week given grudgingly out of a big salary to adjust his income tax, or a fistful of change after a bingo game, but for a man-sized, proportionate share of his income.

The possibilities before the church in this century are unlimited, if we really mean business for Christ. We have a signal history behind us. We can have a more glorious future.

We may have to drop some second-rate things that are dear to us, in order to have more time for worship and more substance to share. But once a genuine Christian stewardship strikes deep into the soul, the Lord will have an opportunity to love a great company of cheerful givers.

Wheaton P. Webb in The Christian Advocate

HUNGRY HEARTS

(Continued from page 733)

day when your soul, which is worth more than the whole world, is hungry for something this world can never give. Hunger is an indication of health. Don't let intellectual or social pride keep your heart hunger submerged in a sea of secondary objectives.

Is your heart hungry? The One who paid for your redemption with His own precious blood, is waiting with outstretched arms, to receive you into a closer fellowship with Him. Why be satisfied with the husks of the world when you can sit at the table of the King of Kings? He will change your hungry heart into a fountain of living water with sufficient nourishment for your own needs and also for others who have not yet found the joy and peace which comes to those who sit at the feet of Jesus.

No happiness without holiness.

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

100,000 Scholarships Granted Annually

Jewell Casey

DOES it surprise you to learn that each year there are more than 100,000 students who attend colleges and universities on scholarships? Were it not for the $15,000,000 fund disbursed annually, there are many deserving boys and girls who could not possibly attend higher institutions of learning in the United States. Therefore, if **you** are ambitious to further your education after high school, but do not know just how you are going to manage the financial part, now is a good time to investigate the possibility of securing one of the many, many scholarships awarded annually, and work toward that goal. **You** may be one of the many to receive a scholarship. Try for one!

Scholarships are usually given on the basis of literary and scholastic ability and attainments, qualities of character and leadership and sportsmanship. Eligibility is decided by scholarship committees and individuals of the numerous colleges and universities. Most schools send a qualified person to visit high schools in the vicinity of the college, to talk with principals and to interview promising young people who show unusual ability in some particular branch of learning or sports.

Inasmuch as there are so many scholarships, it would be impossible to mention all of them. Just a few are discussed in this article to give you an idea of the different kinds.

Practically all of the colleges grant one-year scholarships to the valedictorian and salutatorian of each high school graduating class. So even in the freshman year it is well to keep this in mind and make good grades.

Church and civic groups, including Lions Club, Rotary Club, Optimist Club, Business and Professional Women's Clubs, American Legion, and various lodges are always desirous of aiding local boys and girls of exceptional ability to gain an education that would fit them for careers of leadership and usefulness. One way of doing this is by helping them through college, offering scholarships to those meeting certain requirements.

Philanthropic foundations, such as the Pulitzer Scholarships, give aid to a great many deserving young people. The Pulitzer Scholarship gives to never fewer than forty each year, a stipend of $150 each, available in any American college of the first class.

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For those with talents and ability, there are scholarships available. Funds may be lacking, but with application, you can receive the best of training. Now is the time to be thinking ahead and preparing. Perhaps you can receive the training you need by means of one of the 100,000 scholarships.

Rhodes Scholarships, 32 of them, good for two years at Oxford, are given to students in America each year.

General Motors, Pepsi-Cola, General Electric, Westinghouse, American Telephone and Telegraph, and several other big companies give numerous scholarships to advance research in special fields of learning.

For the past five years the Pepsi-Cola Company has been giving each year 4-year scholarships to two high ranking students from each of the United States, to eighteen colored students from Southern states, and to one student each from Alaska, Hawaii, and Puerto Rico. Not only does the scholarship take care of the tuition, but it includes transportation to college, and $25 cash per month for incidental expenses.

A science talent search conducted each year by Westinghouse throughout high schools of the nation brings to light many remarkable accomplishments of young people. More than 20,000 students have won Westinghouse scholarships since 1942. To all of those who are selected because of their special ability in science, awards of $2,400 are given. To the next eight best, awards of $400 each are given, and among the next 30, $3,000 is divided.

Annually, General Motors Corporation gives a $5,000 college scholarship to the winner in the All-American Soap Box Derby, and generous lesser prizes to runners-up which which have enabled many students to go to college.

Junior Achievements, Inc., has given many deserving young people 4-year scholarships to colleges of their own selection, because of outstanding work while in high school. A national ice cream company gives scholarships to either boys or girls who save the life of some person at the risk of losing their own lives.

A large electric corporation annually sponsors a contest on time-saving ideas in which 4-H Club members are eligible to compete, and the six top winners are given college scholarships.

Not all colleges and universities have the same rules and regulations governing their scholarships. For example, Southern California University gives a scholarship annually to a descendant of a soldier, sailor, or marine who served honorably in the Union Army. In Cornell, there are scholarships which only Indians are eligible to receive. At Vassar there are two funds to aid in the education of: (1) daughters of Baptist ministers; (2) daughters of college professors.

At Harvard University, included in scholarships made possible by individual donations, are the following unusual requirements for eligibility: (1) Deserving boys who at one time sold newspapers; (2) Students who live in the northern part of Alabama; (3) Any boy whose surname happens to be Murphy!

Only boys who are physically handicapped are eligible for certain scholarships in Princeton University, as are "sons of Pennsylvania Railroad employees."

It is interesting to recall that some of our greatest scientists, lawyers, teachers, doctors and musicians owe their start to scholarships. Yet it is much more thrilling to read of teen-agers who have only recently won various kinds of scholarships. A few of the outstanding are as follows:

Seventeen-year-old Roger Nelson, of Spring City, Utah, amazed scientists with a color camera he patented. Not only did he receive a Westinghouse scholarship because of his camera, but he also received scholarship offers from 210 colleges.

Dwight Taylor, of Altadena, California, another science scholarship winner, collected 120 different species of mollusks off the New England coast, whereas only 46 had been known before. His survey furnished valuable information about climate changes on the island, and won for him a scholarship to any college of his choice.

Louis Hanson, high school senior of Helena, Montana, won a 4-H Time-Saving award, which was a college scholarship. By studying time and motion spent in using wood or coal cook stoves, and by replacing the same with an electric range, she showed an annual saving of 99 miles of walking.

Irvin Herman, of Middleton, Ohio, was given a 4-year, $1,200 a year, Editors' Scholarship from Junior Achievement, Inc., because of outstanding work he did while editor of a newspaper run by and for teen-agers. Upon graduating from college Irvin has awaiting him a good paying position on Junior Achievement Magazine.

Courtesy, "Pilot," United Presbyterian Church of North America.

Boys' Village

"WHY DO YOU STAY HERE?"

YESTERDAY, as one of the boys from the group I was supervising and I were hoeing together in the garden, the topic of conversation swerved from the usual subjects of baseball and "When do we quit?" to why I was serving at the Village.

"Why do you stay here?" he asked. "You aren't even gettin' paid for it. Is it for publicity?"

I told him it was not for publicity we stayed here. I was at a loss, however, to explain our real reasons for being here because one of the boys had already said, "We ain't much for this religious stuff." Then I got the idea that I could explain it by telling him that I was here for the same reason that his mother got up early every morning, made his breakfast before she left for work, and helped him—then I remembered that the reason he was at the village was because his mother hadn't wanted him.

Finally I explained that I was here because I wanted to serve—just as men wanted to go into the service in wartime because they loved their country. The only difference was that our unit wasn't serving only one particular country but people of all countries, beliefs, color and conditions. The explanation caused little comment, but I more fully realized my reason for being at the village was not only love but to teach these boys what love for one's neighbors is.

Like voluntary service personnel all over the world we believe that there is no way to love God without serving others. As Christ told Peter, "If you love me, 'feed my sheep'." If, when we came, we had only hazy ideas about love and service, they are being crystallized now. We are finding out exactly what it means to serve and serve with love in our hearts during annoying situations. We are making slow progress towards our goal because

(Continued to next page)

I WONDER

Willadene Keeney

FOR a few minutes no one is waiting at our "shoe store" for shoes. So I turn to watch the people at the table who are checking out the garments that they have received. First to come along is an elderly man whose face is lighted with gratitude for the warm coat he is carrying under his arm. I am sure that expression and eager handclasp say more than the few words of thanks I can see him speak. If only the person who gave such a lovely coat could be in my place just now and see this gratitude which rightfully belongs to him.

Next in line is a lady with two young children. Does she have a home for them, and how many more may be at home to care for? I feel that she too is grateful for the bundle of clothing she is carrying and yet she has a questioning look as if to say, "But when the children grow out of these, what next? Will there always be some way to care for them or is there no future in hoping?" That we may have encouraged hope and kept alive love in this heart is my one desire for this woman who appears quite young and yet who seems to know so much of the worst of life.

And now comes a family who seem to express little thanks in look or word. In fact they seem only partly satisfied for the things they have received and may even be asking for more. They may say, "Why work to earn a living when it will all probably be snatched from you in a year or so anyway. Society is to blame for our present circumstances, now let them take care of us." If we could only make these people feel that someone does care for them. If we could only make them know that we understand that they have been treated unjustly, but that life would be more worth while if they would try to help society prevent a recurrence of such events rather than cooping themselves up with bitterness and cynicism.

Approaching the table now is that couple who carry a very cultured air about them, although their clothes are mended and their shoes very worn. It seems they are in a hurry to pass the table and be on their way. I wonder if they too are not happy with the clothing they received and especially that cheery warm comforter. But perhaps they are ashamed to be "beggars." Circumstances may have forced them to the place where they must ask for clothing, but now they want to be done with it quickly and be off. What it has cost them in pride and self-respect, we many never be able to guess. I wonder if we could have done more in making them feel that we do not consider them beggars, but that in Christian love all persons are important not for the way they can dress and live, but for what they are and have the possibility of becoming.

"Schuhe, bitte." These words spoken by one of the helpers brings me back to the shoe department. But as I turn to the task of fitting shoes again I cannot help but think, may God help us to never merely "hand out clothes."

BOYS' VILLAGE

(Continued from preceeding page)

of the type of work, but our Christian faith is being strengthened by experiences that we will never forget.

We are here because we do not believe that merely social or humanitarian work can accomplish the task or have the effect that service in the name of Christ has. Service motivated by Christian love serves all races and classes, serves without reward to the extent of sacrifice. It is a consecrated effort made in the spirit of Christ to fulfill the needs of others. To serve in such a way, we must share the suffering of those in need and show our happiness in being able to serve so that the one in need might also want to become a child of God.

We are here because we want to love as Christ loved. No, it's not practical to serve without reward—Christ wasn't practical either; He ended on the Cross. "Love thy neighbor." "Who is my neighbor?" Not only the man you borrow lawnmowers from, not only the heathen convert of the missionary, but those who hate you or are indifferent, who would like to steal your car if they had the chance. Love **them.** Help **them.**

"No, Al, we aren't here for the publicity.

Satisfied

Has the sun descended behind the hill?
Have the clouds formed overhead?
Would you rather walk the night away
Than surrender to your bed?
Is there nothing ahead but darkness?
Can you not forget though you've tried?
Are your sins all left behind you?
Are you satisfied?
There's a cross upon a hillside
There's a Saviour waiting there
With His arms outspread in mercy
He asks to let him share.
Are you weighted with the burden?
Have you tried for every goal?
Have you given up in deep despair?
Is it still upon your soul?
Why not tell it all to Jesus?
Why not throw away your pride?
He is ready to receive you
Are you satisfied?

—Marjorie Myers

An Old Colony "Verlobung"

The Wedding Customs of "Old Colony" Mennonites in Mexico

As June is the month of weddings to so many Canadian or U.S. brides so August and September are the months of weddings for many Old Colonist brides. Customs are quite different from what we know them. But they are proud of their celebrations although they are not in any way elaborate. The bride wears no special clothes for the occasion. Her head is bare one of the few times in which the Old Colony girl shows her long braids put in a knot on the back of her head.

"Verlobung" is celebrated rather than the wedding. It takes place in the brides home on a Saturday. On Sunday morning the minister announces that they are going to be married the following Sunday after the regular church service. During the week the couple go to visit the relatives and friends. These visits are made in order to get acquainted with the relatives on both sides of the family.

Two meals are usually served at the "Verlobung," dinner at noon, "Faspa," and supper is served to friends who live close enough to come back for it after the chores are done. I was sorry that I arrived late for dinner at the "Verlobung" of my cousin, to which I was invited. I would have loved to get in on the "Plume Moss en Schinke Flesch oda Rindflesch," whatever the case may have been.

On Friday morning a group of lively girls, friends of the bride, gathered at the brides home, bringing with them milk or butter to mix the dough for the famous "Gaustgebott Tweeback en Kringel." When the dough is mixed it is made into several small pieces and taken around to the different friends to bake. In the evening someone goes around from place to place to gather the baked "Tweeback en Kringel."

They have more organization at their "Gaustgebott" than the Mexicans at their "Fiestao." Dinner is served early, they're finished around 12:00 noon. They then sit around and talk, the women inside and the men outside in the shade under the trees. At one o'clock they all go into the "Groteschtov" and when everyone is seated someone calls the bridal couple out of the "Summaschtov" where they have been sitting with the Jugend.

The bride leaves first and the groom follows. After two hymns have been sung the couple goes back into the "Summaschtov" to join the young people. Then the men file out. At 3:00 the benches are taken out and table brought in. The women then quickly prepare "Faspa" which consists of the "Tweeback en Kringel," lump sugar and coffee. The men eat first, then the women and children. The dishes are always washed between each setting. When everyone has had his fill, the benches are again arranged in the rooms and everyone comes in and a Thanksgiving Hymn is sung. This concludes the "Verlobung" and everyone leaves. Their horses are hitched to the wagons and buggies, the people scatter in every direction, hurrying to get home to do the chores.

When I sat among them during the singing of the hymns which are sung so differently, memories came to me of the days when I knew only the Old Colony customs and ways. I felt quite at home. My heart went out to them. I felt that I didn't need to tolerate them, as some people call it, but that I could love them.

Helen Fehr

Book Notes . . .

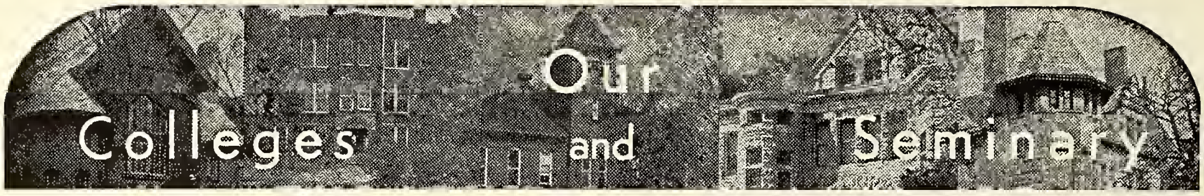
HOW TO STUDY AND USE THE BIBLE, by Park Hays Miller. W. A. Wilde Company, Boston, 1949. 142 pages. Price: $1.25.

The author of this small volume (140 pages) seeks to reach his goal of helping others study the Bible efectively in at least 3 ways: (1) He first seeks to help others see the Bible as a whole and then the relation of various passages to its central message. (2) He further seeks to help readers "appreciate the way in which the Bible tells the story of God's soverign purpose in the world." (3) Then the author suggests at least 8 tools to aid the student in his study of the Bible. These are: translations of the Bible, marginal references, a harmony of the gospels, a concordance, a Bible dictionary, a Bible atlas, a commentary and a study Bible.

To further aid the student, Miller then takes an Old Testament book (Amos) and a New Testament book (Philippians) and applies the suggestions he has given. A final chapter is devoted to practical suggestions for those who serve as teachers of the Word.

This book is not a short-cut to a thorough knowledge of the Bible. That comes only with persistent study. The book will therefore be rewarding to its readers only as the suggestions given are actually applied to a study and use of the Bible.

THE CHRISTIAN'S SECRET OF A HAPPY LIFE by Hannah **Whitall Smith (250 pp; $1.75) This is a very helpful book for those entering on the Christian life. It is an old book, as books go, but popular demand required it to be reprinted. As the preface puts it, the message is "plain, practical, personal and powerful." It is a book that lends itself to reading over and over. The three parts are, The Life, The Difficulties, and The Results. Next to the Bible itself, no book would be** more helpful in deepening and enriching the spiritual life of the reader.



CANADIAN MENNONITE BIBLE COLLEGE

THE largest attendance in the history of our spiritual retreats took place Friday and Saturday at the Community Center Foundation at Palos Park, Illinois. Dr. David J. Wieand, of the Bethany Faculty, led our retreat in the superbly beautiful Palos Hills, a large forest reserve of ten thousand wooded acres.

The Seminary Women's Fellowship met Thursday evening with Mrs. Rufus D. Bowman, as the special speaker, and with Mrs. S. F. Pannebecker as hostess assisted by Marjorie Glick, Frances Funk, Lucile Graber and Carol Shelly.

President Pannabecker has announced the itinerary of Andrew Shelly, our Field Worker. He has just concluded a series of messages and contacts in the Western District Conference and from October 29 to November 10, will be in the churches of California followed by November 12 to 16 when he will be in the churches of Oregon.

We were very happy to have our Conference President, Rev. Olin Krehbiel serve as evangelist at the First Mennonite Church, October 22-27. He was assisted in these evangelistic services by Professor Marvin Dirks, Rupert Hohmann, The Seminary Octette, Vernon Neufeld, The First Church Junior Choir under the direction of Marjorie Reimer, Elaine Waltner, and the First Church Senior Choir under the direction of Vernon Neufeld.

We were happy to have Mr. and Mrs. Arthur Franz here from Lind, Washington. Two of our students, Hanno Klassen and Helmuth Dyck were working on his large farm last summer during the wheat harvest. Mr. and Mrs. Franz did something which we are very delighted to report and to invite others to do likewise. They spent an entire day visiting classes and attending the chapel service in which Orie O. Miller was the speaker. It gave them a direct insight into the work we are doing in the school, into the exact emphasis which is taking place in the class room, and in the general spiritual and educational climate of Mennonite Biblical Seminary and the affiliated school of Bethany Biblical Seminary.

Our Business Manager, John T. Neufeld, has returned to his work on a slightly lighter schedule than formerly, and we rejoice in his ability to resume his very important tasks here at the school.

The Editorial Committee met here October 26-28., under the direction of Ronald von Riesen, Executive Secretary of the Board of Education and Publication. October 31, the Seminary Board of Trustees held its annual meeting. Preliminary plans have been started for the Annual Council of Boards meeting to be held Nov. 30 and Dec. 1.

FREEMAN JUNIOR COLLEGE

THE "Mikado," one of the best of Gilbert and Sullivans well known and popular operettas, will be presented in Pioneer Hall of Freeman Jr. College, Freeman, South Dakota, Nov. 2 and 3. It will be produced by the students of Freeman College under the direction of Miss Elvera Voth, Instructor in Music and Choral Director. Freeman College is not without experience in the producing of Gilbert and Sullivan, having given "Pinafore" and "Pirates of Penzance" in the past two years which were both received by capacity crowds. The cast of 9 principal characters is supported by a well balanced chorus of 35 voices costumed in authentic oriental dress. Playing the part of the Mikado will be John Suderman of Mt. Lake, Minnesota; the Lord High Executioner will be played by Joe Graber of Freeman; Ruby Tieszen of Marion as Yum-Yum; Marlyle Groves of Freeman as Nanki-Poo.

MENNONITE BIBLICAL SEMINARY

IN accordance with the Constitution of the Student Assembly, elections for officers serving in this assembly were held on Wednesday, October 18. Those elected were, Edward Enns: Vice President; Dorothy Schmidt: Secretary; Korny Martens: Chairman of the Deputational Committee; Peter Kehler, Chairman of the Devotional Committee; Paul Peters: Chairman of the Social Committee. The President of the Student Assembly, Rev. Abe Neufeld, had been electd previously.

The three committees represented in the Assembly carry the responsibility of directing the extra-curricular activities of the students. Each Sunday groups of singers from the College are sent out to visit the sick, the aged, and the maimed in various hospitals and nursing homes. These visitations are prearranged by the Deputational Committee. The Devotional Committee is in charge of the Student Chapel Services held every Wednesday morning. To keep the social activities of the College at a level which befits a Christian institution, socials, outings, and recreation are carefully planned by the Social Committee.

Besides these three committees, there are three other organizations which play an important role in the College. One of these, the Missionary Fellowship Band, is already well under way. It meets twice a week for the purpose of studying the various mission fields (this includes work being done in the city) in order to become acquainted with them, and above all, to support them in prayer. The remaining two are the Music Society and the Literary Society.

Jottings

CANADIAN DISTRICT

—North Star Church, Drake, Saskatchewan: October 1, we had our harvest festival and missionary Sunday. J. Warkentine of Herschel, Saskatchewan, was guest speaker. The offering amounted to $1482. A number of young people motored to the Bethany Church at Watrous to give a program October 15.

NORTHERN DISTRICT

—Bethesda Church, Marion, So. Dak.: Twelve Goodwill Christmas bundles have been prepared this year. Our pastor, T. A. van der Smissen, is beginning a series of Bible study on Revelation. A young people's class has been started during Sunday School, to discuss the problems of everyday life. It is conducted by our pastor.—Amelia Becker, Corr.

—Gospel Church, Mountain Lake, Minnesota: Communion service was held October 8. Pastor Suderman has been basing his series of sermons on the second coming of Christ. The C. E. Society and the Mission Societies had their semi-annual interchange program at the Immanuel Mennonite Church, Delft, Minn. A welcome service was held October 11, for Marie Lohrenz, returned voluntary service worker from Mexico. After a short program and pictures from Mexico, a fellowship lunch was held. The Men's Chorus is giving programs in neighboring towns.—Corr.

EASTERN DISTRICT

—Zion Church, Souderton, Pennsylvania: A youth choir was organized this fall. This gives us three active choirs including a junior choir for those in grades 4-8, a youth choir for those in high school and a senior choir for those of post high school age. These three choirs will help with both morning and evening services. A special musical program is planned for Sunday evening, November 19. All three choirs participate and the youth choir will wear their new robes for the first time. —Corr.

WESTERN DISTRICT

—First Church, Burrton, Kansas: Two weddings have been held in this church recently—Elizabeth Ann Regier was married to Pete Klassen of Canada, and La Verne Schrag to Janet Darrow of Kansas City. The new Sunday School officers took over on October 1. The C. E. officers were installed October 8, with a social hour held after the program. The Mission Society met with Mrs. Paul Schrag, October 19, to study missions in India.—Mrs. C. F. Epp, Corr.

—Lorraine Avenue Church, Wichita, Kansas: Our pastor, George Stoneback, was guest speaker at Bethel College the first week of October for the annual observance of Christian Life Week. We observed worldwide communion Sunday with communion and reception of members. In the evening the sound film on Latin American Missions, "Out of the Dusk," was shown. A youth choir for boys and girls, ages eight through fourteen was reecntly organized. Miss Ann Adrian who taught in Japan for a year, spoke and showed pictures Sunday evening, October 8. She also displayed her collection of Japanese items. The weekly Bible School which meets in our church during the school year now has an enrollment of 240 children with seven teachers. —Mrs. Waldo Leisy, Corr.

—First Church, Beatrice, Nebraska: At a recent business meeting it was decided that we arrange for a Leadership Training Course during the Sunday school period and encourage our young men's class to study our peace principles. It was also decided that we have a special series of services this fall, stressing missions. The Beatrice Ministerial Association observed Christian Education Week in this community with a mayors proclamation, special messages over KWBE during the morning devotional periods, and an all Sunday School workers dinner Tuesday.—Mrs. Abraham Jantzen, Corr.

—Hebron Church, Buhler, Kansas: Our church observed Communion Sunday, October 1. Cottage prayer meetings are starting this week with meetings in three different homes. In a pulpit exchange with the Buhler Mennonite Church, Franzen brought us the message October 11. The funeral of Mrs. J. J. Enns took place October 11, Koontz and A. J. Dick, officiating. Also on October 11, the Mission Societies sponsored a program in this church with Mrs. A. M. Lohrentz giving a report of her work in Europe.—Mrs. Wall, Corr.

—Grace Church, Enid, Oklahoma: August 22, Pastor and Mrs. Unruh left for the General Conference; two passengers included Mrs. H. Neumann, Enid, and Miss Enns from Meno. September 10, they brought reports from this conference. September 15, J. J. Esau, from Omaha, delivered an inspiring message. The Mission Circle met September 14, for quilting. August 25, Norma Jean Unruh, daughter of Mr. and Mrs. Simon Unruh, Enid, Oklahoma, was married to Robert Shaw, of Enid. August 27, J. J. Gerbrandt of Meno brought the message in absence of our pastor. September 24, Missionary Steven Van Egdom, Mrs. Edgom and their son, from Cali, Columbia, South America, were with us for the morning and evening services.—Mrs. J. F. Kliewer, Corr.

—Johannestal Church, Hillsboro, Kansas: The Sunday School held its annual business meeting October 15. William Juhnke, superintendent of the Lehigh schools gave a talk and showed a movie recently. The coming marriage of Janice Joyce Janzen and Abe Junior Plenert was announced here October 8. The church is completing plans for a Harvest Thanksgiving celebration October 29.—Mrs. Ed. Plenert, Corr.

(Continued on next page)

Into the Beyond

MRS. MAY JAEHDE, Ransom, Kansas, member of the First Mennonite Church, was born July 11, 1882, and died October 14, 1950.

AARON GEIGER, Bluffton, Ohio, member of the Ebenezer Mennonite Church, retired farmer and cabinet maker, was born December 3, 1858, and died October 18, 1950.

WALTER H. HARMS, Newton, Kansas, born January 24, 1895, died September 23, 1950. He was a member of the Gnadenberg Church.

JOHN Z. HARMS, Whitewater, Kansas, was born July 23, 1874, and died October 18, 1950. A member of the Gnadenberg church, he was the youngest of the Michalin group to come to America.

Jottings—Continued

—**Eden Church, Moundridge, Kansas:** August 5, we heard a report on the work being done in the Kansas State Mental Hospital. The following Sunday Brother Cummings of the Interdenominational Mission in India reported on his work. August 13, he showed slides of this work and preached to us. Other recent speakers in this church are Brother Dyck, from this church; Paul Goering, from Washington, D. C., telling about the C.O. position; L. Palmer of the Gideon Society accompanied by the Hershberger Quartet, telling about the work in hotels, hospitals, etc., where they place Bibles; and Brother Waltner from Newton, Kansas, holding a special Bible study meeting. We have had several weddings this month, one of which was followed by the death of a young brother. The Alexanderwhol Church choirs gave a program here recently.

—**Friedensfeld Church, Turpin, Oklahoma:** Seven young people from this church attended the young peoples retreat at Hydro, Oklahoma, recently. Pastor and Mrs. John Unruh, attended the Conference at Freeman, South Dakota. Martin F. Classen took over morning and evening services, October 1, while Brother Unruh attended a conference at the Go Ye Mission Camp. Our mission festival held October 8, was well attended. Speakers were S. Mouttet, founder of the Go Ye Mission, and Edwin Duerksen from Avon, South Dakota. Duerksen served here 24 years ago. He conducted revival meetings here a few weeks ago. October 5, the ladies packed clothing and comforts for relief.—Mrs. George H. Plett, Corr.

MIDDLE DISTRICT

—**Zion Church, Donnellson, Iowa:** The Ladies Mission Society packed and shipped a barrel of canned fruit to the American Homefinding Association at Ottumwa, Iowa. A box of good used clothing was also packed and shipped to the Mennonite Central Committee. Pastor Basinger and the choir broadcast a worship service over station KXGI, Fort Madison, Sunday, October 15. The annual Harvest Home Festival was held Sunday, October 22, with services in the morning, afternoon and evening, with a basket dinner at noon. Missionary W. C. Voth from China, who recently returned from a trip to Japan, was the guest speaker.—A. D. Krebill, Corr.

Please enclose this label when writing.

—**First Church, Chicago, Illinois:** Sunday, October 15, Grace Liu, China, and Franco Cosco, Italy, students at the Seminary, spoke to us. Miss Liu sang songs in Chinese and English and related her life story in China. Franco, a Waldensian, told how he became a protestant Christian. Evangelistic services were conducted here October 22-27, with Olin Krehbiel, Berne, Indiana, giving the messages. His subjects were "Christ's World Wide Program," "What Seek Ye?" "Are You Rejoicing?," "How Do You Walk," "What Holds Your Affections?," "Which Way Shall I Take?" and "The Harvest is Past, The Summer is Ended."

—**First Church, Summerfield, Illinois:** Our congregation joined with churches throughout the world in the Worldwide Comunion service October 1. Sunday School promotion exercises were held on the same day. Our choir has begun preparation for a Christmas music service. We expect to have our church house completely redecorated soon. The Women's Bible Study Club has purchased a beautiful carpet for the pulpit platform. Thursday, October 19, a Men's Brotherhood was organized. Thirteen men were present for this initial meeting, the youngest twenty years and the oldest eight-five years. We hope to make this organization a real help in the work of the Church, with regular monthly meetings. All men in the church have been invited to attend.—A. S. Bechtel, Corr.

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The per-capita consumption of whiskey in the District of Columbia is the highest in the nation, according to the report of the Board of Temperance of the Methodist Church. This may well be a cause for alarm. In 1949 the per-capita consumption of those over 15 was 4.44 gallons.

The Mennonite

Editor, J. N. Smucker

Associate Editors: Lester Hostetler, Don E. Smucker, W. F. Unruh, David C. Wedel. **Contributing Editors:** Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, Mrs. Ed. Miller, S. F. Moyer, S. F. Pannabecker, Paul Roth, Clifton Sprunger, William Stauffer Freeman H. Swartz Erland Waltner.

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COUNCIL OF BOARDS MEETING

The annual Council of Boards meeting will be held at the Mennonite Biblical Seminary in Chicago, November 30 and December 1. The Executive Committee, as well as the boards and committees, will already meet in the early part of the week to do such preliminary work as needs to be done before the General sessions of the Council.

The meeting this year will be of more than ordinary significance since it will cope with the problem of making the transition from the old system to the new, as set up by the constitution adopted at the last session of the General Conference. This will require much wisdom and foresight in order that the work of the Conference in all its areas and phases may go forward effectively under the blessings of God. The need of the hour is for much fervent prayer by both ministers and laymen alike that the Spirit of the living God may guide everything in the way of wisdom, insight, and understanding.

Funds Needed for Bibles

Urgent requests come from various units on the relief field for Bibles, hymn books, Bible school and Sunday School materials, and other religious literature. This need is given on a more personal basis, accompanied by a stronger spiritual emphasis. Contributions for this special literature fund should be so designated.

CONFERENCE REPRESENTATIVE TO INDIA

Rev. J. N. Smucker, editor of THE MENNONITE, and possibly Mrs. Smucker, as well as Dr. and Mrs. H. R. Schmidt, of Newton, Kansas, are planning to leave by plane for India on November 25. Reverend Smucker will represent the General Conference and the section of the Board on Foreign Missions at the India Jubilee Celebration, commemorating fifty years of mission work in India, to be held December 25 to January 1, 1951. They will spend the major portion of their time in India. However they also plan to visit different Mennonite relief centers in Europe, returning home by approximately January 25 of the new year.

Of Things to Come

NOVEMBER

November 12-16, Bible Lectures, Bluffton College, Bluffton, Ohio. Ed. P. Blair, Garret Biblical Institute, lecturer.

November 14-15 Ministers' and Women's Conferences, Bluffton, College, Bluffton, Ohio.

November 16-18, Conference on Christian Higher Education, Bluffton College

November 23, THANKSGIVING DAY

November 26, Advent Sunday

November 30 and December 1, General Conference Council of Boards, Chicago, Illinois.

DECEMBER

December 10, "The Messiah" Community Chorus, Bethel College

December 10, Bible Sunday

December 17, "The Messiah" Bluffton Choral Society

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

MISSIONARY ORDINATION SERVICE

The Ordination of Miss Leonore Friesen, first General Conference Missionary to Japan, is to take place at the First Mennonite Church, Newton, Kansas, on Sunday, November 19, at 2:30 P.M. Rev. A. E. Kreider, Pres. of the Mission Board and Rev. D. J. Unruh, pastor of the church, will officiate. You are invited to attend and pray for this service.

Recently, two castles built by Napolean were sold. One brought $1,200 and the other $280. The larger one is to be turned into a museum. How have the mighty fallen!

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Editorials

BLINDED BY BIGNESS

HOW easily we are impressed by bigness. Americans boast about having the tallest buildings, the largest farms, the biggest business until they are labelled by other nations as the biggest braggarts. Just now we are boasting of most destructive bombs, the greatest navies and the richest and most powerful country on earth.

But God does not seem to be impressed by bigness. When He wanted to reveal Himself more clearly to man, He did not do it by terrifying displays of His power; He sent a tiny Babe into the world, and the Kingdom began as a very small movement.

God does not make a tree with a blinding flash of lightning; He starts with a little seed and takes years to produce a mighty oak. He does not even expect us to become mature followers in one instant, but being born again, He expects us to grow in grace. Jesus spoke of the power of faith even so small as a mustard seed. and He said those who would enter the Kingdom must become as little children.

When we want to accomplish a task, we appoint a committee; when God wants to work some transformation He plants a seed. Can we not learn the importance of little things? Have not all the great religious movements begun as seeds sown in a ready soil? This would suggest that we can accomplish more by being seed-sowers than by doing some great administrative work. A thought dropped into the ready soil of a soul may work a transformation. A kindness sown in a rough heart can be the beginning of a fine flower. A seed of hope and courage dropped into a discouraged heart can bring new life. And a vitalized germ of Christian love can transform a world!

SHOULD WE HAVE A GRUMBLING DAY?

IT has been suggested that instead of having a special Thanksgiving Day, we have a Grumbling Day. Of course the suggestion is not a serious one, but it does have a point. It would certainly be better to complain only one day in a year, and be joyously grateful every other day, than to drag our grumbling through most of the year and then on Thanksgiving Day try to brighten up, and count our blessings.

We are too inclined to criticize, find fault, look on the dark side, and too little given to expression of gratitude and praise. We may be pleased with the things we like but unhappy when thinks do not go our way. This is not the Christian attitude. Paul tries to teach us that in everything we should give thanks.

But Thanksgiving Day can be made a special time of recounting our blessings; a time for reflecting upon the goodness of God; a time for cleansing from all ingratitude and complaining; a time to decide to be more grateful through all the year. "In everything give thanks."

THE SUPREME COURT AND LARRY GARA

IT seems unfortunate that the final decision of the Gara case was locked up in a tie vote. Such a vote is uncommon, but in this case Justice Clark, who was the U. S. Attorney General when Gara was on trial, did not enter the case. A tie vote means that the decisions of the lower courts are not reversed. The Court also has a ruling that in a tie vote no written opinions will be released, neither will it be revealed how the judges voted.

But at least this is certain: In the highest court in the land there were as many judges who thought a man had a right to express his Christian convictions on the matter of war, as there were judges who thought otherwise. This is hopeful, for Larry Gara's conviction came about because he had encouraged Charles Rickert to stand true to his convictions. As one editorial writer puts it, "But hadn't he done only what a red-headed Quaker who thought as he did would have to do?"

If it is an offense to encourage another to stand true to his Christian convictions, then what true Christian minister is clear?

AFTER-ELECTION OBLIGATIONS

ONE fine thing about our system of government is the fact that we do not resort to revolution to overthrow the results of an election. If the man of our choice is elected, well and good. But if not, then we decide to make the best of it.

But Christians have an obligation even after election, an obligation we often overlook. The Bible enjoins us to pray for those who are in office. If Christians really took this seriously, we would have much better government. For "more things are wrought by prayer than this world dreams of." Why not fulfill our duty toward the state by offering special prayers for those in office and in places of great influence. The election is over but let our praying for them continue.

CHAIN REACTION

THE explosion of an atom is not the only example of a chain-reaction. What power lies in a cheery word, a bright smile, or a kindly deed! Many a day may be entirely changed because of some kind act or unexpected generosity. The one blessed by such goodness unconsciously passes it on to another; and that one to still others, and so a chain-reaction of goodness has started; and on and on it goes and where it will end nobody knows.

Everyone whose life we touch will be a little better or a little worse for the contact. How important to keep right with God, that we may start a stream of goodness.

"Japan - White to Harvest"

It seems to me I have never before realized the full meaning of that cry of pathos from the lips of the Lord. The yearning of His great heart of love is only fully realized when one stands and sees the teeming millions who have never heard. Surely they are as "sheep without a shepherd."

It is rice harvest in Japan. Whole families are out in the mud covered rice fields so careful that not one stalk is left ungathered. All along the roads and throughout the fields, one can see the great drying racks as the grain is being prepared for the threshing floor. Then, here and there the poor improvised little rigs that thresh the grain. How hard and faithfully they work to gather the grain before the storm. I watch with interest.

As I watch, my heart again and again is drawn to the words of the Lord. "The fields, white unto harvest, but the laborers are few." How true the words of Jesus. I came here to Gifu yesterday, a city of 160,000 persons. There are three Protestant missionaries here and one Catholic. In all there are about 400 Christians. At least 90 per cent of the people have never heard. I say to myself, isn't there something that can be done? The people are so ready to hear, but there is no one to tell them. Any place you stop the truck with the P. A. system, a crowd gathers quickly. They stand for long periods of time to hear the message that is absolutely new to them. One's heart is stirred within as you speak to them, hungry and longing to be fed.

Last night we had a service in front of the R. R. station. A large crowd gathered and most of them stayed for one-hour-and-a-half to hear the message. At the close of the message when the invitation was given a large group from all over the crowd raised their hands, saying by that they wanted to accept Christ as their Saviour. We asked them to come forward and bow in front of our platform on the Jeep. What a sight as that group knelt on the gravel street and confessed their sin, receiving Christ as their Saviour. They don't understand it all, but each of their names is taken and personal contacts are made in their homes. Only there aren't enough people to do the task as it ought to be done.

The simple message, blessed by the Holy Spirit, is all they want. In any of these cities, at almost any location, one can expect that ten out of every one hundred and more will accept Christ, even the first time they have ever heard. This is supposed to be a strong communist territory, and our percentage here is even greater, than that. My heart burns within me. Will Jesus be able to say I have done my best, when such a challenge is before me today? It's the field, white unto harvest.

We had a service in front of the largest rail station in Tokyo last Tuesday night. A crowd of approximately a thousand people gathered as the word was declared. The Spirit of God was mightily manifested. Among the group of seekers was a fine looking girl. After the altar service there on the street, she told one of the personal workers that she was on her way to work. She was attracted by the service, and stayed, missing her work. There was such a warm smile on her face as she said, "I'm so glad I stayed and I found Jesus tonight." I couldn't understand her language as far as her speaking was concerned, but I could recognize the language of her soul. Thank the Lord!

As I see the harvest field, the words of the great Apostle strike me with renewed impact. "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." How fortunate we are that we have heard, but how responsible it makes us that we catch the vision of true values and give our **best** for the gathering of the 'whitened harvest.'—**S. F. Wolgemuth in Evangelical Visitor.**

The Individual and World Peace

by Dorothy Hurley

What is my responsibility as an individual, toward the attainment of world peace? One of our beloved American writers, Walt Whitman, has said that no matter what subject we treat, whether it is politics, religion, or anything else, sooner or later we come down to the single, solitary soul. Everything that is ever done, be it evil or good, originates with the individual. War is not begun by one man or one nation, nor is world peace achieved by one particular group. No, the individual, you and I, we are the ones who will make this peace, or will allow another world war more devastating than any we have yet witnessed.

The first step in accepting my responsibility toward peace, is to have peace in my own heart! The only way I can have this peace is to acknowledge Jesus as my own Lord and Savior. Why is it so important to have peace in my own heart when I am concerned with the peace for the world? If your child was sick unto death, you would not call an ailing, incompetent physician. World Peace lies dying at our feet. Can we bring it back to life if within ourselves we do not have that blessed assurance of Peace?

The second step in the acceptance of my responsibility toward world peace, I believe, is what Albert Schweitzer calls, "The Reverence for Life." We must love our neighbors. Who is my neighbor? The man living next door, or across the field, the people who belong to my church, my state, the people of my country, or of my color? Yes, these are all my neighbors. But these make up only a small part of my brethren! My reverence and my respect for life must include all of God's children, no matter who they are or where they are. I cannot say, "This one deserves to live, but that one is not worthy of life." That is for God alone to judge.

The third step in the acceptance of my respon-

(Continued to page 753)

A Forgiving Spirit

Ellis Graber*

THE Christian way of life is that of a forgiving spirit. Have you ever carefully considered how Christ taught this by both word and deed? Many incidents illustrate this truth.

You remember that Jesus had his difficulties with Peter. Surely there comes a time when it is hard if not impossible for a man to forgive!

Or again, remember the time Peter took up the sword and the master had to rebuke him. "Put up thy sword for they that take the sword shall perish with the sword." It was a difficult truth for Peter to grasp—deal with the sword and men will use the sword in dealing with you. Be of a forgiving spirit and that spirit will spread to those about you.

Then there was that incident centering about a woman taken in adultery and brought by the Pharisees to Jesus. They quoted scripture, "Moses in the law commanded us, that such should be stoned. What sayest thou?" He wouldn't answer. They insisted. Then Jesus looked down in the clay and wrote in it while saying, "He that is without sin, let him cast the first stone." One by one their conscience accused them and they left so that Jesus could say to the woman, "Neither do I condemn thee. . . " What he did was reveal the power of a forgiving spirit.

So one could continue. The prodigal son and a forgiving Father, the King forgiving a debtor, these and other incidents make it clear where Jesus stood in this matter. He taught and practiced a forgiving spirit to the point where on the cross he could say of his murderers, "Father, forgive them for they know not what they do."

There is abroad in the world today a harsh, bitter unforgiving spirit. It flares up between Jews and Gentiles, between races, between capital and labor, in our personal day by day relationships. It is a destructive spirit that breeds crime, juvenile delinquency, divorce and war. How we need a forgiving spirit! No man can go through life with an unforgiving spirit without harming himself immeasurably. Hatred in his heart, judging, conniving, condemning—that gives a man a bitter outlook, twists his personality, and severs his relationship with God.

Our plea today is for a forgiving spirit. We need it because no man can live without it. That sergeant gunner, one of the Doolittle fliers, discovered that truth in the last war when he was captured and spent 41 months in prison. At first he had hatred in his heart, a revengeful spirit, a bitterness which made him sick both in body and soul. Then one day he opened his New Testament and read the words of Jesus, "Love your enemies. . . do good to them that hate you." It was then that he experienced the truth and blessing of a forgiving spirit. That thirty-two year old man didn't really live again until he let love come into his heart so that he could do good to his so-called enemies.

Gilbran is so right and accurate when he puts on the lips of Jesus the words,

> "Only the weak would revenge themselves.
> The strong of soul forgive, and it is honor in the injured to forgive."

The forgiving spirit also does something to the person who is forgiven. Forgiveness did something to Paul at the stoning of Stephen when we heard him praying for forgiveness of his foes. Forgiveness did something to sword-wielding, to quick-tempered, Christ-denying Peter. Tradition has it that he was not content to be crucified for his Lord in the customary manner but instead insisted on being crucified head down. The forgiving spirit made a Mary Magdalene out of an adulterous woman. Yes, forgiveness affects not only the one who does the forgiving but the one forgiven. To all it sets flowing a stream of love, good-will and peace of mind.

Perhaps you have heard someone say, "I'll forgive him once but if it happens again I'll never forgive him." Or you may have heard the expression, "I'll forgive him if he forgives me." Perhaps you have even said yourself, "I can forgive but I can't forget."

If that mood ever overtakes you, if you feel like a sword-wielding Peter or a stone-throwing Pharisee, then the words of Jesus are for you. Remind yourself of the spirit he had. Think of how he taught us to pray, "Forgive us our trespasses as we forgive those who trespass against us." When we utter those words we ask God to forgive in the same measure that we have forgiven others.

Whether old or young, sick or healthy, rich or poor—we dare not hold a grudge. We cannot afford to have it "in" for somebody. We cannot stand the poison of hate. We must have a forgiving spirit even as Christ had and taught. Only with such a spirit in our own lives can we hear the assuring words of our master,

> "If you forgive others when they offend you, your heavenly Father will forgive you too."

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[*] Pastor, Zion Church, Souderton, Pa.

Thank the Lord! With bounteous measure
He doth fill our faithful land!
All we own and all we treasure
Is the gift of his good hand.
Thank the Lord! Our life He gives us,
Gives us food and fruitage rare.
O who would not sing His praises,
Glad His goodness to declare.
Thank the Lord, thy loving Father!
Ne'er forget, O soul, His grace!
Grow more like Him, and His mercy
Make thy theme of constant praise.

—Mennonite Hymnary

Our Book of Remembrance

IT was a custom among eastern monarchs to keep a book of records into which were recorded the deeds and misdeeds of the subjects. Without being aware of it, each person was writing his own record; his own book of remembrance.

We are all writing our autobiographies, year in and year out. What do we record? What do we omit? The Thanksgiving season is a good time to check our books of remembrance and note whether we are remembering the right things. Our depth of gratitude will depend upon our selection of material for our life records. If we habitually record the dismal, the dark and the dreary things of life we may feel that we have nothing to be thankful for. But if we have been recording the fine and good and beautiful, our lives will be filled with gratitude and praise. Thanksgiving can be a time of appreciative and joyous expression or it may be just another dreary day.

What Shall We Omit?

It would be well to omit from our book of remembrance all fault finding and complaining. Some-fill their records with such doleful notations that when they open the records to see what has happened they find no reason for gratitude.

We should omit our common complaints about adverse circumstances. To be sure we find ourselves in all sorts of unideal situations. It is so easy to lay our failures to our surroundings; but really, a man's life does not depend so much on what goes on outside of him but on his reactions within. He who looks for matters about which to complain can always find an abundance of material to record, but he poisons his soul in doing it.

We should omit any slights or unthoughtful treatment from others. It is surprising how we can multiply this list if we are so minded. But to record and treasure up each seeming ingratitude from others is to render ourselves incapable of true gratitude and forgiveness. We all have our faults; if others point them out to us, even though unkindly, we may profit by such criticisms, without bitterness.

Perhaps there have come losses and failures which we record and brood over. But there seems to be no direct connection between what a man has and what he is. Even though we are not in the best of health, when greeted with a hearty "how are you?" it is not necessary to go into details about our misfortunes. We may wisely omit the failures but profit by the experiences.

There are always failures in attaining our ideals and goals. We have sinned; but it is not necessary to fill our records with these unhappy occurrances. God in his great love can forgive us and blot out all our transgressions. He promised that He will remember them no more, why should we insist on keeping a prominent record of them. Let us rather record the forgiving love of God and there will be real cause for thanksgiving.

We may also omit our successes. Occasionally we find people who have done something fine and worthy—and then spend the rest of their life talking about it. We should not turn a promising autobiography into a pompious autobraggery. To emphasize our successes and worthy deeds tends to make us complacent and proud. We need to look forward, not live in past deeds.

WHAT SHALL WE RECORD

THERE are so many worth-while matters to record in the book of remembrance. For one thing there is still so much of beauty all about us and available to those who search for it, that we should make large records of it. This is our Father's world and the beauties of the seasons—and the beauties of earth and sky, of sea and mountain, of fine art and great music can fill our records and our lives with their uplifting influences.

Then we should record the goodness of people about us. Those who have lived long ago have made it possible for us to enjoy many fine things of life. Those who are living now can mean so much to us if we prove ourselves friendly. The influence of Christian parents, the patience and faithfulness of life companions, the concern and thoughtfulness of friends, far outweigh the gloomy picture some insist on painting. May we thank God for our friends. How poor we would be without them.

But this above all, let us faithfully record the goodness of God. His fatherly love and deep concern for each of us, His presence in every need, His help in every crisis, His guidance at every fork of the road, His strength for every weakness. No wonder the poets grow enthusiastic and declare that if the whole ocean were ink and the spreading heavens a scroll that would not be enough to write of His love and goodness!

If we adopt for ourselevs the motto often found on sundials and "record only the sunny hours," it will surprise us how bright life can be. If we count our many blessings it will surprise us what the Lord hath done.

Thanksgiving is not something to be done one day in the year; it is writing every day of the blessings of God in our book of remembrance. On Thanksgiving day we should pause and read from these records of the goodness of God. Then our whole life will be filled with gratitude and overflowing praise. Thanksgiving is thanksliving.

8427

Thanksgiving for a Day

Mrs. H. N. Harder

"O Lord my God, I will give thanks unto thee forever." Psalm 30:12b

AGAIN we are planning Thanksgiving programs, thank offerings, family dinners, and other means of showing our thankfulness. It seems that annually, after the summer's crops have been garnered in, we make it our business to thank God for the material blessings He has given us. We say to God with all our hearts, "Thank you, Lord, for thy great goodness to us." It is a wonderful custom that has been passed on to us as a nation by the Pilgrims, to set one day aside for special thanksgiving. However, on a Thanksgiving Day many years prior to the first one on our continent in 1621, the Psalmist said, "O Lord My God, I will give thanks unto thee **forever.**"

Unthankfulness closes the door against deeper blessings of life. As we draw near our Heavenly Father, through His Son Jesus Christ, in thanksgiving, we are in a position to receive ever greater spiritual blessings. Are we not commanded to "come before His presence with thanksgiving" and ". . . with thanksgiving let your requests be made known unto God."

It is comely for the Christians, saints of the Lord, to give thanks and sing praises to Him in all situations of life, every day of our lives. "Blessed be the Lord, who **daily** loadeth us with benefits." Psalm 68:19. These benefits may be occasions for joy and happiness, of which there can be none greater than the gift of divine forgiveness of sin, and the grace of God that gives salvation by faith.

These benefits may also be burdens that steady us and in the end strengthen us inwardly if we ask Him to help us bear them. These burdens may take various forms as: impaired health, loss of loved ones, adversity, hard work, or difficult obligations. Christians are not spared of troubles. But troubles do not rob them of their joy if its source is in God. Through them we can draw near to God in prayer, count our blessings and say, "God loves me with an **everlasting** love" therefore "will I give thanks unto Him **forever.**"

MEN NONITE for CHRIST MEN

Have you read the constitution of the Laymen's Organization, "Mennonite Men?"

It appeared in **THE MENNONITE** in the issue of August 1, 1950. With minor exceptions it gives a pretty clear idea of the purpose and the membership of our General Conference Laymen's Organization. Help to make it a good one!

The First Thanksgiving Proclamation

WHEREAS it is the duty of all nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly to implore his protection and favor; and whereas both houses of Congress have, by their joint committee, requested me "to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness";

Now, therefore, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these States to the service of that great and glorious Being, who is the Beneficient Author of all the good that was, that is, or that will be; that we may then all unite in rendering unto him our sincere and humble thanks for his kind care and protection of the people of this country, previous to their becoming a nation; for the signal and manifold mercies, and the favorable interpositions of his providence, in the course and conclusion of the late war; for the great degree of tranquility, union, and plenty, which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted; for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and, in general, for all the great and various favors, which he has been pleased to confer upon us.

And, also, that we may then be united in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our national government a blessing to all people, by constantly being a government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness to us), and to bless them with good government, peace and accord; to promote the knowledge and practice of true religion and virtue, and the increasing of science, among them and us; and, generally, to grant unto all mankind such a degree of temporal prosperity as he alone knows to be best. Given under my hand at the City of New York, the third day of October, 1789. **—George Washington**

Do right because it is right, and not because you are afraid to do wrong.

The Heart of the Church's Life

Jacob T. Friesen*

YOUR child atends school from 9 A.M. to 4 P.M., five days a week, nine months of the year, for twelve years. From breakfast until bedtime your day is planned to give your child his education. Education is considered essential and has been made compulsory. Your child's future depends upon it.

Within walking or driving distance of your home another school is provided for you and your child. You are invited to attend twelve months of the year, one day a week, for one hour. Attendance is voluntary not compulsory. The subjects are essential to worthwhile living and true success. The teachers are devoted though not salaried. The facilities are good considering the contributions we have made for their improvement. This place aims to have you and your child become a personal friend of the greatest Person who ever lived and is living today.

Yes, you are right. This is your church school, the heart of your church's life. It is not an auxiliary or a place for your child to go until he is old enough to appreciate the regular morning service. It is a place where you feel the pulse of your church's on-going program. The Gospel is here translated into character, ideas into acts, youthful energy into purposeful activity.

Your church school stands at the center of your church's life and program primarily because it is carrying out the central task of our Lord's Great Commission. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:19-20 In this concise and carefully worded commission our Lord placed his finger upon the pulse of His kingdom work by repeating the injunction, "teach all nations. . . teaching them to observe all things whatsoever I have commanded you.

The word "teach" in the broadest sense is moving the will, leading to Christ, and urging commitment to Him as well as the transmitting of facts. "Teach all nations" is an unqualified statement of fact. Here is an unmistakable charge! The only way to teach all nations is to teach first yourself and your own child. To fail in this task is to fail as a church.

The subject matter of our teaching is stated by our Lord's second reference: "Teaching all nations whatsoever I have commanded you." We are to teach what Christ taught. This includes God's complete revelation. The aim, to be sure, must remain to win the individual to Christ and active participation in the program of His church. The word "teach" in the great commission has this aim at its center. Therefore, teaching through the church school is the heart and life of a living church in its on-going teaching ministry motivated by the love of Christ and guided by the Spirit of God. Every function within the church must contribute to this central concern to be worthy of the name "church function."

A further reason why your church school stands in the center of your church's life is its primary contact. Even before your child enters elementary school he should be a student in the church school. Your child is welcomed when his name is placed on the nursery role. A remembrance at Christmas and possibly on his birthday reminds you as parent that the church school is interested in your child. At two and one-half or three years of age your child is ready to paticipate actively in the life of the school. From now until baptism and adulthood he should receive continuous instruction, guidance, and inspiration from your Sunday School superintendent, teacher, pastor, and fellow students. Bible stories are repeated, Scriptures are memorized, hymns sung, prayers prayed, projects are carried out to teach the lesson. Character is molded, values are established, and standards of life and conduct erected in the light of Christ and His total message. In the presence of this atmosphere the claims of Christ can be presented convincingly.

This is the heart of your church's life, the growing edge of tomorrow's church. Do you want to know your church? Then visit your church school. Would you serve where words and ideas are given hands and feet, life and breath? Then give of your best time and talent as an officer, teacher or student in your church school. Would you bring new life into your church? Begin by bringing new life into your church school, the heart of your church's life. You cannot afford to be without the teaching ministry of your church. Today adults as well as children depend on this ministry for continued and systematic instruction in religious truth. The morning worship service and sermon have teaching value to be sure, but in the informal atmosphere of a classroom ideas may be exchanged, personal convictions may be expressed and clarified, revealed truth and common work-a-day living clasp hands. You need your church school. Bring your children to Sunday school and stay yourself.

You have repeatedly heard the invitation. "See you in church Sunday." Let us add one word and say, "See you in church school Sunday." You need the church school and your church school needs you.

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*Pastor, First Church, Beatrice, Nebraska

O come, let us sing unto the Lord:
In his hands are the deep places of the earth:
The strength of the hills is his also.
O come, let us worship and bow down:
Let us kneel before the Lord our maker.
Let us make a joyful noise to the rock of our salvation.
Let us come before his presence with thanksgiving.
And make a joyful noise unto him with psalms.

A Guide to Decisions

Abe M. Wiebe*

DAY after day we make many decisions—shall I wear brown or black shoes, eat pork or fish, drive or walk to work, etc., etc.? Daily we face countless issues which affect our lives and at times the lives of others. We decide and dispatch many such issues without much forethought or afterthought. All of these acts lie in the area of life we call adiaphora (amoral). They are things that are not specifically commanded or forbidden by God. These issues are left to the Christian's own judgment and thus lie in the domain of Christian liberty.

Paul faced such a question in the Corinthian Church with regard to the eating of meats offered to idols. The amoral question was, "Should Christians eat or refrain from eating such meat, either when offered for purchase at markets and eaten at home, or when served in idol temples?" Some at Corinth felt it was wrong to eat this meat. Others (Paul was one) said the meat was not defiled, since idols were nothing, and therefore, it was all right to eat this meat.

Paul's problem is not so remote, since we also face similar questions. What would Paul have said to us today? No doubt the same thing he says in I Corinthians. He gives three guides (measures) which will help us to decide these questions of life.

1. "All things are lawful for me, but I will not be brought under the power of any." I Cor. 6:12b ALL THINGS refers only to amoral issues: not moral issues; not moral issues which God has expressly forbidden, such as licentiousness, idolatry, adultery, drunkenness, theft, etc.. So Paul's first guide is, "Does this deed or act enslave me?" If so, I will refrain, for such enslavement means I cannot be a servant of Christ. Christians cannot have two masters. Are some people slaves of tobacco? One person I know is, for he cannot stop this habit.

2. "But take heed lest by any means this liberty (to eat idol meat, go to shows, etc.) of yours becomes a stumblingblock to them that are weak." I Cor. 8:9 The second guide Paul states is, "Will my acts be the spiritual downfall of another's?" What I do may not harm my spiritual well being, but what does it do to others—especially those who feel it is wrong but see me doing it? They may be tempted to indulge, and thus failing to obey their conscience, they sin. Our love for the spiritual well being of our neighbor should constrain us.

3. "All things are lawful for me, but all things are not expedient. . . all things edify not." I Cor. 10:23 The third guide—"All things I do are to be of spiritual profit or benefit to myself and others about me." Whether we eat or drink, or refrain from eating and drinking we do all to build the spiritual lives of others and our own. We are not to be satisfied by not destroying, but are to be constantly building.

Here we have our measures—the length, breadth, and depth—of making wise choices. Let us use Paul's formula in order that our actions may neither enslave us, be a stumbling block to others, nor prevent spiritual growth.

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*Pastor, Bethel Church, Lancaster, Pa.

A BEAUTIFUL story is told of a woman who complained that her burdens were too heavy to bear. One night she had a vivid dream, in which her Lord appeared and relieved her of her cross. He led her into a large field filled with many other crosses, of every conceivable size and shape.

Her Lord said, "Everyone must bear a cross, and bear it alone. Since your cross is more than you can bear, go and choose one you think is not too burdensome, yet worthy of your strength and courage."

The woman went in to the field of crosses, and searched diligently for the cross she thought she could bear. At last she choose one, and said to her Lord, "I have found the cross I can bear—it is neither too heavy nor too light." So her Lord gave it to her, and when she picked it up, lo, it was her own cross, the very one she had returned to her Lord.

—**Sunshine Magazine**

THE INDIVIDUAL AND WORLD PEACE

(Continued from page 748)

sibility toward world peace is that of disciplined intelligence acting in cooperation with others. I must refrain impatient thought, from thinking something just because everyone is doing so, or taking a particular attitude just because everyone else is doing it. I cannot compartmentalize my thinking and say, "Today is Sunday, so my thoughts and deeds will be in accordance with this day. When tomorrow comes, it will be alright to forget these pious Sunday thoughts, and get down to reality."

There are three fatal fallacies in today's thinking toward peace: the notion that we can achieve peace by military power; the theory that we can provide equal but separate opportunities for racial and cultural minorities; the conviction that we can secure prosperity through the pursuit of self-interest. The Christian must detect these popular notions and take it upon himself to do something about them.

The fourth step is that I must have room in my thoughts for creativeness. My mind must be clear of the destructive cobwebs of evil thought and indifference. And when I am fully desirous of something worthy, then that thing will consume my interest. If I desire world peace, then I must be free to think of how I can contribute the most toward this goal.

There is much that we can do. We must pray to God that we will accept our responsibility, to do His Will according to the light that He gives us.

Dorothy Hurley in The Peacemaker

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Thoughts of Thanksgiving

by Donald Isaac

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name. For the Lord is good; his mercy endureth to all generations." Psalms 100:4, 5.

THESE two verses might well be the theme of our thinking as we approach the Thanksgiving season. At this time we think of God's great out-of-doors clothed in its autumn hue. Some of the trees have a red and brown tinge while other trees have lost practically all their leaves. The fields are ready for next year's crop. To some it means that winter is right around the corner while to others it might mean an Indian summer. We look forward to that Thanksgiving dinner with eager anticipation. But we must not forget to praise God for everything. The true thanksgiving spirit can make the life of the Christian richer and fuller. Paul, in Ephesians 5:20, expresses it in these words, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." To my mind comes the beginning of the hymn that we sing at this time of the year, "Come, ye thankful people, come, Raise the song of harvest home: . . ."

I feel that we Mennonites of North America have been fortunate in that God has provided our daily necessities of life. We have not lacked any good thing. It is true that some of us had to be more saving and do without the non-essentials, but God has provided food, clothing, and shelter. The Lord is good and if we come to him with praise and thanksgiving our lives become more meaningful and at times God lets us have a little extra. But the thanksgiving spirit must also have a spirit of penitence since we fully realize that we are unworthy of much that God gives us, especially when we hear of so much suffering among our brethren in other lands.

One of the aspects that gives such significance to the landing of the Pilgrim Fathers on Plymouth Rock was that they gave thanks to God after their first crop was harvested. They came here seeking religious freedom, lost half their number in the first winter, and yet they raised their voices in thanksgiving to God. Seeking religious freedom and giving thanks to God after enduring many hardships is what makes that incident live in the hearts of everyone today.

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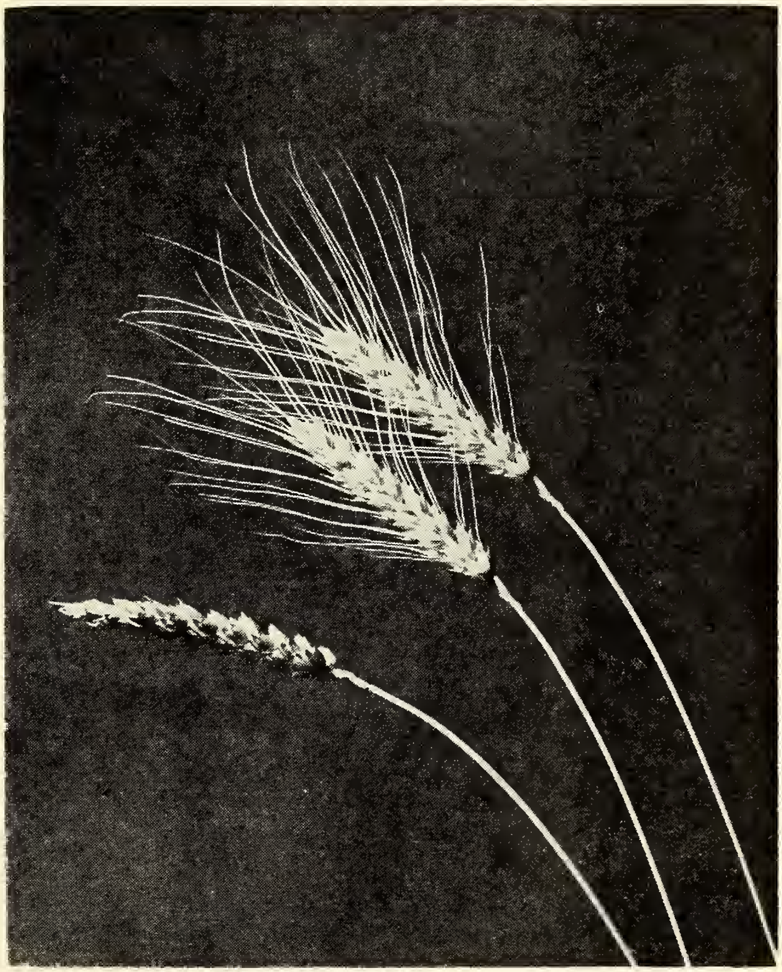
In closing I should like to quote the first verse of "The People's Thanksgiving" by William Pierson Merrill which I think summarizes the thoughts I have presented.

Not alone for mighty empire,
Stretching far o'er land and sea,
Not alone for bounteous harvests
Lift we up our hearts to Thee:
Standing in the living present,
Memory and hope between,
Lord, we would with deep thanksgiving
Praise Thee more for things unseen.

Thanksgiving is Stewardship Time

Thanksgiving is time to think about Stewardship. This article is a sample of the Y.P.U. Program Materials and presents the subject of Stewardship for use in youth programs. It was a part of the 1949 November issue of Program Materials. At least one copy of these materials is being sent to each church by the Y.P.U.



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Think what a head of wheat means! It represents the miracle of growth. A year before, it did not exist. Nine months before, it was a tiny green plant. Today, out of black soil, rain and sunshine, has come forth this thing. It is for such things that we are thankful. It is over this that we are made stewards!

THE month of November is highlighted with the close of the harvest season and the traditional observance of Thanksgiving. The first Thanksgiving was celebrated in New England by the Pilgrim Fathers. In early New England it was the custom at Thanksgiving time to place five grains of corn at every plate as a reminder of those stern days in the first winter when the food of the Pilgrims was so depleted that only five grains of corn were rationed to each individual at a time. The Pilgram Fathers wanted their children to remember the sacrifice, suffering, and hardship which made possible the settlement of a free people in a free land. They wanted to keep alive the memory of that sixty-three day trip taken in the tiny "Mayflower." They desired to keep alive the thought of that "stern and rock bound coast"—its inhospitable welcome, and the first terrible winter which took such a toll of lives. They did not want their descendants to forget that on the day in which their ration was reduced to five grains of corn, only seven healthy colonists remained to nurse the sick, and nearly half their numbers lay in the "windswept graveyard" on the hill. They did not want to forget that when the "Mayflower" sailed back to England in the spring, only the sailors were aboard.

With the memory of how Thanksgiving came to be an American tradition for Christian people, the theme of Stewardship is most appropriate for thought and discussion and for personal dedication during the month of November. Quite unlike that first Thanksgiving, today America and American people stand as the most prosperous, best-fed, best-housed, best-clothed people in the world. No nation possesses the wealth the United States has at hand. Sometimes many possessions make our heart grow cold when it come to giving thanks. Sometimes ungratefulness stems from a failure to appreciate what is ours to use and possess. Perhaps the highest thanksgiving we can give expresion to in our day is to be devoted stewards of what we have. Thus, stewardship and thanksgiving are bound together in the same bundle.

Suggestions For Planning Your Stewardship Program

First, break the subject into several parts for discussion. For instance, three areas might be:)1 Good Stewards of Our Talents; 2) Good Stewards of Our Time; 3) Good Stewards of Our Possessions. Then, center your attention on any one or all three of these subjects. For the first subject, Good Stewards of Our Talents, you might use Luke 19, the portion concerning the parable of talents, as a Scriptural basis. For the second subject you might use Matthew 25, the parable about the wise and foolish virgins, as a Scriptural basis for wise and foolish use of our time.

Let us consider these subjects in **greater** detail.

1. **Good Stewards of Our Talents.** How can we be good stewards of our talents? First, what are talents? They are our abilities, aren't they? The things we are able to do? Some of us can sing, while others can't. Some of us are good musicians. Some are good athletes. Some are good mechanics, while others are good readers and love books. Some like to mix with people and are good at making social life fun and interesting for everyone. Here is a person who is good at managing business affairs, while another is a superb farmer.

The questions we can ask regarding our various talents are: a) How can we use our talents so that they do the most good? b) How can we best develop and put ourselves into the things in which we are talented? How can we most fully realize our abilities? What does it take to be talented? Discuss this at length. c) What do we do if our talents are less than another's? Read Luke 19 and find what Jesus' attitude was toward the less talented. d) Is it as wrong to fail to use our talents as it is to use our talents wrongly? Read the parable of talents again and see what Jesus' attidude was on that.

Finally, try to think of people you know who are noble and good people who have used their talents well. Tell about them and why you admire them.

What do you think of the stewardship of our talents? How can we be good stewards of our talents? Try to thing of instances where there were people you know who have been good stewards of their talents and discuss why they were.

2. **Good Stewards of Our Time.** Have you ever thought that we can be stewards of our time as well as talents and money? Someone who is a mathematician should estimate how many hours he will have spent eating, sleeping, working, loafing, praying, doing good deeds by the time he is 70. Ask each person to put down the number of minutes and hours he spent during the last week in various activities; then have him multiply this by 3640, and he will know what his 70-year average is.

Here is the estimate which one man, a Swiss, made of how he spent 80 years. This was issued on his eightieth birthday:

> First, he figured that he had spent 26 years, 312 days, 18 hours, and 22 minutes in sleeping—about a third of his life, which is what is to be expected of any man. Work accounted for 21 years, 85 days, 14 hours, and 40 minutes. He was angry or annoyed 5 years, 346 days, and 5 minutes. He wasted 5 years, 302 days, 16 hours, and 45 minutes in anterooms, hotel lobbies and other places waiting for men and women with whom he had appointments. Eating consumed almost as much time—5 years, 346 days, 5 hours, and 12 minutes. Shaving occupied 228 days, 2 hours, and 52 minutes; signing his name, 42 days, 14 hours, and 58 minutes; scolding his children, 26 days, 14 hours, and 3 minutes; tying cravats, 18 days, 12 hours, and 6 minutes; lighting cigars, cigarettes and pipes, 12 days, 16 hours, and 4 minutes; looking for collar buttons, 6 days, 21 hours, and 25 minutes; yawning, 4 days, 2 hours, and 26 minutes; telling barking dogs that he owned during his life, to lie down and keep quite, 2 days, 14 hours, and 20 minutes. He laughed only one day, 22 hours, and 3 minutes!

Analyze this and see what was left out and what was over-emphasized and what was under-emphasized. How many days should this man spend in church, for instance? How many hours could this man have spent visiting sick people and doing good deeds for others? How many days could he have spent in all good works related to that which is eternal, God himself?

Discuss the values of ways of using your time the best you know. What are the values of recreation, of self-improvement through study and practice of skills and arts, of worship and prayer, of work? How much time should each have?

Remember Matthew 25—the story of the wise and foolish virgins!

3. **Good Stewards of Our Possessions.** Some people possess their possessions. Other people are possessed by their possessions. Which are good stewards?

This is the most common thought, regarding stewardship, that comes to us. Stewardship of our possessions is the first thing we think about. First, what does the Bible have to say regarding possessions? Does it say that possessions are bad or does it say that things we own are good? Or does it say something else regarding our possessions? Look up in a concordance what specific statements there are regarding "possessions" and see if you can find any light on this. It is of basic importance how we feel toward the things we call ours.

Find, in the lives of people you know, ways that possessions have been used. What about the Rockefeller millions which are now being spent for benevolent purposes? Are the Rockefellers good stewards?

a) What is the Old Testament expectation regarding the use of possessions? Should the tithe be the Christian norm for using our possessions? Do Christians give a tithe? Discuss.

Here are nine Biblical references for motives of giving. Discuss them and see which is the best motive.

1. Reward. To secure God's material blessing. (Malachi 3:10 and Deuteronomy 8:18.)
2. Law. Because the religious law requires it. (Deuteronomy 12:6; and 14:28-29.)
3. Justice. Because it is the way to show justice to our fellow man. (Amos 5:24.)
4. Duty. Our first duty is to the Kingdom of God. (Matthew 6:35.)
5. Stewardship. God has appointed us as His stewards. (Genesis 1:28.)
6. Faithfulness. Because we are God's stewards, and faithfulness is expected of stewards. (I Corinthians 4:2 and Romans 12:8)
7. Worship. Because worship of God is expressed through giving. (Genesis 4:3-5; & 8:20.)
8. Consecration. Because giving is an expression of Christian consecration and dedication. (II Corinthians 8:1-5; 9:7 and Acts 20:35.)
9. Love. To express our love for God, because Christ has given everything for us. (John 3:16-17.)

Which of the above reasons are the highest and best reasons for being stewards and generous with our possessions? Perhaps gratitude would be the best reason—gratefulness for the love of God. Discuss.

b) What is the general public's motive for giving of their possessions? Mr. H. B. Demand, professional money raiser, says people give for five reasons:

1. Fear of public opinion; they don't want to to be "stingy."
2. Desire for prestige; that is, "to keep up with the Joneses."
3. To establish a memorial for themselves or for some loved one.
4. Conscience; because "I know I ought to give."
5. "An honest, voluntary concern to share in a thing worth doing, and not caring whether or not his name is attached to the gift." Not one-fifth of the donors give from this motive—the really Christian one!

Analyze these motives and discuss them in the light of the giving in your church. Does your church's giving depend on the first four as well as the fifth motive? Discuss. What is your motive for giving?

c) How do you put to work the things you possess? The soil you farm, the cars you drive, the clothes you wear, the food you consume, the many things you use—how are they used?

Get a copy of "A Primer for Friends of the Soil" by Eugene Smathers for the relationship between you and the soil and your stewardship of it. This booklet is available from Eugene Smathers, Big Lick, Tennessee, at 25 cents per copy. It is worth every cent. Other worthy material on the soil is "The Land We Defend" by H. H. Bennett, U. S. Department of Agriculture, Soil Conservation Service, Washington, D. C.; "From Ridge to River" from the same address; and numerous other materials concerning our stewardship of the soil.

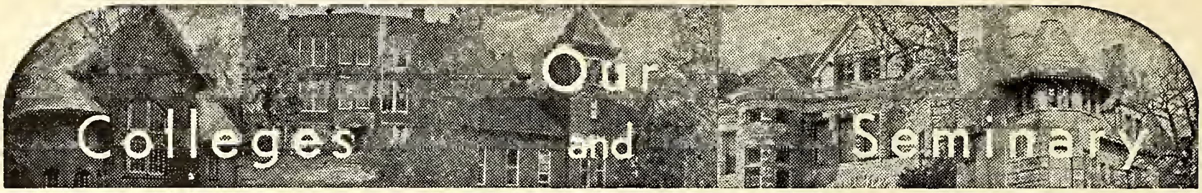
There are different attitudes we have toward the land. One is to make money off of it. Another is to preserve and keep it and pass it on to the next generation in better shape than it is now. Another is to use it without any definite plan or notion as to what is the best method of how to improve it. Which is the Christian view of the land?

d) How do you use your money? Once a man refrained from putting a dirty dollar bill in the collection plate because it was a disgrace to God to have such dirty money. In reality all money is soiled. Think of the dollar you have. Where all has it been? What all has it done? If it has been around at all, it likely has at some time been tainted money. Was the man right in refraining from giving dirty money to God's cause? Discuss.

We have spoken of the stewardship of our time. We may also ask, "How do you use your money?" Out of every dollar you spend, what portion goes for candy and gum, and what portion goes for the feeding of needy people in Europe? Analyze the spending of your dollars the last week or month and see where your pennies have gone; figure it out on the basis of a dollar—see how you spend your money.

What is the best way to spend our money? Should we do it haphazardly or with a purpose? Should we plan our spending or follow the whim of the moment? How much should be used for others and how much for ourselves? Discuss a plan for the use of your money.

How should your church spend its money? Should it have a haphazard program, or should it have a clear plan? How should your youth organization plan its use of money? Socials, others, program material, etc.



MENNONITE BIBLICAL SEMINARY

A STRONG message by Orie O. Miller, Executive Secretary of the Mennonite Central Committee, visibly moved our combined student bodies recently.

The well known leader of the MCC declared in the expository parts of his message that John 15 helps to explain why the Cross had to be. This verse reads as follows "When Jesus therefore perceived that they would come and take him by force to make him a King he departed again into a mountain himself alone." Here Jesus realized that the people were not understanding his messianic mission to be accomplished by spiritual means, and thus the speaker said, that in the light of Romans 12:21 and Matthew 5:48 he still believes and teaches that the disciple is commissioned to live only by this way of suffering love as he follows the one who is divine and the Lord of our life.

Turning to the American situation Orie Miller then looked at some of the assets of our people. He observed that we have unprecedented material assets— a great amount of wealth at our fingertips. Secondly, he noticed that we have a precious spiritual heritage which has been allowed to develop undisturbed, but a very striking sentence in this section of the message was this: "It is a marvel of God's patience that he allowed us to be introverted so long without snuffing us out." The next part of his message referred to our liabilities in America. Here he listed our unprecedented wealth as a liability even though he had also listed it as an asset. We do not realize that three-quarters of the earth know nothing of the American standard of living. Only a few weeks ago the speaker was in Jericho where there are forty-five thousand miserable refugees living within one half a mile—miserable suffering people. He told of the presence of fifty thousand Jews in the general area of Lancaster, Pennsylvania, with whom very little contact is taking place. He referred to the great difficulties of Mennonite witness among the colored people of America and he made similar remarks regarding the migrants who pick our fruit and vegetables. The next part of his message dealt with his visit to the Orient and he made the very interesting statement that General MacArthur was a kind of modern Cornelius. Then he made a number of searching statements regarding God's will for our people in relation to the reconstruction of battle-scarred Korea.

Concluding his address the speaker declared "May God help us as a privileged, blessed, sheltered, sincere, well-meaning Christian group to help spell out the word 'to give' and to do this in our time as followers of Christ.

BLUFFTON COLLEGE

ON Wednesday, October 25, students observed "work day." Jobs were secured in the community and the money thus earned was turned over to the building fund. They had set $800 as their goal for the day. Gene Suter was chairman of the day's activities. Thursday afternoon, November 2, was set aside as "clean-up" day. Students and faculty members join in a clean up of the campus on that day. Thus the buildings and grounds will present a good appearance for Bible Lecture week. One of the chief activities of clean up day is the raking of leaves, which are very numerous due to the wooded character of the campus.

Representatives of the State Department of Education were on the campus Thursday afternoon, October 26, examining the set-up for the preparation of elementary teachers. Four men were in the examining group. It seemed that they were in general quite well pleased, but a written report will be received later.

Education classes plan to visit the University School, Ohio State University, November 6. The director of this school is Dr. John Ramseyer, an alumnus of Bluffton College. Two other alumni teach in the school.

Dr. J. E. Hartzler gave a very inspiring address Sunday afternoon, October 22, discussing his impressions secured from his study tour of five western European nations this past summer.

William Snyder, of the Mennonite Central Committee, was a chapel speaker October 27.

Well-known Mennonite educators and journalists from the United States and Canada will convene at Bluffton College November 16 to 18, for a conference on religious education. The theme of the conference is "The College Curriculum as an Organ for the Teaching of Christianity."

Members of the group of Mennonite and affiliated colleges have been invited to participate in this conference. Colleges belonging to this group include Eastern Mennonite College, Harrisonburg, Va.; Tabor College, Hillsboro, Kansas; Bethel College, North Newton, Kansas; Hesston College, Hesston, Kansas; Upland College, Upland, California; Messiah Bible College, Granthan, Pa.; Goshen College, Goshen, Indiana; Freeman Junior College, Freeman, South Dakota; and Bluffton College.

The Canadian Mennonite Bible College, Winnipeg, Manitoba; Mennonite Junior College, Rosthern, Sask.; the Mennonite Biblical Seminary, Chicago, Illinois; and the Biblical Seminary at Goshen, Indiana, have also been invited to attend. The conference is also open to others interested in this subject and desiring to participate in the meetings.

Jottings

MIDDLE DISTRICT

—Grace Church, Pandora, Ohio: A union meeting of the four misionary societies in this area was held October 10, with a pot-luck supper and program. The theme throughout was "We Visit Japan." The first week in October our Bible study prayer group under our pastor, E. J. Bohn, began a study of the book of Job. In August, thirty-five good-will Christmas bundles were prepared by the various classes of our Sunday school and sent to MCC Headquarters for European relief. One of the cabins on the new camp site on Shavehead Lake in Michigan, was recently purchased by our church. A number of our members donated several days of labor there this summer. Our choir director, Lawrence Burkhalter, instrumental music instructor of Bluffton College, will direct a union choir with "The Messiah," to be given December 25.—Susan Steiner, Corr.

WESTERN DISTRICT

—Inman Church, Inman, Kansas: We are happy to have with us our new pastor, Ben Rahn, and family of Paso Robles, California. They arrived October 14, and the following Monday a welcome and social was held in their honor. The installation service was held October 29, with Albert Gaeddert, pastor of the Hoffnungsau Church, Inman, Kansas, officiating.

PACIFIC DISTRICT

—Emmanuel Church, Los Angeles, Cal.: October 22, Peter Klassen brought the morning message, with William Regier of Pratum, Oregon, in charge of devotions. Andrew Shelly spoke here and showed pictures of the Mennonite Biblical Seminary, Chicago, October 29. Mr. and Mrs. Lawrence Regehr are parents of a daughter born October 18. A men's fellowship dinner was held November 3, with Henry Kliewer as guest speaker. Dorothy Schroeder, returned missionary from Africa, was guest speaker at the annual women's missionary program, November 5.—Mrs. Karl Quenzer, Corr.

—First Church, Aberdeen, Idaho: Ooctober 17, Peter Klassen from Brazil brought a message in English, and a report of conditions of various Mennonite groups in South America, in German. Mrs. H. N. Harder later gave the high points of this report in English for those "nicht verstehe." Our pastor has returned from a trip to California where he met with the evangelism committee of the Pacific District Conference.

Into the Beyond

MRS. MARY ELLENBERGER, West Point, Ia., a member of the Zion Mennonite Church, was born September 2, 1859, and died October 20, 1950.

Book Notes . . .

PARAGUAN INTERLUDE, by Willard and Verna Smith (Herald Press—$2.25)

THE authors of PARAGUAYAN INTERLUDE, have been singularly well prepared by training, interest and background for the writing of this book. Some authors write for the hope of financial gain. These have written, without any such motive, but out of a heart filled with warmth and concern for the people who have traveled thousands and thousands of miles for conscience's sake. The Mennonites have settled in Paraguay, not because of the lure for riches, comfort or other advantages, but because this "hinterland" was the only one that offered these pilgrims a chance to establish their homes and live true to their convictions.

The book holds before the reader the power of a conviction and the glory of working toward a God-given goal, regardless of the toil and hardship that might be involved. The analytical mind of the historian and the sharing of the convictions of the people about whom the story is written, coupled with an interest in the cultural background of South America; have all been brought together in presenting to the reader a well-balanced, challenging and colorful story. May the Lord continue to bless the efforts of these people.

The Mennonite Central Com. has been the chief factor, under God, that made this undertaking possible. MCC is made up of every branch of Mennonites in North America. As the story is unfolded step by step, the reader cannot help but be thankful to God that he was able, in some manner, to help these brethren. At the same time the conviction grows that the task is not nearly finished, therefore we must continue to help: "For unto whomsoever much is given, of him shall be much required." To the band of Mennonites, who have served in this field under MCC or visited these brethren, this book brings many special thrills, in retracing their steps and experiences through the eyes of discriminating and competent observers.

—A. J. Neuenschwander

FULL OF CLINKERS

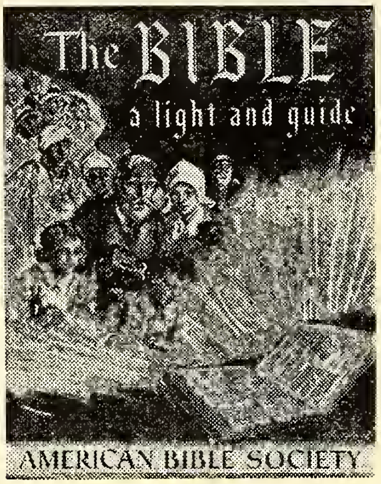
ANY boy who has spent a Saturday morning cleaning out the furnace, knows that you can't have a good fire when the fire box is full of clinkers. The draft doesn't get a chance at the coal, and the blaze is sluggish.

We wonder if some of us don't have a lot of clinkers in our mental furnaces. Sometimes our brains get so cluttered up with half-baked ideas and undigested mental junk that the real worth-while thoughts—the good, fresh coal—don't have a chance.

After all, every brain, just like every furnace, has room for just so much fuel. If a good part of the space is taken up by trash, there isn't much room left for the coal that really produces heat. Moreover, the mere presence of all the clinkers keeps your mental furnace from working efficiently.

It might be a good idea for you to set aside a day or an hour to clean out the ashes from your mind. Examine it, and see what you find. If there is a lot of stuff there that is not doing any good, you'd better get rid of it and give some worthwhile thoughts a chance. **—Sunshine Magazine.**

World Wide Bible Readings



THANKSGIVING TO CHRISTMAS
1950
How to Find Help From Bible Reading

1.—Set aside and keep a regular Bible reading.
2.—Read prayerfully and thoughtfully. Try to relive the scenes.
3.—Read carefully and unhurriedly. "Time exposures," not snapshots, should be the rule.
4.—Read expectantly and reflectively. Look for the personal message in each day's passage.
5.—Read till a verse strikes fire. Your inner response to God's message is vital. When He condemns, bow penitently. When He offers light, place your hope on it. When He commands, obey. When He guides, follow.
6.—Copy out a key verse daily. Carry it with you, refer to it and repeat it throughout the day.
7.—Enter the New Year as a daily reader of the Bible. Make it a habit.

Readings to end of November
Thanksgiving, Nov. 23—Ps. 121
Friday, Nov. 24——— Psalm 1
Saturday, Nov. 25— Matthew 5
Sunday, Nov. 26—— John 1:1-18
Monday, Nov. 27— Exodus 20:1-17
Tuesday, Nov. 28—— Psalm 51
Wednesday, Nov. 29—— Luke 11
Thursday, Nov. 30—— Psalm 27

Please enclose this label when writing.

Beyond Our Own

Germany—Since the Jehovah's Witnesses were outlawed by the Soviet Zone government in Soviet controlled Germany recently, 1,000 members have been jailed and over 200 have fled to West Berlin. This persecution of Jehovah's Witnesses is similar to that of the Jews by the Nazis.

South Korea— Complete destruction of Chosen Christian University, a Presbyterian school in South Korea, has been reported by a former teacher in that institution. Previously the school enrolled over 1,300 students.

Seventh-Day Adventists— report a 24.3 per cent gain of membership since the year 1916. This means an increase of 140,000 members added to the church.

Western Germany—Dr. Manfred Mueller, president of the Council of Protestant Youth of Germany, reports that young Germans are opposing any rearmament program for that country saying, "We don't want to fight anymore, we've had enough. We want peace and work and an opportunity to put our talents to use.

Palestine—Sources from Palestine reveal that the ancient New Testament city of Jericho has been unearthed one mile west of the modern Jericho and two miles from the Old Testament city of the same name. Actual ruins of large buildings mark the place where Herod the Great had his winter capitol.

Poland—Boy Scouts have taken on a new semblance in Communist dominated Poland. All mention of God has been removed from the Boy Scout oath and scout laws have been changed to work for a Socialist State to promote friendship with Russia.

Denver, Colorado—During the 76th convention of the National Women's Christian Temperance Union in Denver recently, the outlawing of alcoholic beverages in the armed forces and 'wartime' prohibition for the nation, was strongly urged.

Cultivating a taste for beer in millions of young men in army camps," is the expressed purpose of two of the largest brewing companies in the United States, Blatz and Schlitz. The shocking offer by these companies "to fill the beer needs of all service men with no restraint" was accepted by the Army though the Army secretary turned down the offer. Now it is up to the President and his cabinet and the American taxpayer to use his voice—and his fountain pen!

Dr. Frank C. Laubach, a living example of the example of prayer, has been one of the instigators in making plans for a room for prayer in the new United Nations Headquarters. This sacred prayer room will be for all cultures, classes, races, and faiths as a symbol of the universal fatherhood of God and bortherhood of man.

For the first time in human history, representatives of all peoples of the world paused to recognize the Creator, in a prayer service of the United Nations General Assembly with President, General Romulo, leading the delegation. The decision to open and close sessions of the General Assembly with silent prayer was the result of the solicitation of the Christian and other religious people of the world.

Paris— A local newspaper has reported 6,000 legal desertions by sisters or novices from the Roman Catholic church in a single year. A general reform of convent life is being considered at this time at the Vatican.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

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A paper published by a group of inmates of the Connecticut state prison has taken up the cudgels against radio crime programs. In an article in a recent issue of the Monthly Record crime programs are called the most crime-producing factor with which the American listening public has to contend.—*Gospel Messenger*

The Mennonite

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ANNIVERSARY CELEBRATION

The first Church of Nappanee, Indiana, will observe its 75th anniversary the week of November 19-26. Services on 19 and 24 will feature the church's history, old songs, pictures and exhibits. November 26 will be Homecoming Day, with services morning and afternoon and a dinner at noon. Former pastors E. S. Mullett of Wayland, Iowa, and J. J. Enz of Baltimore, Maryland, will speak.

The church, which was organized only one year later than the city of Nappanee was organized, extends an invitation to the community, former members and friends to help it celebrate this anniversary.

A SPECIAL

CHRISTMAS

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ORDINATION SERVICES

October 29 was observed as "Harold Graber Day" by the First Church of Pretty Prairie, Kansas. The Graber's were ordained as missionaries to the African Congo. Victor Graber, brother of Harold, was the principle speaker. Pastor Howard G. Nyee conducted the ordination service.

Words of congratulations and encouragement were given the Graber's by missionaries Neufeld and Mrs. James Heathershaw, returned workers from the Congo. A special program and shower was held Thursday evening at which the Neufelds gave interesting messages on what the nature of the Graber's work would be. A large number were present to wish them God's blessing in their service for the Lord.

—Ralph Krehbiel

Of Things to Come

NOVEMBER

November 23, THANKSGIVING DAY

November 30 and December 1, General Conference Council of Boards, Chicago, Illinois.

DECEMBER

December 3, Advent Sunday

December 10, "The Messiah" Community Chorus, Bethel College

December 10, Bible Sunday

December 17, "The Messiah" Bluffton Choral Society

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

MCC PEACE CONVENTION

The Peace Section of the Mennonite Central Committee sponsored a Peace Conference for November 9-12, held at Winona Lake, Indiana. Papers were presented on such topics as "Nonresistance and the Gospel," "What about the Non-combatant Position?" "Our Peace Witness to Christendom," "Nonresistance and Communism," and a number of others.

The conference was divided into four groups for a thorough discussion of the subjects presented, after which a Findings Committee summed up the discussions for each group and presented it for consideration in the general sessions. In view of present world conditions the conference was of great significance and should do much to help clarify the thinking of those who adhere to the nonresistent position regarding war.

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Editorials

IS THE DOOR ALREADY CLOSING?

HAVING heard so much about the "open door" for missions in Japan, it is somewhat of a shock to learn what Otis Carey, Japanese-born educator, missionary, and first-hand student of life in Japan has to say. Speaking to members of the Japan International Christian University Foundation, at a recent Board meeting, he declared that "the wide open door we have heard so much about since the war is gradually closing. . . The maximum post-war point of interest and curiosity in western ideas and institutions has been reached and the curve of enthusiams is leveling off without a real understanding having been reached."

If this is the case then Christian missions should enter the still-open door as rapidly as possible. Our own Conference interest in missions in Japan should move steadily ahead. There is such a thing as taking the tide at its flood or losing our venture. Even Jesus in His day declared that the kingdom requires haste. Perhaps never more so than now.

One of Japan's outstanding Christian leaders, Michio Kozaki, who is moderator of the Church of Christ in Japan, also warns that the optimistic impression that Japan would soon become a Christian nation must be tempered with realism. He predicts that the process of making Japan Christian will be slow and difficult. But, he concludes, "it is a good thing it will not be easy to make this nation Christian. It means that we ourselves must first be converted to be real witnesses for Christ. Accordingly, prayer and conversion of ourselves must be the first step. If we can take that step, then God will be able to accomplish the great things which we alone could not do."

The door is still open. It may be a race against time to bring the people of Japan the glorious Gospel and win them for Christ, or to lose our great opportunity. "The only way to keep an open door, is to enter that open door."

THE ADVENT SEASON

THE four weeks before Christmas are known in the Christian church as the Advent season. It is a time of prayer and fasting in preparation for the nativity, or the coming of Christ on Christmas Day. The few days around Christmas are too short to do justice to the occasion, so it is well to take a whole month for it. The preacher can well use these four Sundays in leading his people to a more appreciative understanding of the real meaning of Christmas. Business firms begin their Christmas sales early; why should the church lag behind in its great spiritual emphasis?

This is a good time to determine to keep Christmas Christian. We must never forget that we are celebrating the birthday of a Great King, even the Son of God Himself, and not merely coming to a day of selfish gratification. It would be a rude birthday party where the one having the birthday would be completely ignored. It is likewise an unholy Christmas season where the Christ is pushed aside and His day disgraced by selfish and unholy living.

Keep Christ in Christmas! Approach the Day with contrition and thanksgiving; with humility and great rejoicing; with renewed love and devotion for God's great Gift—His Son! The advent season provides a fine opportunity for a spiritual preparation for Christmas.

ON READING THE BIBLE

THE seventh Worldwide Bible Reading program, which is sponsored by the American Bible Society, begins on Thanksgiving Day and ends on Christmas Day. The theme that has been selected for this year is very timely: "The Bible—A Light and Guide." It would be well to review the simple rules for Bible reading as given in last week's issue of **THE MENNONITE.**

We should join heartily with the thousands around the world who will use the daily readings as suggested by the American Bible Society. It will not only link us up with a great world-wide fellowship of Christians but the well-loved Bible passages will speak anew to our hearts. If the habit of daily Bible reading is well established in the home, the children have a great spiritual advantage. How many pitfalls and sorrows they can avoid if the Bible is indeed their light and guide through life.

OVERCONFIDENCE

AT present writing there is a strong counter-offensive in the Korean war zone, and the United Nations troops are being driven back. One news commentator says it can be explained in part by the one word—"overconfidence."

We understand what that means. Frequently we hear of highly-favored athletic teams who lose before apparently weaker teams simply because they were overconfident. They were too sure of themselves; the contest seemed too easy, and so they lost their game and their standing as well.

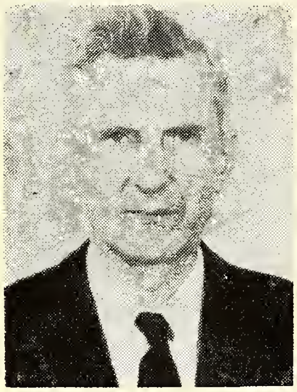
It is a common failure. Peter was too sure of his loyalty to Christ and failed in his denial. We who feel so sure of meeting our temptations are often shocked as we fall before a seemingly small attack. Overconfident. A certain ministerial student went confidently down the aisle and went into the pulpit with head held high. But he fumbled and stalled in his sermon, and, breaking down completely, stepped down from the pulpit with his head low in humility. The old deacon ventured the suggestion that if he had gone up as he came down he might have come down as he went up. Let him that thinketh he standeth take heed lest he fall.

How much more important is God-confidence than self-confidence. Paul dared to say, "I can do all things through Christ who strengtheneth me."

Experiences of Relief Work in Paraguay

A. W. Friesen

IT was a year ago in October when we returned from our 18 months stay in South America. Quite a few letters are finding their way to us here in U.S. from Paraguay. Many times we do wish that we could be with the dear people again, whom we had learned to know and love.



A. W. Friesen, former pastor Bethesda Church, Henderson, Nebraska; recent Relief worker in South America.

9444

Let me describe the situation as we found it in the new settlement Neuland about 35 miles south of the older settlement Fernheim. About 10 villages of the now 25 had been established upon our arrival in September, of 1948. To see the shacks these people lived in was not so comforting. "A" huts, the type many farmers in the U.S. use for their pigs, was the only shelter these people had. The old colony of Fernheim took active steps to build homes for the widows. But to see as many as 30 persons in a small house, size 12 by 20, was no uncommon sight.

Sunday morning the occupants of the village would gather at some neighbors house or shack, and as soon as a few had gathered, some one started to sing. As we arrived on the scene, we generally found the group waiting for us already. Where are the other ministers, I asked upon my first arrival in a village gathering. We were told that none of their ministers they had in Russia were permitted to go with them, they all were "verschleppt." Think of a group of people of about 3500 and not a single minister in the group. Two brethren had been elected to the ministry in one of the relief camps in Germany. They served to the best of their ability. Others were elected during our stay in Paraguay. One of those elected to the ministry told me confidently that he had not known that there was such a gospel as Matthew in the Bible. How could he, or would you blame him? For the last 20 or more years, all church services had been forbidden in his village.

As a whole we soon found that suffering does not make people better or makes Christians of them. We found people that had become embittered against everyone. Others distrusted everything. But how grateful we were to find that so many were eager to hear the Word of God.

Well do I recall the discussion at a Bible study period. The theme centered around the thought of loving our enemies. The question was asked; has anyone present here today ever prayed for Stalin, that God may change his heart? Not one ventured to say yes. Here was an opportunity to test the faith of us all. Prayers were sent to the throne of grace for the MCC and friends who helped them to cross the ocean to Paraguay.

Camp life in Europe had its trials also. Many came to us and confessed that they had fallen short morally as well as spiritually while fleeing from place to place. Many had thought that living together as families was a thing of the past. The future seemed rather dark, and to many there was none.

We noticed quite a difference from the time of our arrival to when we left, that as a whole the people had a brighter outlook on life. The small Wirtschaften they had were their own. They need not fear communism. Sundays were again observed. Young people could again be married in a Christian way. The Bible was not a ridiculed book.

How hard it was to meet people with large families and so little of everything in the house. Food too was scarce. Many a time we met people who had nothing but milk for days at a time; not a piece of bread. It was a great opportunity to be present when on Christmas day clothing was distributed to young and old. It is true that it is more blessed to give than to receive. Some even expressed their views to this effect saying; when will we be able to give.

Sunday School was something new for the most of them. When we left Paraguay every village had a Sunday School, but only for the children. Mission festivals, Ernte Dank Fest was also observed. Yes, they too were thankful for their meager harvest.

During our stay we had the great joy of baptizing 68, mostly young people. One young man of about 19 years was baptized upon his sick bed. He was consumptive and very weak and frail. As mentioned before a relief worker must be alert on every hand. Much is expected of him too. Often you would find us out at four in the morning with a team of oxen traveling at a rate of two miles an hour, heading for a village from two to twelve miles away. Many times we would leave on the day before.

The jungle made a strange impression on us who were raised on the prairies and had never seen South American scenery, especially the Chaco. The newness soon wore off, but still it was not easy to go from village to village and speak as many as three or even more times a day, especially on Sundays. The people as a whole always accomodated us to the best of their knowledge and ability. But how thankful I was that I had two sides, so that I could turn from one to the other on those board beds. Relief work is not a luxury but a privilege to serve humanity in the name of Christ.

Missionaries Are Coming Out of China

E. E. Miller *

At her peak China had a total Protestant foreign missionary personnel of over 5,000 persons. During World War II this group was greatly reduced so that the number stood at less than a thousand. Following the war most mission boards again sent old missionaries and new recruits into China in sizable numbers, so that in 1948 the total of foreign workers was slightly under 4,000. Currently there are no exact figures but a census taken by the National Christian Council of China and published in June of this year states that 1,792 foreign workers are still in China.

In recent weeks there is, however, a rapid exodus. Parties of missionaries now arrive in Hong Kong at least every week. The Christian and Missionary Alliance had seventy workers in China last year. Now they have five. The Norwegian Lutheran Mission had eighty missionaries two years. Now they have only two. The Methodist Board still has over one hundred missionaries in China. They had two hundred last year and their Hong Kong secretaries say that after three more months they will have less than a dozen. The London Missionary Society plans to move all their missionaries out of the WuHan province by the end of the year. Eleven members from the faculty of Christian China University are to arrive here this week.

This exodus of missionaries from China is taking place for several reasons. The furloughs of some are due and they are coming out in the ordinary course of procedure. A good many missionaries are coming out because they fear a third World War and the practical certainty that this will mean their being forced into concentration camps. But the larger share are coming out because the government of the Republic of Free China is making it increasingly difficult for them to carry on their work.

What do these missionaries do after coming out of China? A good many are going to Europe, Norway, and Sweden as fast as passage arrangements can be made. Again, many are being transferred to other Far Eastern mission fields supplementing present work and opening up new stations in Japan, in the Philippines, in Malaya, in New Guinea, and in India. And a rather sizable group are staying on in Hong Kong. Some of these staying on hope they may again get opportunity to re-enter China in more propitious days. Others are engaging in mission work among the several million Chinese in Hong Kong, Kowloon, and the new territories.

There is a remarkable response to the Gospel among the many Chinese groups. One missionary last week baptized 140 adults in a single service in one of the refugee camps. Theaters are being used in Hong Kong to house the crowds at a Sunday morning service. Some China missionaries have brought groups of church leaders and students with them and are conducting their schools in Hong Kong for the present. Still others are engaging in the preparation of Christian literature which is sent into China in large quantity for use and distribution by the native Christians. One society has sent in 620,000 pieces of literature during the first seven months of this year. They consider this a vital ministry to the interior.

Stories also come to us of the faith and heroism shown in many places by Chinese Christians in the interior. Pastors who are no longer able to take a salary or receive offerings from their congregations are finding work and are still serving their churches. Courageous Christian students in Chungking continue to sing and preach the Gospel in the streets. In many places the church is accepting the challenge of Communism. The personal faith of these Christians is beset with difficulty and perils. Let us pray that they may strive to witness in the spirit of Christian love and integrity.

—Courtesy Gospel Herald

***President, Goshen College**

Usher Resistance

It was the Sunday before Christmas. If ever I am in the mood to worship the King, it is at Christmas time. I approached the entrance to the sanctuary. I guess I wasn't particularly wanted. At least no usher was there to usher me into the House of God. Nevertheless, I went in—still no usher, except in the far corner apparently waiting until I should "Eenie, meenie, minie, moe" to which aisle I should go.

Since my dubious friend in the far corner was the only usher in view, I took a chance and headed for his station. He handed me the order of worship and started down the aisle without so much as a welcoming nod, a whispered word, or even an inquiry as to where I would prefer to sit. I really was tempted to sit not so far forward as he indicated, but my good manners triumphed, although my blood pressure was getting higher with each step.

The service began—the call to worship, the opening music, the scripture reading—all brought me back to the atmosphere of worship. But just as the choir reached the high point in its anthem, "WHAM!" The usher breezed by to slam the window down. When the minister announced the offering there was an embarrassing delay—the ushers were late. Just before the minister began his sermon, some late comers were squeezed into my pew, upsetting the poise and worshipful mood of all concerned.

Yes, it was a beautiful service and an inspiring sermon, but with lots of "Usher Resistance." All of which leads me to suggest that ushers should be as well trained for their part in the worship service as the musicians, the minister and others who help one enjoy a satisfactory worship experience.

—Selected

A Letter Paul did not Write

DOUBTLESS you will remember the invitation you extended me to come over into Macedonia and help. Pardon me for saying that I am somewhat surprised that you should expect a man of my standing in the church seriously to consider a call on such meager information.

There are a number of things that I should like to learn before giving my decision, and I would appreciate your dropping me a line, addressing me at Troas.

First of all, I should like to know if Macedonia is a circuit or a station. This is important, as I have been told that once a man begins on a circuit, it is well nigh impossible to secure employment in station work. If Macedonia embraces more than one preaching place I may as well tell you that I cannot consider accepting the call.

There is another item that was overlooked in your brief and somewhat sudden invitation. No mention was made of the salary I was to receive. While it is true that I am not preaching for money, there are certain things that must be taken into account. I have been through a long and expensive course of training; in fact I may say with reasonable pride that I am a Sanhedrin man—the only one in the ministry today.

The day is past when you may expect a man to rush into a new field without some idea of the support he is to receive. I have worked myself up to a good position in the Asiatic field and to take a drop and lose my grade would be serious. Nor could I afford to swap "dollar for dollar" as the saying is among us apostles.

Kindly get the good Macedonian brethren together and see what you can do in the way of support. You have told me nothing about Macedonia beyond the implication that the place needs help. What are the social advantages? Is the church well organized?

I recently had a fine offer to return to Damascus at an increase of salary, and am told that I made a very fine impression on the church at Jerusalem. If it will help any with the board at Macedonia you might mention these facts, and also some of the brethren in Judea have been heard to say that if I kept on, in a few years I might have anything in the gift of the church. I am a first class mixer and especially strong on argumentative preaching. If I accept the call, I must stipulate for two month's vacation and the privilege of taking an occasional lecture tour.

My lecture on "Over the Wall in a Basket," is worth two drachma of any man's money.

Fraternally and sincerely yours,

Paul

(This letter submitted for publication by a reader, reflects today's attitude and spirit of many hireling ministers.)

Report of Women Missionary Conference

ON Thursday, October 26, 1950, the fourteenth annual meeting of the Indiana All-Mennonite Missionary Union was held at the Evangelical Mennonite Church, at Berne, Indiana, with Mrs. E. E. Kreider, Goshen, Indiana, as the chairman.

The theme for the day was—"For Such a Time as This"—taken from Esther 4:14. The worship services for the three sessions were—"Prayer, for such a time as this" given by Mrs. Jacque Westridge of the First Church, Berne; "Stewardship, for such a time as this" by Mrs. Olin Krehbiel, also of the First Church, Berne; and "Consecration, for such a time as this" by Mrs. Menno Stauffer of the Grabill Church.

The speaker for the morning session was Miss Lois Slagle, a registered nurse who has served one term as a missionary in the Belgian Congo. She related how ignorance, superstition, and fear are the great hinderances to physical release from pain and disease, as well as to spiritual health found in the cleansing power of Jesus Christ from sin. Miss Lucille Rupp of the Evangelical Mennonite Conference gave a short talk on mission work in the Dominican Republic.

Miss Gladys Hershberger, a former teacher in the American School at Beirut, Syria, spoke on "Life in the Near East" during the afternoon meeting. She pointed out the similarities and also the differences between Islam and Christianity, the importance of the Near East as the background of our Bible, and the tensions which exist as these ancient countries work for their political freedom.

In the absence of Mrs. J. S. Schultz because of illness, Mrs. Harry Yoder of Bluffton, Ohio, read a paper prepared by Mrs. Schultz on "Serving the Lord through Projects." In addition to making practical suggestions for projects, she stressed the importance of the spirit in which work is done, and the necessity of doing good to all men but first to the household of faith in both mission and relief work.

The evening address was given by Dr. Jacob Prins of Grand Rapids, Michigan, who is at the head of the Evangelism and Stewardship Committee in the Reformed Church. In his talk on consecration, he pleaded that we do more than call Jesus, "Lord, Lord." We must give evidence of knowing Him by our every day life and living.

Officers elected for the year are—President, Miss Inda Sprunger, Berne; Vice President, Mrs. Garth Stoltz, Topeka; Recording Secretary, Mrs. Elden Schrock, Nappanee; Corresponding Secretary, Mrs. Jerry Sauder, Grabill; Treasurer, Mrs. Harold Zook, Woodburn.

Generously do more than your share, and by and by you will share generously.

Is Christ Really Relevent?

(Summary of an address given by Dr. Henry Hitt Crane at the Bethel College Founders' Day, October 12, 1950.)

HENRY Hitt Crane, speaking on this subject, told the Bethel College Founders' Day audience that the "sin of irrelevance" is perhaps the most sinister of all sins.

Religion, too often used as an escape mechanism, must be applied to the problems of our day. Christ himself emphasized the importance of dedicating the mind to God. To be conscientious, and yet leave the conscience uninstructed produces a catastrophic situation.

All of us occasionally fear submitting our faith to critical investigation. Dr. Crane suggested that those least sure of their faith are the most afraid to submit to investigation, but are the first to persecute others. Faith can be defended only by putting it into practice and letting it defend the individual. Only an intelligent faith can be made relevant to the problems of our day.

The major issue dominating our minds is the question of survival. Confronted by an incredible foe—"sinister, aggressive, godless, and proud of it"—we see only two alternatives in our dealing with Russia: appeasement or war. The first is advantageous to the enemy and is morally and ethically unsound. But the use of war violates a fundamental law of the universe—the "law of harvest." Sowing war, we can not reap peace. An ultimate idiocy is the assumption that by preparing for war we get peace; at its best, this is sanctified ignorance. Any modern mind that "believes it possible for either side to win the next war is in the ultimate stages of paranoia."

Belief in the vile delusion that "the ultimate arbiter in all disputes is physical power" is our major problem. This delusion is the essence of our bedevilment which makes us spend 60 billion dollars a year sowing war in an effort to reap peace.

The only really relevant personality of this hour is Jesus Christ, who himself lived in a situation where the dictator had won. Christ's real temptation was the problem of how to meet the un-Christian and barbarous Romans. His decision was clear. When Peter drew the sword, he made the ungodly presumptious gesture that he knew better than Jesus. Today, we too presume that we know more than Jesus who said, "Put up thy sword."

Christ gave us a third alternative: live your way; do no appease; and when the enemy kills you, die blessing them! Don't kill for your cause. Die for it!

Challenging the Mennonites to cling to their historic position on peace and war, Dr. Crane made the following statement: "God forbid that you should ever desert the ideals that you have lived for. It is time that you live them more loudly and persistently."

—Elmer Neufeld

Economic Conditions in Witmarsum

HERE in Brazil the harvest season ends in April. Actually something is harvested the year round, yet the main crop is gathered in Fall, that is in March and April. Harvest Thanksgiving is usually celebrated in May.

This past year we had comparatively good weather. In summer there were about three months of rainy season which was good for the crops. Of greatest importance for us here is rain in November and December. In the heat of summer one rain each week is necessary if the plants are to flourish. As there is comparatively little wind here, the moisture is maintained even in the hot summer if the rain does not come regularly each week.

Next to drouth one could designate Frost as enemy number two of the farmer. If it freezes early in May, then the cattle fodder freezes which otherwise remains green all winter long and can be fed to the cattle fresh every day. The green cattle pastures also fall victim to frost. This means unforeseen expenses for the farmer.

The tuber "Aipim" which is used for cattle and as a potato substitute for the people, is harvested principally in winter. It is also used for making starch in the Witmarsum starch factory which belongs to the Association. Delivery of "Aipim" to the starch factory begins May 1 and continues until late in August.

Next to starch, sassafrass oil is an important article of export. Factories especially designed and equipped for the purpose, obtain this oil from the wood of a tree in the virgin forests, which is called Canella Sassafrass here. This year the oil produced a good income for the farmers, who deliver the wood for it. The oil is delivered only to the U.S.A.

Further income is derived from the sale of wood. The lumber business has revived somewhat. It was quite dormant for a number of years. Except for pine, all lumber goes into home trade.

Maize (Indian corn) also produces income. This year's corn crop could be called very good. Prices therefore dropped some. However, since prices on fed hogs are very good, the corn is mostly fed to hogs. Hogs have a good market and this is further income for the farmer.

Lately the market has been good for butter and milk. The Association is about to establish a new creamery. This branch did well the first six months of 1950.

These are the main products that can be marketed and we are glad of it for it is hard to make progress on a one-crop system here in Brazil for one is entirely subject to arbitrary prices. Prices may become more stabilized when other States begin to enter the market as buyers.

All in all one can say that the present year is economically a good one.

—Heinrich Martens

Volunt

A Stimulus To

DURING the past several years and continuing into the present, increasing numbers of our young people are entering shorter or longer periods of Voluntary Service. Young people are consecrating talents, time, and energy to the Lord's use. During the past summer it was our privilege to spend about four weeks visiting ten of the MCC summer service unit projects in the eastern states. This experience prompts us to write this testimonial concerning the long-lasting good which Voluntary Service does, and the stimulus which it can, and does give our young people to exercise themselves in a greater usefulness in the home church upon their return.

This long-range view is not to pass by or to ignore for a moment the direct contribution which Voluntary Service makes in terms of the needs it serves. One could wax long and eloquent on the "service" of Voluntary Service: attendants, caring for the mentally ill; housemothers, watching over groups of maladjusted boys; counsellors running through the daily schedule of a summer camp (Bible lessons, recreation, crafts, chapel services, etc.) with a group of spiritually needy children; girls giving loving service to homeless and motherless tiny tots; other girls reaching hands of mercy to wayward mothers; young men showing delinquent boys how to work and play and pray; and still others giving a spiritual ministry to cheer the evening hours of migrant workers in New York state. This was their work, and they did it in commendable fashion. One could not but thank God, as we went from project to project and heard the appreciative responses from the heads of institutions and from the recipients of the service of these young servants of Christ.

THE INFLUENCE ON THE YOUNG PEOPLE

But that is not our story. Instead of giving the facts and information concerning the actual work of these projects, we would endeavour to bring to the surface what are perhaps some of the most outstanding hopes and desires and visions and potentialities of the sixty young people whom we learned to know in these projects.

One of the greatest challenges in the whole program centers around the fact that the young people who enter it have come to a certain decision point in their lives and in their Christian experience; otherwise, they would not volunteer, or if they did, they would certainly not stick it out.

It is a particularly solemn thought, therefore, that Voluntary Service is many times the result of a deep-seated decision; Voluntary Service is entered oftentimes at a crucial time in the young person's experience. Consequently, the experience in Voluntary Service will have a far-reaching and determining influence on the further course of life and action which these young people will take in the cause of the Kingdom.

THE PART OF THE HOME CHURCH

A particularly significant role in this whole program is also played by the home church, in her attitude both before her young people leave for Voluntary Service, and while they are there. And perhaps most important of all is her attitude after they return.

Our churches have often contributed very essentially to help our young people make the decision to enter Voluntary Service. Recognizing this, our young people are anxious that upon their return from Voluntary Service, they might render a service to the church which has contributed so much to their privileges of progress and experience in the Lord's work. The home church may expect to utilize this potential of her returning youth. What are some of these visions and hopes and dreams of her young people in Voluntary Service of which she may well take note?

EXPERIENCE IN RECOGNIZING NEED

Not all of them are purely visionary or theoretical, by any means. These young people have learned to see and recognize **need.** These needs are all around us wherever we are, but many times are noticed the least in our home churches and communities.

It is wonderful, though, what a period of service away from home will do to open one's eyes to the open doors of need and opportunity right in our own neighborhood. The needs and opportunities were there at home before these young people left for service, but they didn't begin to see them clearly until they were away from home, and had the benefit of reflection and meditation which such a separation from familiar surroundings affords.

Having served these needs away from home, our young people will now be seeking ways and means to translate this Voluntary Service experience into a meaningful expression at home. They are convinced that what they have learned to do in these units is not at all irrelevant to what they may expect to do in their home churches. They have exercised themselves for Christ in certain specific skills. They feel that the Lord of the Church is now calling them to continue this usefulness.

TRAINING FOR CHRISTIAN SERVICE

Some of them have witnessed to the sick. Young men and women can translate this kind of Voluntary Service experience into a most practical church service back home—visiting the sick and witnessing to unfortunates of all descriptions. We ordinarily do too little bearing of one another's burdens. In Voluntary Service this is done in an organized way. Certainly our young people may be expected to continue this same service in the informal and spontaneous experience of sharing with the pastor in this type of visitation.

In Voluntary Service our young people have

Service
Usefulness

worked with children. Without a doubt those who entered into the real spirit of this service, will be better qualified to return to their home churches and serve as teachers of children in Sunday School, or as workers in other types of special children's activities. Summer camps for children on the local congregational or district conference level will also appreciate the services of those who have had Voluntary Service experience, working with children.

Others of our Voluntary Service workers have served what we might call particularly the "sinner" class—the delinquents, the immoral, the drunken, even murderers, and all the rest of that shameful list. And we have some of this same kind of people in our communities back home. If our young men and women have had the courage to serve and witness to such people in an institutional environment, may we not expect that they be the first to show us in the home church how to stoop with the love of God to these who need so desperately to know that Jesus saves?

Voluntary Service is also a training for our young people in assuming responsibility and in learning to get along with other people. To the extent that our young people applied Christian principles in their group living and in their relationships with those outside their group, they proclaimed vividly the Christ way of peace, love, mercy, and kindness. This experiment in corporate living should go a long way to help these sons and daughters "fit in" when they return to their homes and churches again. And not only should the experience help them in making their own personal adjustments, it should also qualify them to be good leaders and followers in the Body of Christ—assuming responsibilities where God and the Church call them to lead, and cooperatively supporting the program where they are called to follow.

A DEEPER FAITH

Finally, our young people have cultivated a devotional spirit, and gained a certain freedom of expression and Christian testimony through their Voluntary Service experience. God gives this grace to those who are willing to exercise themselves in it. Our young people have had occasion to express themselves concerning their faith before all kinds of witnesses. They will return with firmer faith, deeper convictions, and a stronger testimony than they had when they left. They will want to continue this grace of witnessing.

We at home will be glad to hear their testimony. We must then continue to send out more of our sons and daughters into Voluntary Service. And we must be ready to give them the opportunity to express themselves when they return. We must encourage them along the way by fervent prayer and kindly counsel, that they may continue to serve Christ and the Church "voluntarily" wherever they are.

—Roy D. Roth

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Voluntary Service in Action

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Mennonite Youth "A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Homemaking in Paraguay

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There are homes the world over. There are modern ranch type homes in America with every convenience modern science can provide. There are primitive huts with dirt floors in which animals and humans mingle. The homes of Paraguay are different from those we know, yet though outwardly different, they can retain an inward spiritual grace which has the power to bind homes of the humble and homes of the wealthy together under one Lord.

WHEREVER we go we find homes. These may vary from large houses with many rooms and modern conveniences to mere huts which give but little shelter from the weather. Whatever the conditions may be, someone calls it home. These extremes we have noted in traveling from one part of the world to another.

The homes in Asuncion, like in all cities, house the rich and the poor. One difference we have noticed from our own country is that here one may see a beautiful house with lawn and just across the street the neighbors live in a three-walled mud hut with chickens, dogs, cats, and perhaps a cow or donkey all crowded together in a small space.

Homemaking in Asuncion naturally will vary a great deal depending on who the individuals are. Having never lived in a Paraguayan home I could hardly give a clear picture of it. I could mention, however, that all homes of any means have a maid or two to do the housework and care for the children. These maids work for a very small wage.

Here I will try to give a little idea of how we have tried to adjust using some Paraguayan equipment along with our North American ideas of housekeeping. When we first arrived here our household equipment had not yet arrived so for several months we had opportunity to live the Paraguayan way. In the kitchen was the built-in charcoal stove, which we found a very good source of heat, sometimes too good since there is no method of regulating. It is a bit dirty since the pots and pans are placed directly on the open coals. To start a fire or speed up a slow one, a little fanning helps but it also adds ashes to the gravy.

Our typical Paraguayan kitchen had one large opening which served for entrance and light since there were no windows. There was no method of closing so the neighbor's cats occupied it by night and we by day. This kitchen was a separate building to the rear of the main house which made for many steps but helped to keep the house somewhat cooler.

Our water we still carry from a nearby cistern and feel very fortunate to have this water supply. We boil all drinking water since most well water is salty and unfit for drinking. Another new experience was the first trip to the public market. Most purchasing of food is done at the market so that comparatively little is done in what we would call a grocery store. Year around fresh fruits and vegetables are available at the market so that we can always have a well balanced diet. The vegetables include most of the common ones we have at home. Fruits vary more in this tropical climate. Instead of apples, peaches and cherries, we enjoy an abundance of bananas, citrus fruits during the winter months, and pineapple during the summer. There are also various varieties that are entirely new to us.

The story of food would hardly be complete without mentioning mandioka, which is a root-like growth used as a potato substitute. Also sweet potatoes are commonly eaten since the regular potatoes are not grown here and imported ones are quite expensive. Meat is the most essential item in the Paraguayan's diet and it is also cheap. Beef is the meat that is eaten most. If one is near the market about mid-afternoon a person sees them bring in the fresh meat which is hung there in the warm open air all night, and next morning people crowd in to purchase it.

Once out of the U.S.A. one is rather shocked at the manner in which food is handled. The first meal eaten after returning from the first trip to market, somehow didn't taste good. While there you feel you are pushed from side to side as the crowd passes on. Just in front of you may be a lady with a large basket on her head so you keep pulling back to avoid bumping it. Then from the rear someone else pushes you forward—the dogs must get through too and from time to time a long tail brushes your legs. You don't want to be fussy, but you do wonder why you put on that clean dress to go to market.

Each dwelling in Asuncion is enclosed by a stone wall and no windows face a neighbor. On hot days this custom seems quite a nuisance but it has its advantages too in a land where the law allows a great deal of liberty in this line. We have also found it serves as an excellent means of keeping track of your child.

Perhaps you have heard of the colonists having very litle variety in diet and may wonder why I say ours is well-balanced. This condition is largely due to extremely poor means of transportation. An example may be taken from the watermelons that do so well in the Chaco while in Asuncion they are of very poor quality. Costs of transportation would exceed the value of the melons. Many fruits and vegetables are not grown in the colonies for various reasons. In some cases when seed was sown the soil was unfit, rainfall not adequate, or some insects had eaten it. Then the individual naturally felt discouraged and perhaps was not even financially able to buy more seed to do more experiments. Our Experimental Farm in the Chaco is working to introduce new and better varieties suited to this climate and it is hoped in this way to benefit the people here.

Another difficulty is lack of methods of preserving what foods they do have when they are in season, so that there are periods of plenty and again those of little variety. Consider our well filled cellars and grocery stores with their many canned varieties and then one realizes the same condition of lean seasons would hold true there if we had not these. Glass jars are now being introduced here but still come quite expensive since they must be imported.

Many homemakers here in the colonies are doing a fine job with what they have available. I think extra mention should be given to the housewives for the many long hours of hard work they put in daily for their families. They do the family laundry with hand machine or on the washboard. Quite often the water must be carried some distance, especially in the new colonies. They then iron with charcoal irons. They bake kafir bread with yeast also prepared by themselves. Most of them bake in outdoor ovens where they first make a good fire of wood, let it burn down to live coals, remove the coals, and then put in the bread to bake. Upon first seeing this procedure one wonders how such an oven can ever bake properly, but they turn out very nice bread. These live coals that are removed may also be used then to fill the iron if they wish to iron at that time. Through experience they have learned many methods of preserving temporarily. Meat can be purchased twice a week from the cooperative. They fry it and by covering it with oil keep it several days even in the heat of summer.

Besides preparing all the food for the family, and nothing is bought ready to serve, they do many outdoor tasks. The widows especially must do hard work in the fields. Here it is considered the woman's duty to milk the cows so she does this too along with the many other things she must do in caring for the family. Most homes still have earthen floors which call for extra attention to keep them in good condition. They also add to the laundry where there is a creeping baby. We too often take all our equipment for granted at home and not until we see how others must labor with primitive means do we realize how much work housekeeping can be. Many families in the colonies are large so the mother has a great responsibility in bringing her children up in the nurture and admonition of the Lord. Is the Mother busy? Yes, very much so all day long and all days of the year.

As we live among these people we are often impressed with the happiness that exists in family life. Surely all our modern conveninces do not make for contentment. The house, whether great or small, is truly home where Christ is the Guest.

—by **Wilda Schrag**

Looking Back at Work in Paraguay

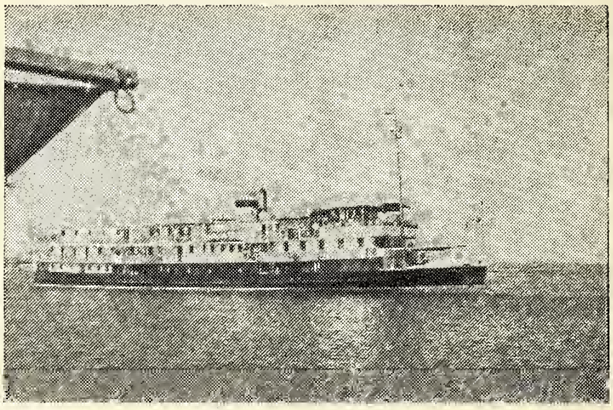
Ruth Harder

Ruth Harder is the wife of Rev. Ernst Harder and a native of Hillsboro, Kansas. She with her husband went to Paraguay under the M.C.C. Rev. Harder is a native of Paraguay who came to America under the Young Peoples Union auspices where he studied prior to returning for work in Paraguay. At present the Harders are studying at Mennonite Biblical Seminary completing their seminary work.

WE are at present enjoying a restful trip to Buenos Aires on the river boat "General Artigas." This is Friday afternoon and we are not yet in Buenos Aires although we were due there yesterday morning at seven. Already since Monday evening we have not been traveling on our own power, but two tugs have been keeping us moving slowly. This is our second experience of this nature so it make us wonder whether it is we or the captain! Having to spend so much time between Asuncion and Buenos Aires we will very likely not be able to stop in Montevideo as planned.

To us it does not yet seem possible that we will not be returning to Asuncion after a few weeks vacation. Looking back over the last three and one half years we see rich and varied experiences. Perhaps we can share some of these experiences with you.

Shortly after our arrival in Asuncion we made a trip to Colonia Friesland to visit Ernst's father and sister. This was my first trip on a river boat. To add to the thrill of the trip we traveled "second class" which meant standing up or sitting on a wooden box all night. The food served was not at all appetizing so we resorted to our own little lunch box. Then came the wagon ride from Rosario to the colony and the over-night stay in an outdoor hotel in the middle of nowhere. This hotel was a large tree. The sky served as our roof and the stars as the electric lights. The night-watchmen were the cattle and horses grazing around us all night. Our bed was a sheepskin spread on the ground. Wrapped up in our blankets we tried to keep warm and at the same time sleep a bit. After several hours of rest we continued our journey, arriving at Ernst's home about noon. That was the first time I ever saw a colony village, the street, the farm houses on either side and all that goes with it. The main reason for our visit was to attend the wedding of Ernst's father to his present stepmother. That too, was something new, a wedding in the village school house. After spending a week there we returned to Asuncion.



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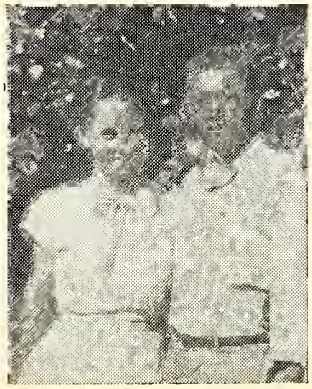
The Paraguayan river is the main artery of transportation on which river steamers ply.



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Rev. and Mrs. Ernst Harder worked under the M.C.C. with refugees and under the Home Mission Board in establishing a church in Asuncion.

Just a few days after we returned from Friesland, we were assigned to the refugee camp in San Lorenzo—first with a smaller group of 380, then later up to 1,300 in two camps. As the group got larger other MCC workers shared the work with us. Here we experienced our first revolution in Paraguay which is a story in itself. We must say, however, that God's protecting hand was certainly over us throughout the unsettled times which were then prevailing. Later conditions became more settled and we were able to send the people to their respective colonies. The most unnatural thing about the camp life was that people didn't have much work to do and couldn't earn money as they all wanted to. But the life itself went on as in any normal community—weddings, funerals, births, church services, Sunday school, week-day school, Bible classes, baptism, etc. were not absent in our camp. Naturally everything was out of doors, but it was possible. After eight months the last of our people left and we too were able to go to Asuncion in October, 1947. Since the Mennonite Home was over crowded at the time we and Buhrs moved to a residence on Paraguari 563 which was our home until we left Asuncion. We shall never forget that place. Both of us worked in the Asuncion office and Ernst also looked after the spiritual welfare of our group in the city as best he could with the time available. In 1948, we were again privileged to help with the three groups of refugees.

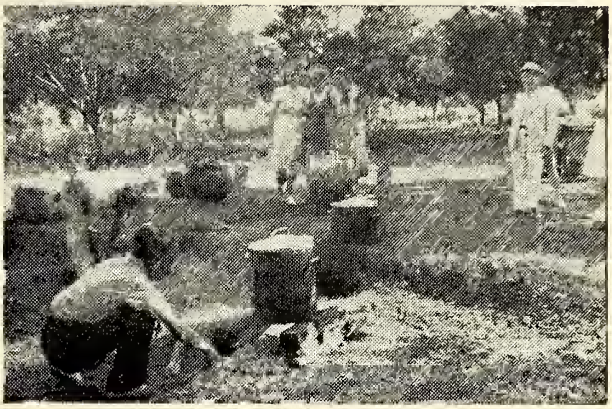
It was not until January, 1949, after our two-year term with MCC was over that we had opportunity to visit the Chaco and Volendam. This trip would be a story in itself too, but suffice it to say that we enjoyed it so much that we could easily call it a vacation. We returned from our visit to the colonies about the middle of February and then began our work under the General Conference Home Mission Board.

I had started a Sunday School shortly after we concluded our refugee camp work, but now concentrated more on it. Soon our group of children was large enough for two classes. The girls of the Sunday School class became interested in getting together once a week to do handwork. Our first project was Christmas gifts for the Indian Mission in the Chaco. After that they did handwork with the thought of selling articles at a mission sale. This too became a reality on April 22, our last Sunday evening in Asuncion. After a short program given by the girls they sold their own articles and took in over 300 guaranies, which was more than twice as much as they had expected.

When we first came the Sunday attendance was around 40 and our services were held in the Mennonite Home. As the group became larger we felt we should have our worship services in a church. The Plymouth Brethren church was willing to let us use their church on Sunday afternoons so our services have been there ever since. It has been a joy to see the increase in interest and attendance. Now our attendance was from 180 and up. We had over 30 Sunday school children which means there will soon be a third class.

Our prayer is that the work might become so powerful that all the Mennonites in Asuncion might be won for Christ and the church. One of the greatest joys we experienced in the work was the organizing of the church on the 29th of April. A group of about 30 gathered in our home on Sunday morning for a worship service followed by a period of testimony of those who wanted to become the charter members. Following this the eight baptismal candidates also gave their testimonies. On Palm Sunday we had our first baptismal service and on Good Friday the communion service. We felt very rightly blessed and could not help giving special thanks to our Heavenly Father for the work He has done and is doing in the hearts and lives of our Mennonites in Asuncion.

We also tried to work with the young people. The first Sunday in the month was young people's night at our home. The interest was good and the programs were varied, but the young people must first learn to know each other before they will speak up freely. Their experiences in the past years have not been conducive to fostering a spirit of Christian fellowship but rather the opposite. Most of the young people are eager to learn the Word of God, but have thus far not had the opportunity because they have had to move from place to place.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During the Paraguayan revolution, refugees from Europe were billetted in barracks ouside Asuncion. Here Rev. and Mrs. Harder cared for these people, cooking out doors, ministering in every way they could until the people could move on and establish their own homes.

Our choir met every week and assisted in the Sunday service. We also had a young people's library and reading room in our home. We were happy to be able to offer the young people at least something worthwhile to read, but this phase of the work should be expanded. It is rather difficult to keep in close contact with all the young people because there is at least a 50 per cent turnover among the working girls and young men every few months. Their jobs are in various parts of the city and their free time varies so that one cannot get them all together at any one time. Nevertheless, the work is very challenging. Recently a sewing circle has also been organized by one of the MCC workers for the working girls, so most of them try to arrange their free time to be able to take part.

Our weekly Bible study evenings were held in the Mennonite Home. The Home in itself renders a great service to our Mennonites and we want to express our sincere appreciation for the cooperation we received from them. The Sunday evening suppers and evening services play an important part in the fostering of the spiritual work, and the people enjoy coming to the Mennonite Center. We also thank the MCC unit for their help and cooperation in the church work and Sunday School and wish them God's blessing in their future work.

We left Asuncion, and Paraguay as a whole, with the prayer on our lips that God might richly bless our people and the work which is being done to further his Kingdom. We will not forget our many friends and will be praying for them.

Our
Colleges and Seminary

BLUFFTON COLLEGE

SPECIAL emphasis was given to the Religion in American Life Campaign in the chapel service, Friday, November 2. Rev. McIntire, president of the Bluffton Ministerial Association spoke, and a sound still film was shown which reviewed the accomplishments of the special November emphasis period last year.

On Sunday evening, November 5, The Bluffton Student Christian Association entertained the Christian organizations of Findlay College and Ohio Northern University. There was a devotional program and social hour. This relationship between colleges in some activity other than athletic competition is a good thing. Church colleges have in common a great faith and only too rarely do students of the various schools get together in programs of a devotional nature. Findlay is sponsored by the Church of God and Northern by the Methodists.

Rev. Harry Yoder preached in the Stirling Avenue Mennonite Church, Kitchener, Ontario, Sunday, November 5, and spent several days visiting in that community in the interest of the college.

FREEMAN JUNIOR COLLEGE

THROUGH the generosity of Dr. J. E. Hartzler of Goshen, Indiana, a pulpit and two chairs have been added to the furnishings of Pioneer Hall.

The Sunday Evening Club of Chicago has again invited the Freeman College Choir to present a concert in OrchestraHall.The evenings open with a half hour of music by a choir usually from a Chicago church but also from outside such as Freeman's occasional visits. This is followed by a biblical exposition by the president of the organization after which the speaker of the evening brings his address.

The College operetta, "The Mikado," presented November 2 and 3, underwent an eleventh hour change in the lead part of Nanki-Poo. Originally taken by Carlyle Groves of Freeman it was taken by Mr. Walter Jost, due to the death of Carlyle's father.

BETHEL COLLEGE

THE Work Day, Monday, October 23, proved to be a complete success. Donations from earnings on this day total about $2,000. This money will be used to complete the cinder track so Bethel will be in a position to entertain various track meets on college, high school, and grade school levels. Money not used for this purpose will be used in the construction of the new library.

As a feature of the state teacher's meetings at Wichita, teachers who are graduates and former students of Bethel met in a Reunion Banquet at the Lorraine Avenue Mennonite Church, November 3, 5:30 P.M. Miss Amelia Mueller now teaching in the Hutchinson public schools was the speaker.

The Red Cross Blood Donor Mobile again visited the Bethel campus on Monday, November 6. A year ago Bethel College students and staff members contributed a total of 111 pints of blood to this program.

Acting President D. C. Wedel, attended three meetings in an official capacity in Chicago the past week. He met with the Editorial Committee of the General Conference Board of Education and Publication, October 26-28, and with the Board of Directors of the Mennonite Biblical Seminary, October 31. He also attended the National Commission on Accrediting.

CANADIAN MENNONITE BIBLE COLLEGE

THE official College opening for 1950-51 was observed on Sunday, October 22. Morning services were held in the College Chapel. The theme was "Praise and Thanksgiving." G. G. Neufeld, Whitewater, Man., President of the Manitoba Conference, delivered the main message for the services.

The afternoon services were held in the Young United Church which the College was able to rent for the occasion. Speakers were Rev. F. F. Sawatzky, Gnadenthal, Man., and Rev. W. H. Enns, Acting Chairman of the College Board. Testimonies were given by two of the students. During the meeting scholarships were awarded to the highest-ranking boy and girl for the College year 1949-50, namely, Menno Bergen and Katherine Klippenstein.

Thus was begun the fourth year that this College has been in operation, and once more both staff and students have dedicated themselves to a term of expository thought and wholesome study.

MENNONITE BIBLICAL SEMINARY

OUR students and faculty assisted in the evangelistic services in the First Mennonite Church, October 22-27, led by Rev. Olin Krehbiel of Berne, Indiana, who is president of the General Conference.

The Editorial Committee of the General Conference met here on October 26-28. This meeting was arranged by one of our graduates of last year, Ronald von Riesen, Executive Secretary of the Board of Education and Publications, and was attended by Paul Shelly, David C. Wedel, I. I. Friesen, Mrs. E. J. Miller and Willard Wiebe.

Then we had the E. B. Hoff Memorial Lectures delivered by Dr. Vernon F. Schwalm, president of Manchester College. The morning series

(Continued on next page)

Jottings

EASTERN DISTRICT

—Springfield, Saucon and Perkasie Churches, Perkasie, Pa.: Springfield Sunday school attendance has been increasing during the last few months. Communion service and Harvest Home services were well attended. During the past year the young people's Sunday school class turned over about $400 to the church building fund. The building fund now amounts to $4,000.

Attendance at the Saucon communion service was 107. Sixty-nine received communion, five were baptized and two were received into the church by the right hand of fellowship.

About 85 attended Perkasie communion service with 60 receiving communion and four being baptized. The foreign mission offering in the service was $120. —Corr.

—Hereford Church, Bally, Pa.: The women's organization had a food shower for our minister's family at one of their recent meetings. A fellowship dinner was held at the church October 20. Percy Ruhe, Editor of **"The Morning Call,"** an Allentown newspaper, spoke of the "Birth of a New Nation," telling of his observations and experiences on his trip to Europe and the Holy land this past summer. Alvin Shelly, representative of the Alcoholics Anonymous of Souderton, spoke during the Sunday school session of temperance, November 5. Our pastor and his wife attended the 85th anniversary fellowship dinner of the First Mennonite Church, Philadelphia. —Mae Latshaw, Corr.

WESTERN DISTRICT

—Bethel Church, Hydro, Oklahoma: Services were held October 16, 17 and 18 by Dr. Hartzler, in the local Methodist Church. Slides were shown of the triumphant entry, the betrayal and the crucifixion which were made real by the characters and their dress. October 22, A. E. Funk of Hillsboro, Kansas, spoke in the interest of Bethel College.—Corr.

—First Church of Christian, Moundridge, Kansas: November 5, dedication services for our new church were held. Edmund J. Miller of Freeman, South Dakota, preached the dedicatory sermon. In Ooctober the Moundridge community had two weeks of evangelistic services conducted by Dr. Robert Rayburn, and sponsored by the Ministerial Alliance.—Mrs. Willis Voran, Corr.

OUR COLLEGES AND SEMINARY

(Continued from preceeding page)

was a fascinating presentation of the life and work of Otho Winger, president of Manchester College from 1911 to 1941. In his evening lectures, Dr. Schwalm presented a series of sermons on various topics, the final one of which was "Revitalizing the Life of the Church."

Some students attended three lectures by Charles E. Raven, Vice Chancellor of the Cambridge University in England and Gifford Lecturer for 1951.

On November 1, chapel service featured a message by Dr. E. Stanley Jones, well known evangelist of many countries. Our Board of Trustees met October 31, for their regular fall meeting.

—First Church, Halstead, Kansas: This church was host to the annual Western District Ministers' Conference, October 17. The ladies of the church served the noon meal. The Christian Endeavor Society had their first meeting Sunday evening, October 22. Harvey Vogt was elected president of the organization at a previous meeting. Junior and Intermediate Christian Endeavors have also been organized with Edna Mueller, Mrs. Walter Martens, and Frances Bartel as sponsors of the juniors and Mr. and Mrs. Ed. Geist, sponsors of the intermediate group. Mr. and Mrs. Fred Schowalter, members of the church, celebrated their 50th wedding anniversary October 16. —Betty Franz, Corr.

PACIFIC DISTRICT

—Second Church, Paso Robles, Calif.: September 14, we had our annual bazaar with the "Stitch and Chatter" group at the home of Mr. and Mrs. Alfred Bergman. We are getting ready to send clothing and shoes to relief. A local merchant donated 26 pairs of canvas shoes to be included in the shipment. In September our pastor W. Harley King attended a board and counsel meeting for a mental hospital. October 1, W. J. Flickinger, field director from the "Go Ye Mission," presented the message and October 13, Peter Klassen, from Brazil, spoke here. On the sick list from our community are H. A. Wiebe with a back injury; Mrs. J. J. Dueck; Frank Hamm with a knee injury; Gilbert Dueck; Mrs. J. A. Bergman; Miss Katie Dyck; Miss Florence Hamm; Mrs. Jerry Claassen; Frank Dueck. May we remember them all in our prayers.

Mr. and Mrs. Herb Scantlin are parents of twins, Bonnie and Donnie.

—First Church, Upland, Calif.: Peter Klassen was a speaker here recently on his work in South America. He is now making a tour among the various churches in our Conference under direction of the Mission Board. November 1, church night, Andrew Shelly was our speaker. Union Thanksgiving services will be held at the Baptist church, November 23. Our pastor, Earl Salzman, is now giving a series of sermons on stewardship. —Corr.

—Menno Church, Lind, Washington: Mission meetings will begin November 23 through 26 with missionary W. C. Voth as the guest speaker. Peter Klassen, Curitiba, Brazil, was guest speaker October 15. The Mission Society raised enough funds to furnish the patients dining room in the Kings View Home. Willard Wiebe has been chosen interim pastor of the seminary fellowship for the present school year.—Mrs. C. C. Claassen, Corr.

—Newport Church, Newport, Washington: The young people sponsored a "Sealed Order" program, October 8. The Sunday schools held their promotion in October. The Women's Missionary Society were hostesses for the annual Thanksgiving dinner October 15.—Mrs. H. Hiebert, Corr.

Into the Beyond

GILBERT DYCK, Paso Robles, California, of the Second Church, died October 25, 1950, at the age of 18 years.

Correction: In the "Into The Beyond" section of the October 24 issue, the name "Mast" was inadvertently omitted from the notice of the passing of Mrs. Elizabeth (Wenger) Mast, of Wayland, Iowa.

MCC News

Concerning the Draft

There is indication that numerous local draft boards have recently been taking men from Class IV-E and placing them into Class I-A-O, on the grounds that there is no present alternative service to which they can send COs.

In this action, the local boards are in error, and men in this situation should appeal to again have Class IV-E. It is true that there is no present alternative service, but none is required by law. The local boards are not required to find work for COs, but merely to classify them as instructed by Selective Service Regulations.

Men should be careful to distinguish between Classes I-A-O and IV-E. Class I-A-O refers to conscientious objectors to combatant service, who are however willing to serve in the armed forces in an assignment not requiring the use of arms. They are subject to military discipline, take certain types of military training, and wear army uniforms. Class IV-E refers to conscientious objectors to all forms of military service, both combatant and noncombatant.

Refugees Yet in Camps

Even though a number of postwar years have passed, there are yet many refugees who are in dire need.

Please enclose this label when writing.

Some families have lived for months or years in camps in small rooms formed merely by blanket curtains. The Gronau refugee camp in Germany, operated by the MCC, still accommodates Mennonite refugees who are being processed or are waiting to emigrate.

The refugees have had many sad experiences—often family members are missing; and in some cases only part of a family is passed for migration. Many have been waiting patiently in spite of long delays in processing. They live from day to day awaiting the decisions which officials make in their case. The MCC workers help not only in the routine of preparing documents and records related to migration, and administration of the camp, but also in personal contacts, fellowship and counsel with the people.

Voluntary Service Notes

The Unit at Gulfport, Miss., recently installed blackboards in the North Gulfport colored school. Funds for the purchase of materials were contributed locally. It was in this school that one blackboard had been installed last year, made possible by a personal contribution from an interested church leader in Kansas.

Peter Olfert of Swift Current, Sask., has transferred from Bethesda Mennonite Hospital in Ontario, to the Santa Clara Unit in Mexico to serve as repair and maintenance man, releasing Charles Burkhardt for teaching in Cuauhtemoc.

Helen Snyder of Guelph, Ont., and Wilma Swartzendruber of Kalona, Ia., who served last summer at Gulfport, have volunteered to extend their terms of service to one year, and have been assigned to Gulfport, and the Industrial Home School Annex, Washington, respectively.

Kings View Homes, the MCC Mental Hospital project in California, needs volunteer painters, plumbers, carpenters, and general workers to help complete the hospital building.

Relief Personnel Notes

Esther Eby has transferred from Belgium to Weiler Children's Home in France. Laura Metzler of North Lima, Ohio, sailed for Ethiopia on October 17. Franklin and Mildred Steiner returned from Switzerland on October 19. Frieda Wiebe returned from Germany on October 22.

Beyond Our Own

WORLD'S LARGEST HANDWRITTEN BIBLE

The World's Largest Handwritten Bible is on display at the Chicago Fair of 1950, according to Rev. Don Norman, executive secretary of the Chicago Bible Society, under whose auspices the Bible was written by 31,102 persons at the Chicago Railroad Fair.

The Bible weighs 187 pounds and three imported goat skins were required for binding it. It cointains 1,111 pages (page size, 21" x 27"). The 31,102 verses in the Bible were written by 31,102 individuals.—American Lutheran

NOAH'S ARK—A. J. Smith of Greensboro, North Carolina, former dean of the People's Bible School, announced that the proposed expedition in search of Noah's Ark has been cancelled for the time being due to the international situation. Smith was the man who headed the search in 1949 but was turned back by heavy snows. Smith is still convinced that the petrified remains of the ark are on Mount Ararat.

CHICAGO—Dr. Robert A. Cook, 38-year old president of Youth for Christ International, has called for an international day of prayer and re-consecration on January 1, 1951, for the task of evangelizing the world in this generation through a global spiritual awakening which seems to be ready to break out around the world.

The call for prayer was initiated by 500 delegates from 30 countries at the third World Congress on Evangelism at Brussels, Belgium, last July 30—August 6.

Churches, pastors and all other organized Christian groups are being petitioned to mark January 1, 1951, through some prayer period. A number of evangelical leaders already have indicated that they will call their people to prayer on that day. Special prayer is requested for the Youth for Christ "Million Souls Crusade" which will use 250 teams in all parts of the globe before 1951 is over.

JAPAN INTERNATIONAL CHRISTIAN UNIVERSITY FOUNDATION, INC.

Christian churches in Japan had a total membership of 331,709 in 1949 as compared to 319,224 in 1940, it was reported to the Japan International Christian University Foundation. Of this total, 201,321 are Protestant and 130,388 Catholic. Not included in these figures are members of non-church Christian groups, with an estimated strength of 6,000 members.

"The inhabitants of central Japan enjoyed sitting on Mother Earth's cradle," remarked a radio commentator when Japan was struck by a severe earthquake during World War II. About four earth tremors shake Japan every day, or some 1,500 annually, says a release of the Japan International Christian University Foundation.

More than 90,000 Japanese students are enrolled in Christian schools, colleges and universities in Japan.

Between October 1, 1945, and January 1, 1950, the population of Japan proper jumped by 10,700,000 persons as a result of natural increase and repatriation.

Between June 1848 and April 1950, 853 Japanese men and women made cultural visits to the United States, according to the Japan International Christian University Foundation. Of these, 50 students and 239 temporary visitors were sponsored by the U.S. government.

More than 31,000 P.T.A. units, with about 16,000,000 members, have been organized in Japan since the American occupation. Through them, parents in Japan for the first time have a voice in the education of their children.

Japan's unusually long coastline is approximately three times that of the continental United States. In relation to the land surface, there is one mile of shore for each eight or nine square miles of land. In the British Isles, to which Japan is sometimes compared, the ratio is about one to thirteen.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

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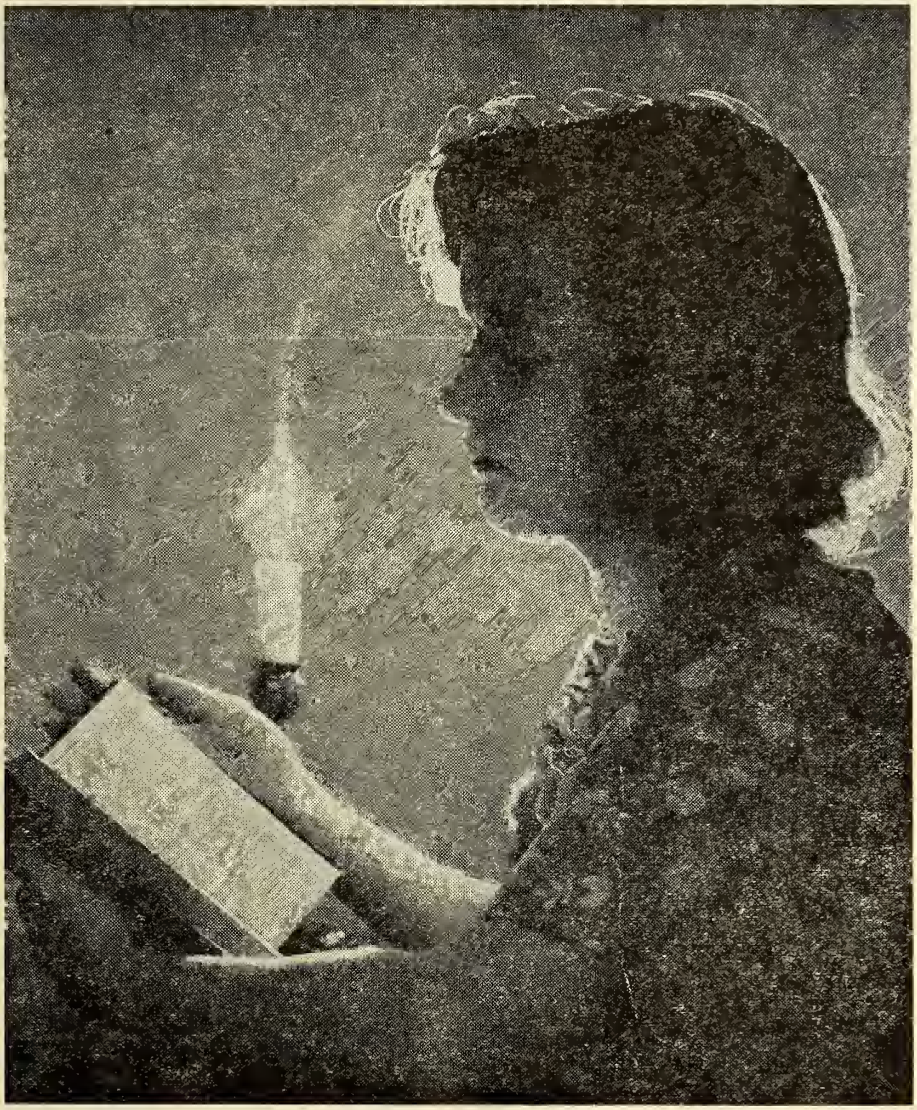

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THE UPPER ROOM— a Methodist venture in faith since its beginning in 1935, has passed its 100,000,000 mark in distribution of English-edition copies. This, however, does not include the many editions in Spanish, Hindustani, Portuguest, Braille, Swedish, Norwegian, Armenian, Chinese, Tagalog and Ilacano.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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Late Mission News

RATZLAFFS ARRIVE

Bombay India.—(cable) "Arrived Bombay. All well,"—Harold Ratzlaff.

TWO SAILINGS

Leonore Friesen (Japan) sailing December 18, San Francisco, Freighter Jess Davis.

Harold and Mrs. Graber (Africa) January 13, New York, SS Burkel for Matadi.

Let us remember these workers in our prayers.

Mr. and Mrs. Harold Graber were ordained as Missionaries to Africa in the First Mennonite Church, Pretty Prairie, Kansas, Sunday afternoon, October 29th. The Rev. Victor Graber, a brother, preached the ordination sermon and Dr. Nyce, pastor of the church, Executive Secretary of the Board of Foreign Missions of the General Conference and a member of the Congo Inland Mission Board, ordained them. Rev. and Mrs. George Neufeld, returned missionaries to the Congo, received the Graber's as co-labourers in the mission field. The Farewell service will undoubtedly be held Sunday afternoon, January 7th, and according to tentative plans they will sail on the S. S. BURCKEL, scheduled to leave New York, January 13th. The First Church at Pretty Prairie had a shower for them Thursday evening, October 26th.

Rev. W. C. Voth is visiting churches in Oregon and Washington.

Miss Aganetha Fast is visiting churches in the Northern District Conference as well as Rev. George Neufeld. It is expected that Miss Fast will visit the Eastern District Conference the beginning of the year 1951.

The annual meeting of the Board of Missions will be held at the Mennonite Biblical Seminary the last week of November.

Rev. and Mrs. Verney Unruh have accepted the call to go to Japan under the Board of Foreign Missions. Brother Unruh is at present pastor of the Mennonite Church at Pulaski, Iowa.

The Board of Foreign Missions plans to send Miss Leonore Friesen to Japan in time for the second semester language study. At present she is visiting a number of churches in the Western District.

Of Things to Come

NOVEMBER

November 30 and December 1, General Conference Council of Boards, Chicago, Illinois.

DECEMBER

December 3, Advent Sunday
December 10, "The Messiah" Community Chorus, Bethel College
December 10, Bible Sunday
December 17, "The Messiah" Bluffton Choral Society
December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

FARMS WANTED TO RENT

A forty-four year old farmer, three sons, needs farm before March 1. Willing to locate in small Mennonite community in Kansas. Has full line of equipment.

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Editor to India Jubilee

As you read these pages, the editor of THE MENNONITE, Rev. J. N. Smucker and Mrs. Smucker, along with Dr. and Mrs. Herbert R. Schmidt of Newton, Kansas, will be somewhere on their way to India to participate in the Golden Jubilee festivities in connection with the Fiftieth Anniversary of the founding of the Mennonite missions in India.

Leaving New York by plane on November 25, with brief stops in London and Beirut, the party is due in Delhi, India, December 4. The Jubilee celebration is scheduled to be held in Champa, where fifty years ago Dr. P. A. Penner began the General Conference mission work, from December 27 to January 1. During their visit the party will visit all the mission stations in India sponsored by the General Conference Mennonite Church, as well as several Mennonite Relief Centers in Europe. Plans are to return to the States, January 25, 1951.

To make possible the regular continuance of THE MENNONITE during Reverend Smucker's absence, Rev. John F. Schmidt has consented to give sufficient time to take over some of the responsibilities connected with the paper. In addition, the new associate editors will assist in writing editorials. **The Editorial Office will remain in Bluffton, Ohio, and all articles and correspondence should be addressed to: Editor of THE MENNONITE, Bluffton, Ohio.**

Reverend Smucker plans to send back regular reports along the way and from India, giving readers first-hand information of the Jubilee celebration, and other significant world events.

J. N. SMUCKER

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With the party, go the best wishes and heartfelt interests of the members of the Board of Education and Publication, as well as countless friends and members of the General Conference.

Ronald von Riesen, Executive Sec.
Board of Education and Publication

Editorials

"LET'S TRY GOD"

THIS is certainly an unusual title for a speech addressed to the United States Senate. Hon. Flanders of Vermont begins his address by recounting the difficulties in which our nation finds itself at present; . . . "we have gone deeper and deeper into the quicksands and now we must find our way out. . . what then shall we do? Mr. President, let us try God."

Mr. Flanders then continues by calling attention to the great moral law. This law finds its capstone in the great commandment of Jesus, at which point the passage of Matthew 22:35-39 is quoted: complete love to God and loving our neighbor as ourselves. In commenting on "love" we have this reflection: "As a matter of fact, it is the strongest thing in the world. We must put it to the test."

The speech comes to a close by quoting the Old Testament story of Abraham's plea for saving the city of Sodom, if a certain amout of righteous men could be found in it, finally bringing the number down to ten. These are the closing words: "Mr. President, if we find in the President of the United States and in the Secretary of State of the United States two righteous men in this sense of the word "righteous," the world can be saved. We await the outcome."

Perhaps what the preachers have been trying to say all along is bearing some fruit. At least it is a hopeful sign to have a senator urge the President to "try God."

"V.S."

THIS is a day of letters of the alphabet, all the way from U M T to M C C, and from F B I to U S S R. But today, among the young people, the letters "V S" are taking on significant meaning. Many have already had the experience of a term in "Voluntary Service" either for a summer or for a full year or more. Here is an expressional activity that gives opportunity for actual service "in the Name of Christ."

But we have not nearly reached the possibilities of this field of service. Better support by the churches, more opportunities for work and many more young people gladly giving a summer or a year or more to this noble work, can open a new chapter in the life of the churches. How much better to work for the kingdom in loving service to others, than to be drafted into the army to kill and destroy!

Highlights of the Western District Conference

THE FIFTY-NINTH session of the Western District Conference has taken encouraging forward steps. In the absence of the conference president, Rev. Lester Hostetler, who is at present serving in Berlin, the vice-president, Rev. Elbert Koontz, presided. In his opening conference sermon he encouraged us to drive our stakes higher and higher, as mountain climbers do, to reach our goal of effective service in the Kingdom of God. The reports gave evidence that responsible people had worked faithfully and successfully at their tasks. The Executive Committee reported that during the past year the first Western District Council of Committees meeting had been held and that it had proved very helpful. On the basis of this report the conference later decided that the new constitution provide for annual Council of Committees meetings to be held in the spring of the year.

Elbert Koontz, pastor Hebron Church, Buhler, Kansas, newly elected president of Western District Conference.

9024

This year three days were devoted to conference instead of the usual two in order to provide time for a series of sermons for spiritual enrichment and fortification. Rev. Andrew Shelly in his messages spoke on "Money and Other Essential Aspects of the Work of the Church." His challenging appeals were appreciated and will bring a response.

The statistician reported a conference membership of 13,174, and an increase of only 43 over the previous year. People were unhappy over this small gain. Rev. P. K. Regier, the General Conference Executive Secretary, challenged us to set a goal for the coming year, and suggested that each congregation strive to win to Christ ten new members for every one hundred members of the congregation. The field worker reported that there is a growing interest in the evangelistic task of the church, and that a goodly number of our congregations have undertaken lay visitation evangelism programs in their respective communities.

A Constitution Revision Committee had been working on a revision of the conference constitution. The conference received the revision report for final adoption at the next session. A number of changes are provided by this revision. The new constitution makes provision for a central treasury and a district treasurer. He will have charge of all the funds of the various committees.

Upon the recommendation of the Home Mission Committee the conference encouraged the work in Clinton, Oklahoma. The committee was given authorization to establish and organize a church in Clinton as soon as advisable.

The Peace Committee presented a resolution which found ready response and was adopted as another way of strengthening our peace witness and as our answer to the draft problem. It was resolved that our Western District Conference Churches be urged to supply Voluntary Service Workers from among their boys of draft age AT LEAST in the ratio that obtains in the case of those drafted for Government Service from among the boys of draft age in the states represented in our Western District. It was further resolved that in keeping with our personal responsibility in this time of crisis, we encourage our young people to participate in Voluntary Service as a positive witness to our doctrine of Biblical non-resistance, and that we encourage all our people to back the witness of our youth, by financial support of voluntary service, and by consistent living and witnessing to this same principle in all choices and actions.

Elbert Koontz was elected President of the conference for the coming year. He remarked to this that he and Harry Truman had come to their offices in somewhat the same way. Rev. Arnold Epp of Meno, Oklahoma, who had served faithfully as secretary for a number of years, was elected Vice-President, and Rev. Harvey Jantz, pastor of the Friedensthal Church of Tampa, Kansas, is the new secretary. Rev. Gerhard Friesen has been appointed by the Executive Committee to serve as the conference treasurer. All money for Western District Conference purposes is now to be sent to Rev. Gerhard Friesen, Mennonite Headquarters, 722 Main Street, Newton, Kansas.

—W. F. Unruh.

MEN NONITE for CHRIST MEN

CHICAGO MEN

The First Meeting of the Men's Fellowship was held November 2, 1950. A meal prepared by the ladies of the church was served at 6:30 P.M. to 17 men. This was followed by singing, devotions, and an address by Charles Elliott, a Christian business man from the Englewood Presbyterian Church. A discussion stating the purpose and possibilities of a Men's Fellowship in a city, and a film "Hunting in Alaska" climaxed the evening program. The men voted to have a second meeting in December.

First Mennonite Church, 73rd and Laflin, Chicago.

Enroute Home to India

WE finally left New York on Sunday morning, October 1st, at about 10:30. Since then we have been going full speed ahead, except for about an hour one day when they had to reduce speed because of a heavy fog. This ship makes from 370 to 380 miles every 24 hours. That is fairly good traveling for a freight ship.

We passed Gibralter October 10th. Two days ago we sailed by the island of Malta where the Apostle Paul was shipwrecked. Last night we passed the island of Crete about which we read in Acts 27. Tonight (Oct. 14, 1950) we can see the lighthouse on the island of Cyprus, another familiar Bible name. All of these geographical places remind us of the first Christian missionary and the traveling he did in order to preach Christ and Him crucified.

We too are missionaries and we too are traveling, but whereas we covered the distance between Malta and Crete in about thirty hours, Paul wrote about this trip taking "many days." Surely we travel much swifter and much more safely and comfortably than that first missionary. Yet we too travel so that, like Paul, we might declare the glad tidings that "Christ Jesus came into the world to save sinners," (I Tim. 1:15) and so that we might proclaim "the word of his grace, which is able to build you up." (Acts 20:32)

We have enjoyed our furlough of two years in America, but we are very happy to be returning to our work in India. Although many times during the past summer we wished for a time of leisure, yet this voyage is giving us much more than we want or need. The trip promises to take the better part of two months and is trying our patience.

As we return to our work we pray as did the psalmist: "And let the beauty of the Lord God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." (Psalm 90:17). We covet your prayers as we again make the adjustments to a tropical climate and to a different culture, and we depend on your prayers to uphold us and all the mission work and workers throughout the coming years.

—Ruth and Harold Ratzlaff

GOD'S WONDERFUL WORD

When I am tired, the Bible is my bed!
  Or in the dark, the Bible is my light;
When I am hungry, it is a vital bread;
  Or fearful, it is armour for the fight.
When I am sick, 'tis healing medicine;
  Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;
  Or play, it is a harp of happy sound;
If I am ignorant, it is my school;
  If I am sinking, it is solid ground,
If I am cold, the Bible is my fire;
  And it is wings, if boldly I aspire.

Does gloom oppress? the Bible is a sun;
  Or ugliness? it is a garden fair,
Am I athirst? how cool its currents run.
  Or stifled? what a vivifying air!
Since thus thou givest of thyself to me,
  How should I give myself, great Book
    to thee?

—Evangelical Visitor

A PARABLE ON INTOLERANCE

I. And it came to pass after these things, that Abraham sat in the door of his tent, about the going down of the sun. And behold, a man, bowed with age, came from the way of the wilderness, leaning on a staff.

II. And Abraham arose and met him,and said unto him, Turn in, I pray thee, and wash thy feet, and tarry all night, and thou shalt arise early on the morrow, and go on thy way. But the man said, Nay, for I will abide under this tree. And Abraham pressed him greatly; so he turned, and they went into the tent, and Abraham baked unleavened bread, and they did eat. And when Abraham saw that the man blessed not God, he said unto him, Wherefore dost thou not worship the most high God, Creator of heaven and earth? And the man answered and said, I worship not the God thou speakest of, neither do I call upon his name; for I have made to myself a god, which abideth alway in mine house, and provideth me with all things. And Abraham's zeal was kindled against the man, and he arose and fell upon him, and drove him forth with blows into the wilderness. And at midnight God called unto Abraham, saying, Abraham, where is the stranger? And Abraham answered and said, Lord, he would not worship thee, neither would he call upon thy name; therefore have I driven him out from before my face into the wilderness.

III. And God said, Have I borne with him these hundred and ninety and eight years, and nourished him, and clothed him, notwithstanding his rebellion against me; and couldst not thou, that art thyself a sinner, bear with him one night? And Abraham said, Let not the anger of the Lord wax hot against his servent; lo, I have sinned; lo, I have sinned; forgive me, I pray thee.

IV. And Abraham arose, and went forth into the wilderness, and sought diligently for the man, and found him, and returned with him to the tent; and when he had entreated him kindly, he sent him away on the morrow with gifts.

V. And God spake again unto Abraham, saying, For this thy sin shall thy seed be afflicted four hundred years in a strange land; but for thy repentance will I deliver them; and they shall come forth with power, and with gladness of heart, and with much substance.—Benjamin Franklin.

—Liberty

ONE WHO VOLUNTEERS

Bertha Fast

ACCORDING to the rules of material exchange Martha wouldn't be considered a great success. She goes to a Mennonite college nine months a year and has spent the last two summers in Voluntary Service. Therefore she has not had the possibility to earn money to pay for so many items deemed necessary by most college girls. Her parents rather hesitatingly granted Martha permission to be away from home the first summer. But after she came home radiant, filled with knowledge and enthusiasm for all she had seen and done, they even encouraged Martha's going the second summer. Her father assured her that the corn crop would help meet the financial obligations for college. It's true that Martha isn't able to buy as many sweaters as some of her friends, and often she abstains from having malted milk or going to a game. But there isn't a single person on the campus, student or faculty, that feels sorry for her. On the contrary she is one of the best-liked, most versatile, and finest Christian students at college. Martha, herself, finds life a joyous experience and is a witness to that inner conviction.

What is it that Voluntary Service may have contributed to Martha's personality and to her outlook on life? Have the experiences of the two summers given her qualities that otherwise might not be hers? Let us go with Martha and try to vicariously experience with her a bit of what Voluntary Service brought her during one summer.

Martha was challenged to enter Voluntary Service because of college friends who returned with great enthusiasm about "VS." She carefully considered going and then began to examine her motives for wanting to go. Through prayer and counseling with her minister she decided that, yes, she believed that Christ, her Saviour, would want her to use her abilities and faith He had given her in service. How could she say no to an opportunity that was provided by the Mennonite church to express her love for and interest in people? After her parents' consent Martha applied. She was assigned to work in a camp for migrants.

And so Martha stepped into the kind of a situation entirely foreign to her-a situation she had read about but never thought actually existed. Martha was fortunate to receive some training prior to her period of service. Here during the training session she had contact with others—young people, untrained, but eager to work. She was taught by those who had years of experience in Christian service of this kind. When Martha reached her appointed place she faced many difficulties. There was the problem of language with the Spanish-speaking Mexicans. How were they to reach the camps without a car? Why weren't the residents of the small town concerned about the deplorable living conditions of the migrants? And so they began—missionaries they were—Martha and her companion. They studied a little Spanish, tried to teach some English, and in spite of the language barrier the children loved them. They ran out to meet Martha as she came with her bicycle every morning. Bicycles were the inadequate, but the only answer to the transportation problem. If Martha and her friend had not possessed the Christian spirit of love and joy they would never have won the hearts of the towns people as they did. Churches allowed them to present their cause and were soon contributing toys and clothes to the migrants' needs. When one stops to think of all the development and growth that must take place facing a real-life situation such as this, is it any wonder that Martha is a remarkable person?

And there are many other young people like Martha who are facing the world today with grave concern. For them having a good time is not enough. For them Christianity means more than church membership. For them belonging to a Young People's church group requires something more than attending a monthly social. They read the newspapers, listen to the radio, discuss the racial problem, the increasing incidence of mental diseases, the Korean situation. These young people are disturbed—disturbed until they find a means whereby they can do something to aid in creating the kind of situation that Jesus Christ would bless. And so they volunteer to help missionaries teach Indian children in Vacation Bible School. They go out in Teams helping our churches in carrying out projects, vitalizing young people's programs. They bathe and dress the mentally ill. They go into the slum sections of the city and gather children to live and to teach them the love of Jesus.

From the sense of even small accomplishments, of having done a job without outward compulsion, of expression with and through a fellowship there has come a release of power into the lives of the volunteers—a power here-to-fore unknown. The power is that of the Holy Spirit sent from God to make more effective those who hear His voice.

There is no greater challenge for the young people of our church today than to accept the call of Christ as He speaks through the channel of Voluntary Service, "Come and follow me." There is no higher motive than that. There is no greater reward than the inner sense of gratification, of growth, of joy for having given two months, six months, a year to God. The tools that can be used are ours—hands, mind and heart—tools that can be wielded, if so willed, by God in the working of His Kingdom.

He who sows courtesy, reaps friendships; ana he who plants kindness, gathers love. —Brooks.

M C C News Notes

IV-E is the Proper Class for COs

Men who are conscientiously opposed to all forms of military service are again warned to seek Class IV-E. Recently a number of local boards have been changing men from Class IV-E to Class II-C. Some of these men have asked whether they should appeal for Class IV-E.

In view of these inquiries a new interpretation of this question has been secured from the National Headquarters of Selective Service. This word confirms the information which has been followed until now. The letter says, "If a registrant who claims a IV-E status is placed in III-A or II-C, it is natural to assume that either the local board considered the evidence pertaining to the IV-E status was insufficient or that the local board did not consider the evidence in the proper order as specified in Section 1623.2. When a conscientious objector classified in a higher class than IV-E believes he is entitled to a IV-E classification, he may exercise his rights of appeal. Assurance by a local board to the effect that when a registrant is classified in the most obvious class and that claim for a IV-E status will be considered later, does not necessarily insure a IV-E classification in the event of a reconsideration. The question of accepting the higher deferred classification is a matter for the registrant to decide."

This confirms that while some local boards say that Class II-C is all right and that due consideration for Class IV-E will be given later, and some men accept this information as sufficient, the fact remains that this policy is not according to Selective Service Regulations; and the registrant who accepts II-C or III-A rather than IV-E does so with some risk. The only security he has is the assurance of the board, which although honestly given, may not stand legally since it is contrary to the Regulations. If the board persists in giving Class II-C rather than IV-E, the very minimum that a registrant should insist on is a written statement from the board, to the effect that Class IV-E is not denied thereby—an oral statement to this effect should under no circumstance be considered sufficient. In any case, it is best to appeal for Class IV-E and secure this status as early as possible. (The only exception to this rule is in the case of men under the special doctors' draft, in which the classification scheme is different. Details on this are available upon request.)

Mental Health Notes

Two nurses, Anne Warkentin, R. N. of Superb, Sask., and Marie Toews, R. N. of Mt. Lake, Minn., have volunteered for one year of service in the MCC mental health program, and have been assigned initially to Brook Lane Farm.

Jacob Goering, who recently joined the Brook Farm staff in the capacity of counsellor and social worker, has assumed a significant place in the treatment program. In addition to spiritual and other personal counselling, he assists in maintaining patient-family contacts and in placement and rehabilitation of patients in suitable employment. He is also available for speaking in meetings in churches of the Eastern area.

Relief Shipments Reach Peak

In the month of October, the relief shipments reached a high peak for this summer and fall, the highest since last May. The following shipments of relief materials from Canada and the United States, valued at a total of $152,348.63 left port during September and October:

To Paraguay: 1½ tons medical supplies and misc. equipment; to **England:** 196 lb. Christmas Bundles; to **Japan:** 1 ton Christmas Bundles; to **Germany:** 27 tons flour, 40 tons clothing, shoes, bedding, soap, ½ ton mixed food, 1 carry-all truck; to **France:** ½ ton school supplies, ¾ ton clothing, shoes, etc., 3 tons evaporated milk; to **Belgium:** ¾ ton clothing, bedding, etc., ¾ ton mixed food, ¼ ton school supplies; to **Java:** ¾ ton Christmas Bundles; to **Austria:** 1 ton Christmas Bundles, 12 tons clothing, shoes, bedding, soap.

Book Notes . . . .

Our Historical Faith

THE DOCTRINE OF THE MENNONITES, by John C. Wenger. Mennonite Publishing House, Scottdale, Pa., 1950, 160 pages, $1.00.

We are frequently asked the question, what do the Mennonites believe and in what points do their beliefs differ from those of other Evangelical groups. The author seeks to remind his readers that on the so-called fundamentals, Anabaptists were in agreement with other Christians. Their approach to Scripture was practical rather than theological and they sought to apply them to the whole man, to all of life.

The book contains early Mennonite Confessions of Faith and Catechisms, also the Articles of Faith adopted by the Old Mennonite General Conference in 1921. Prof. Wenger quotes freely from the complete works of Menno Simons and other early Mennonite writers. The book is suited for group study and could be profitably used for that purpose. Our General Conference people may not agree with all of the author's interpretation of Christian doctrine, yet the book should find a place in the libraries of our homes and churches, because it contains valuable source material and emphasizes the necessity of applying the New Testament to the whole of life. Its main emphasis is needed in our homes and churches. —Paul N. Roth.

Christ met rudeness with respect; pertness with politeness; and coldness with courage.

Undeserved Christian Suffering

Willard K. Claassen

I Peter 1:7

YE have been put to grief in manifold trials that the proof of your faith being more precious than gold that perisheth, though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ."

To live in this world is to suffer! But that does not mean that all suffering is to be looked upon as a direct punishment for sin. The writings of Peter cannot be made to square with that doctrine. This problem of undeserved Christian suffering is the one great problem of the book of Job; it is also the problem of Psalm 73. It is the problem of the fiery furnace of Nebuchadnezzar. But I Peter throws more light on it than all the books of the Old Testament put together.

Besides the references we have already mentioned, the following passages in this letter further illuminate this subject: "But even if you do suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled. For it is better to suffer for doing right, if that should be God's will, than for doing wrong," (3:14, 17). "Since therefore Christ suffered in the flesh, arm yourselves with the same thought, for whoever has suffered in the flesh has ceased from sin. . . ," (4:1). Beloved, do not be surprized at the fiery ordeal which comes upon you to prove you, as though something strange were happening to you. But rejoice in so far as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed. If you are reproached for the name of Christ, you are blessed, because the spirit of glory and of God rests upon you. (4:12-14) "And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ will himself restore, establish, and strengthen you," (5:10). Except for the text, these passages were quoted from the Revised Standard Version.

TO TEST AND PURIFY OUR FAITH

One object of undeserved Christian suffering is to test and purify our faith. Peter uses the illustration of gold that has been tested in the fire. By fusing gold in the crucible the pure metal is separated from the alloy; the gold is not destroyed by being fused, but it is cleansed and purified. The same thought is embodied in one of Malachi's prophecies in which he says Jesus will sit as a refiner of silver. The refiner puts the silver in the crucible and keeps increasing the heat and watching it, and as soon as it is thoroughly melted, then there is a separation of the dross from the silver. Let us fix in our minds that one of God's purposes in allowing or sending undeserved suffering is to refine us. This is the fiery trial of our faith. The writer of the following poem understood Peter's meaning:

When God wants to drill a man,
And thrill a man,
And skill a man,
When God wants to mold a man
To play the noblest part;
When He yearns with all His heart
To create so great and bold a man
That all the world shall be amazed,
Watch His methods, watch His ways!
How He ruthlessly perfects
Whom He loyally elects!
How He hammers him and hurts him,
And with mighty blows converts him
Into trial shapes of clay which
Only God understands:
While his tortured heart is crying
And he lifts beseeching hands!
How He bends but never breaks
When His good He undertakes;
How He uses whom He chooses,
And with every purpose fuses him;
By every act induces him
To try His splendor out—
God knows what He's about!

TRIALS COME BY THE WILL OF GOD

These trials, no matter who may appear to be the agent, are by the will of God. We may be slandered and the man or devil who slanders us may be prompted by envy, hatred, or malice, but if we are submissive to the dominent benevolent divine will, great good will result.

I walked a mile with Pleasure
She chattered all the way,
But she left me none the wiser,
For all she had to say.
I walked a mile with Sorrow,
And not a word said she;
But, oh the things that I learned from her,
When Sorrow walked with me!
—Robert B. Hamilton

NOT TO BE CONSIDERRED STRANGE

The average Christian is amazed at suffering! Peter admonishes, "Beloved brethren, think it not strange concerning this fiery trial that has come upon you." The first impression of the Christian is to be surprised that trials should come to him. Why he wouldn't be Christian if that didn't assure him of easy advantages! A strange, a very strange providence this!

The Christian, however, should not be surprized at this. There are several reasons why he should not be. One is that such trials are common to all of God's people; they always have been and always will be. Paul says, "there hath no temptation come to you but such as is common to man."

In other words there's no use trying to make a martyr out of ourselves by supposing that we are special cases. Another reason why we should not think it strange is that it is the only way to accomplish certain good results.

Suffering is our common heritage. Our lives are like the plains of Sicily. It is a very beautiful country, but every morning as the sun rises above the horizen there falls across the plains a shadow. It is the shadow of Mt. Etna. This shadow is a suggestion that ruin may be belched out on them at any time from the volcano's crater. The brighter the day, the plainer the shadow, and the more melancholy the suggestion.

Most paths are rough somewhere. Most lives are shadowed. Some seem to be shaped for holding sorrow as a cup is shaped for holding water. The days in which we are living are days of testing.

God pity us when we become obsessed with the idea of escaping suffering. In the first place it is impossible. In the second place, if we did, our joy would be all selfish and self-indulgent. Sorrows become the stepping stones to greater and worthier life. In our better moments we know that too.

AFFLICTION A GREAT INSPIRATION TO OTHERS

Our patient endurance of affliction is a great inspiration and help to others. It is a powerful means of convicting sinners of sin. The Christian who meekly endures what God puts on him, and goes right on saying in his heart and life that the Judge of all earth doeth right, that person convicts sinners. Sinners are compelled to admit that the Christian has got something they haven't got!

No words can express how much the world owes to sorrow and suffering. Most of the Psalms were written in the valley of the shadow of sorrow. Most of the epistles were written in prison. The greatest poets learned in suffering what they put into song. Perhaps one of the reasons why men of the ministry have been a noble group is the privation and misunderstanding they have had to endure. The prophet Jeremiah is an excellent illustration, who was made again another vessel as is seemed good to the Lord to make him, but who felt privation, misunderstanding and misrepresentation. The misery of the Negro race has produced the beauty and depth of their spirituals. The fact is that sorrow opens a man's heart so that God can come in and talk with him as He cannot at any other time. Someone has said, "No one ever truly prayed who has not felt severe pain."

No words can express how much the world owes to sorrow. We can see the touch of sorrow in the world's finest paintings. We can hear its tremor in the world's sweetest music. We can feel its grip in the world's mightiest arguments. Sorrow made Tennyson the greatest poet of the 19th Century, enabling him to write his masterpiece, "In Memoriam," a tribute to his friend Arthur Hallam. Sorrow made Paderwski a sympathetic pianist. Suffering made Spurgeon, Monod, and Hall great preachers of God's grace. Suffering made Jesus Christ a perfect Saviour; for we read, "The captain of our salvation was made perfect through suffering." So it seems the heavenly Father, knowing that suffering would be the common lot of us all, gave it a blessed mission to perform. There can be no apple without frost, no hardwood tree without the winter, no man without some hardship to build manhood, courage and character.

WE ARE CALLED TO THESE THINGS

The next thought set forth by the apostle Peter is that we are called unto these things. Everyone who is a Christian in some way receives a call. Just as Paul in the middle of the Damascus road heard his name called. Thus, in a sense, we are called through the Gospel. The very first of that call is the call of suffering. When Jesus commissioned Paul by the mouth of Ananias, he said, "I will show him how great things he must suffer for my sake."

THE EXAMPLE OF CHRIST

Another thought which Peter presents with great force is the example of Christ. The servant should not seek to have it better than his Master—that is, he should not seek to be exempt from the things that his Master had to bear. It was in the mind of Christ to be a sufferer. It was joy to Him as He looked to the recompense of the reward; therefore Peter says, Christ suffered that He might put before us an example. It is true, there are some things in which the sufferings of Christ are not an example to us. We cannot follow Him in suffering in the same sense He did upon the cross, but nonetheless His life is an example for us. He asked His disciples, "Can you be baptized with the baptism that I am to be baptized with?" And He answered the question for them, "Ye shall indeed be baptized with that baptism. The waves of suffering will roll over you." It ought to help us some to remember that Jesus lived in a time of great sorrow, that He was "a man of many sorrows," and yet His was a life of joy, peace, beauty and loveliness. Christ's life is like a lake into which many rivers of sorrow flowed — rivers of poverty, misunderstanding, misrepresentation, slander, spite, and hatred. He knew them all.

Then Peter makes the significant point that it is better to suffer wrongfully than justly. Everyone in the world suffers, good and evil, believers and unbelievers — there's no getting around that! Some folks suffer justly, that is, they have fallen into grievious errors and therefore suffer accordingly. There is no merit for the suffering we get as a result of the mess we have made with our lives by living in sin — we have that coming! Killing,

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Mennonite Youth "A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

A Disgrace to Have Mental Illness?

ONE OF THE greatest indications of mass blindness is in our attitude toward those afflicted with emotional problems and diseases. In spite of modern discoveries and recent educational programs, we still look upon the mentally ill as people marked for life. Particularly does this become true when a patient once has accepted hospitalization for his illness.

In the past we have shunned the nomenclature of mental illness by the use of the term **nervous breakdown,** or we have been careful to describe all of our ills as physical difficulties. We have been particularly alert to explain the ailments of our own relatives in terms that would indicate we bear none of the stigma that might be attributed to them. This failure on our part to see mental illness in its true light is indeed a blindness of present-day existence that decreases our effectiveness in dealing with the problems we must face..

A few members of the medical profession share and keep alive this concept of ignorance by discouraging the use of mental hospitals except as a last resort. They will go to untold lengths to deny that a patient's illness requires treatment not possible in the home or office and thus oftentimes delay the most effective treatment that is available for the patient until the disease is much more deeply seated than is necessary. Our ministers have long felt ill at ease with this type of patient, often failing to recognize the symptoms among those still at home. When once hospitalized, a sick person very seldom has the benefit of the ministrations of his own spiritual advisers since most pastors seldom take it upon themselves to visit a mental hospital. If they do make this great stride, they often mumble and utter their condolences in a very insecure manner that indicates that they, too, like the rest of us, have never learned to act naturally in the presence of the incomprehensible.

For the most of us this means that we feel we can never face the people in our community if we once cross the threshold of a mental hospital as a patient. We can be told over and over again that mental illness is quite similar to a physical ailment. We believe that some of us are just naturally more unstable under certain types of stress than are others, while other types of strain that weaken many of our friends leave us quite well balanced and unaffected. What was originally known as **insanity** is now recognized as an emotional condition. The temporary quality depends upon quite a number of factors, many of them controllable. At one time, **insane** meant **hopelessly insane.** Both expressions are now fast becoming obsolete. With our growing understanding the concept and word for insanity will disappear and this mote will be removed from our eyes.

If we have a broken or injured arm, we expect

Brook Lane Farm, Hagerstown, Maryland, the M.C.C. mental Hospital in the East.

the limb to be reset and then subjected to a period of healing with final recovery the normal expectation. Possibly a hitherto broken arm will need to be treated with care in the future particularly for a number of months, but it does not represent a basic handicap nor does it prevent normal life among normal people. Also, with a broken emotional system there is usually required a process of re-adjustment followed by a period of healing and recovery. With a wiser and more careful life, the person can expect to be perfectly normal and oftentimes more satisfactorily so as a result of his understanding of self gained from the experience.

Early in the century Clifford Beers recovered from the degrading experience of three years spent in different mental hospitals. He documented his personal enlightenment in a book **A Mind That Found Itself.** His enlightenment became that of a large segment of society and resulted in the founding of the National Committee for Mental Hygiene that for the next thirty years led the field in terms of a voluntary organization pointing the way to improvement in hospital conditions. The names of famous and producing figures in public life who have undergone similar experiences are becoming more common. Mary Jane Ward with her book **The Snake Pit** described her re-admission back to the world of acceptability. Lula Smith has become a leader in several lay groups and movements for social improvement since a similar experience of her own. A well-known and highly appreciated and respected theological seminary professor startled an audience of Mennonites in a discussion on Mental Health by announcing that he was an epileptic, a term once thought to imply one of the most hopeless of nervous conditions. A **nervous breakdown** in one's history is often considered an asset even in positions demanding unusual emotional stability. It can give an individual greater insight into his own capacities, emphasizing his strong points as well as the weaknesses of which to beware.

When we feel ourselves slipping and losing ground emotionally, we oftentimes subject ourselves to a greater srain in an effort to conceal our condition. If someone suggests a psychiatrist or a mental hospital, our normal reaction is "I know that I could never face my friends again if I once admitted a weakness of that type." Oftentimes, this merely delays the only process by which relief can be gained since the added strain of concealment antagonizes the very ill we are trying to deny. Perhaps the situation could be dealt with on a much more minor level were we to accept competent advice early even if that would lead to an early hospitalization. However, as long as we share this feeling that the stigma lies in having accepted hospitalization and treatment, we are adding our weight to the handicap borne by countless numbers who will of necessity be hospitalized.

The Mennonite Central Committee has been challenged by the need to care for mental patients. We have already accepted the responsibility for making treatment facilities possible. At Brook Lane Farm we are now thinking in terms of a rehabilitation process that will go even farther. Jake Goering is now setting up the machinery for the placing of recovered patients in positions of work and in environments that will recognize their emotional limitations. Most states have established Foster Home Care programs. These programs develop in selected communities a group of homes where patients are known, understood, and utilized in a recovered, or even a chronic condition. Once having started in a community, it has been proved that neighbors easily make the adjustment and entire groups of families living close together share in the experiences of this type of helpfulness. Financially,

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King's View Homes, Reedley, Calif., the M.C.C. mental hospital in the West.

MENNONITE YOUTH

JAVA Its Sights and Sounds

Meryl Grasse

JAVA is that island of the East Indies of which all of us have some vague impressions: a land of rice paddies, short brown people, coconut palms, and rubber trees, first a colony of the Dutch, then seized by the Japanese in the recent conflagration, now a youthful independent nation. That too was the substance of my knowledge of Java.

As the "Flying Dutchman," of which I was an occupant, swooped down upon Batavia, since independence known as Djakarta, I gathered my first impressions of this dark green mass below me. In Djakarta hardly anyone knows English except a few Dutchmen who usually do not handle it too adeptly. Dutch being the foreign language, the street signs, the restaurant menus, the smattering of foreign language known by the ricksha boys—all was Dutch. And too, the tropical sun was making its impression on me constantly, especially so since the sun would reach the zenith in two months.

The way to Pati was lined with rice paddies and canals and fields of sugar cane appearing like a rank thicket of thickly sown corn; in the background there is an ever present haze of mountains. The homely, sluggish monster, the water buffalo, is the only animal seen in any numbers. He is grey with almost no hair, albinos are frequently seen, and he is about one and a half times the size of our dairy cattle at home. The horns are swept back toward his neck, and his pace barely produces motion. Usually these is astride his back a small brown lad whose constant kicking seems to make no impression on the dull beast. As throughout the east, the coolie is one of the chief means of transportation. Naked except for shorts they trot along with heavily loaded baskets on pliant bamboo shoulder sticks. These lithe, strong-muscled, little brown men carry 150 pounds or more in this manner for many miles, and their loads consist of baskets, vegetables, lumber, a complete restaurant or sweets store. At night a small lamp is carried as they jog along with the other traffic of bicycles and house-shaped bullock carts.

This country gives one the conception of being characteristically tropical with its coconut palms and banana plants on all sides. There are numerous strange fruits of which one can learn the name in only Dutch or Indonesian and with its strange flavor it is a completely new substance to one. The men wear a dress-like article called a sarong. The women too wear a similar garment. The coloring and pattern in dark brown and blue makes them unique. Most of the men wear a fez-like cap called a "Soekarno cap."

Far beyond your horizon, as you look to the West, there are people serving in strange lands "In the Name of Christ." In far away Java, bearers of the message of the Cross, are at work in a largely Moslem land. It was in Java that Mennonite missionary activity first began. Today the Mennonite Central Committee is doing work in his island empire in the Indian ocean, southeast of Asia.

The noises too of Java are strange, especially those of the night. The people seen to enjoy music, and one hears the monotonous repetition of tune hour after hour. There is a xylophone-like bamboo instrument called a gamalon that is heard from some direction almost every night, and its sound drags into the night until one retires. In the cool hours of the night when travel is less exhausting, one frequently hears the creak of the ox cart that immediately calls to memory the sound of the creaking weels of a loaded hay wagon home on the farm. Another sound that I must always hear twice before I am sure it is not the hacking cough of a man, is produced by a large tree lizard called as it is supposed to sound, a "gech-o." Then from the next chair as one quietly reads, he hears a sound similar to the noise of a guinea pig. If one looks sharply, he will see a small black-eyed lizard the natives call che-chuk. Then too there are a variety of drums that one hears sporadically day and night.

One might say that these are merely impressions of a tourist or the recordings of a traveler, but I have come "in the name of Christ." Although it takes time to fully comprehend the spiritual life of a people, there are numerous small things that impress one. In connection with the independence celebration one sees hideous idol-like effigies called "sayangs." One hears of the method people use to decide the degree of luck for each day. Flowers are placed at crossroads on Thursdays to warn spirits that are moving about that this is a dangerous day. Java is mostly Moslem, and some of the people desire a Moslem or theistic state. I am told that many of the intellectuals are free from all religion; but, nevertheless, all of them believe in spirits. Is this too "a land of darkness—where the light is as darkness?"

A DISGRACE TO HAVE MENTAL ILLNESS

(Continued from page 787)

a program of this type is more economical than hospitalization. Therapeutically, for most mentally ill a home situation is much more satisfactory. This is possibly the best means of removing that mote—that inability to see the sick as variations of ourselves, that feeling that people "lose" their minds.

The hospitals of today will keep alive the aspect of treatment and rehabilitation. At Kings View Homes, we will also care for the so-called chronic cases. This care, however, will be by keeping a continuous contact with the Mennonite community, placing the sick in more favorable home conditions when possible. Patients will be admitted for short periods and recovery mentally or sociologically will be expected. Although chronic cases may continue and we will still give them the Christian care required, they will be a decreasing factor in hospital care as the chronic hospital turns toward treatment and rehabilitation.

Society had decided that Clifford Beers' mind was "lost" and against great odds—the feeling of society—he proved he could "find" it. In 1950 we now have the enlightenment to know that these minds are not lost but sick and that through understanding help healing processes can be established. However, in many of our Mennonite communities a great barrier toward these processes is the feeling that to accept this help is to be marked for life. Even though we may know better, we retain our qualms about visiting a psychiatrist or considering mental hospitals in time of illness. A generation ago, hospital surgery was shunned in the same manner, considered only for those who were already hopeless from a physical standpoint. We undergo an operation now at the advice of our local physician and accept recovery as a matter of course. How long will we deny ourselves the same normal acceptance of the forces that heal sick minds? Let us treat as brothers and normal fellow humans those who accept them before us. Let us remove this mote from our own eyes so that we can see more clearly to minister towards the ills of others.

—**Services Bulletin**

WORK AND WORKSHOP

ALL true work is sacred; in all true work, were it but true hand-labour, there is something of divineness. Labour, wide as the Earth, has its summit in Heaven. Sweat of the brow; and up from that to sweat of the brain, sweat of the heart; which includes all Kepler calculations, Newton meditations, all sciences, all spoken epics, all acted heroisms, martyrdoms—up to that "Agony of bloody sweat," which all men have called divine! Oh, brother! if this is not "worship," then, I say, the more pity for worship; for this is the noblest thing yet discovered under God's sky! Who art thou that complainest of thy life of toil? Complain not . . . .

Wondrous is the strength of cheerfulness.

—**Thomas Carlyle**

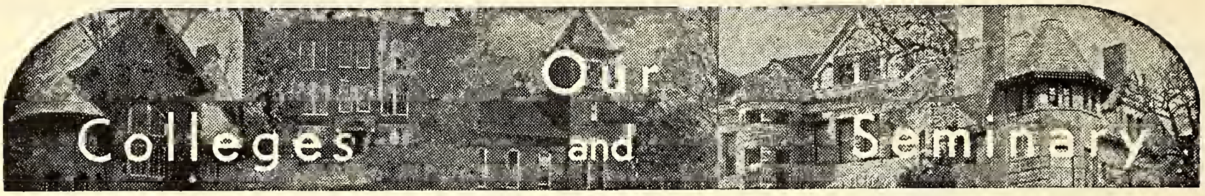
UNDESERVED CHRISTIAN SUFFERING

(Continued from page 785)

stealing, wrongdoing, meddling in other people's affairs, will bring grief in this life. But to suffer wrongfully, that is quite another matter says Peter. Of the two, he says it is better to suffer wrongfully. He then makes the significant application that whenever we have a trial as a Christian, when something we didn't deserve has come upon us because of our being Christian, when something we didn't deserve has come upon us we then share with Christ, a partnership is established between us and the Lord. Simon the Cyrenian is an example of undeserved suffering as he was compelled to bear the cross of Jesus. Whenever we suffer in this manner it is an evidence that the Spirit of glory and of God resteth on us.

Not all suffering is beneficial. The rebellious person beats his head against the wall of suffering, leaving himself bruised and sore by rejecting the comfort of God's hand in it. No person seeks suffering, even for the good it can bring, yet, as we look back upon our lives, most of us can say, "It was good for me that I was afflicted." And if no suffering has come to our lives because of our being Christian, then we ought to examine, prayerfully, the sincerity of our profession.

I have found that most people are about as happy as they make up their minds to be. —Abraham Lincoln.



Our Colleges and Seminary

CANADIAN MENNONITE BIBLE COLLEGE

SINCE this College first began in 1947, regular Saturday evening Prayer Meetings have been held. Such topics as "The Christian Witness," which was our theme for the last Saturday in October, have been very meaningful to us as students. It is most encouraging to hear how God has helped the many friends among us who have gone through various trying experiences. The bond of fellowship also, becomes ever so much stronger as we unite in the many prayers and petitions that are set before God.

Once a month the College students conduct the evening service at the Bethel Mission Church. Musical items are rendered, and one or more speakers give short, challenging talks. The theme for the October program was "Christian Separation."

The College Missionary Fellowship Band has once more been organized and a new committee has taken charge for the current year. John Wiens, chairman of this committee, spent six weeks during the past summer, among the Hopi Indians of Arizona. B. Toews, faculty sponsor, served as a missionary among the Indians of Oklahoma for several years.

MENNONITE BIBLICAL SEMINARY

THE Seminary Board held its semi-annual meeting Oct. 31. Those present were A. S. Rosenberger, Ben Esch, A. R. Kreider, Erland Waltner, J. M. Regier, E. W. Baumgartner, Willard K. Claassen. J. N. Smucker, R. L. Hartzler, L. L. Rameyer, D. C. Wedel, and Robert Hartzler. S. F. Pannabecker and J. T. Neufeld of the Seminary Staff were also present.

A committee composed of A. E. Kreider, Willard Claassen and Robert Hartzler was appointed to discuss long range plans for the development and expansion of the faculty. The Board authorized the purchase, when funds are available, of a new bus to replace the old one which has been out of use for over a month. Transportation to and from Bethany is being done with private cars at the present time. The purchase of *The Mennonite Hymnary* for the new Bethany Chapel was also authorized, and considerable discussion took place in regard to general emphasis of the school in Biblical and doctrinal matters.

Sunday, Oct. 29, a strong message was brought to the church in the morning service by D. C. Wedel, Acting President of Bethel College, speaking on the subject, "Living in a Mad World." Then at our monthly vesper service in the afternoon, J. N. Smucker, of Bluffton, Ohio, brought a message on the subject of "The Permanent Reformation of the Church."

On Tuesday evening, Dr. Charles Bell, Jr., of the First Baptist Church of Madison, Wisconsin, and widely remembered for his successful Bible lectures at Bluffton College two years ago, ate dinner with our students and then brought a devotional message in the parlors of the main building. On Wednesday morning he lectured to the Christian Ethics Class at Bethany giving his testimony as a non-resistant Christian.

Wednesday morning Dr. E. Stanley Jones was in chapel.

Thursday, Dr. P. G. Bhagat, an ordained elder in the Church of the Brethren Mission in India, delivered a message which fit in very well with that of Stanley Jones.

Announcement has been made that Willard Wiebe, interim pastor of the Seminary church, will conduct special evangelistic services at the Mennonite Bible Mission, November 5 to 12.

On Friday the corner stone was laid for the new $200,000 chapel being erected on the Bethany Campus.

Marvin Dirks has been appointed as faculty representative of this school at the Conference for Teachers of Evangelism to be held at Louisville Presbyterian Seminary December 7-9.

FREEMAN JUNIOR COLLEGE

THE Freeman College operetta, "The Mikado," drew large crowds to Pioneer Hall Nov. 2 and 3. Despite a cold wet night Nov. 2, about 400 people came and the second evenings program drew many more. The audience highly praised the performances and singing of the cast and chorus. Several groups came from as far as Henderson, Nebraska, and Mountain Lake, Minn., to see the well known musical play.

The University of Minnesota Players, H. E. D. Redford and Pat Clawson of Salt Lake City, Utah, and Chris Ringham of Albert Lea, Minn., presented an hour of plays Nov. 2. Parts from two great plays, "Taming of the Shrew" by Shakespeare and "The Boor" by Chekov were given with spirit and imagination. They brought their own sets and lights and the bright costumes for the time of Shakespeare and also for the time of the Czars in Russia. The classic plays proved their popularity among the students who were ready to see more.

Freeman College and Academy basketball schedule opens Nov. 17. The College will start against the State College "B" team and the Academy will open against Chancellor High School.

Jottings

NORTHERN DISTRICT

—Salem Zion Church, Freeman, South Dakota: September 24, our pastor baptized a class of thirteen. Five others transferred their membership to the church by letter. We held communion services on World Communion Day. Many of the young people have left for their schools and teaching jobs. We are glad to welcome instructors and students of Freeman Junior College to our services. Erwin Wedel, missionary among the southern Negroes, spoke to us November 1.—Mrs. Albert Schwartz, Corr.

WESTERN DISTRICT

—Beatrice Church, Beatrice, Nebraska: Our congregation voted to continue broadcasting the morning worship services over K.W.B.E. the fourth Sunday of every month for another year. Waldo Claassen and Dorothy Ensz were married September 22. Viola Mae Ewert, Hillsboro, and John Andreas, Beatrice, were married October 15. A "welcome home" service for Mr. and Mrs. Carnie Lohrenz and Ruthie was held October 22. They have been serving under M.C.C. in Asuncion, Paraguay, for two years. —Corr.

—Faith Church, Greensburg, Kansas: Andrew R. Shelly, pastor of the Stirling Avenue Mennonite Church in Kitchener, Ontario, was our guest speaker October 22. In the evening he conducted an inspirational candle light service for the young people. The men of our congregation are again busy working on our church building. We are studying "The Doctrine of the Bible," in our mid-week prayer meeting and Bible study group. —Corr.

—Hebron Church, Buhler, Kansas: October 29, the annual Harvest Festival was held in our church. Instead of our usual Sunday school Mr. and Mrs. G. B. Neufeld presented talks on the life of the people in the Congo of Africa. After a basket dinner Wilhelm Dyck, Bethel College, and Missionary W. C. Voth, returned from China and Japan, brought the messages. The morning collection for missions was $320, and the afternoon collection for relief amounted to $230. October 30 through November 1, Harry Yoder, field representative of Bluffton College, held inspirational meetings in our church. —Mrs. Elizabeth Wall, Corr.

—Bergtal Church, Pawnee Rock, Kansas: Mr. and Mrs. Kaufman showed slides of their mission work in Columbia, South America, October 15. Delegates to the Western District Conference were Mr. and Mrs. Otto Schmidt, Robert Boese, Mrs. Elrick Smith, Mrs. Jesse Franklin, Earl Schmidt and Mr. and Mrs. Kaufman. Mrs. B. J. Koehn passed away at her home October 22, at the age of 75. Funeral services were conducted by John E. Kaufman the following Tuesday. J. E. Hartzler began a series of meetings in our church October 29, and concluded Sunday morning, November 5.—Mrs. John K. Friesen, Corr.

—Herold Church, Bessie, Oklahoma: October 19, the women of our congregation observed the birthday of our pastor's wife, Mrs. Dahlenburg, with a miscelaneous shower. Our mission sale October 20, netted a little over $600. October 25, the sisters met in the church basement to sort, mend and pack relief clothing. Our delegates reported on the Western District Conference recently after which the Sunday school election was held. A. W. Friesen was in our midst November 5.—Corr.

—First Church, Pretty Prairie, Kansas: Peter Klassen of Brazil brought a message in the German language recently which was greatly appreciated by older members. W. F. Unruh will conduct Lay-Evangelism or Personal Workers program in our church. Three evenings will be given to church services and three evenings on lay visitation.—Ralph Krehbiel, Corr.

PACIFIC DISTRICT

—Grace Church, Dallas, Oregon: Our delegates to the General Conference were Mr. and Mrs. Henry Schmidt and the pastor, J. J. Regier. The pastor and his family were given two weeks vacation following the conference during which time Mr. Loewen, Mr. Hovland and J. R. Warkentin filled the pulpit. October 16-22 the annual mission conference was held. A. E. Kreider, Waldo Flickinger and Mr. Cassels each gave two sermons. Mr. Kreider and Mr. Flickenger also spoke at our harvest festival in the afternoon when a mission offering was taken. The Ladies Mission Society is planning a Thanksgiving dinner and bazaar for November 30.—Corr.

—Glendale Church, Lynden, Washington: October our congregation joined the Whitehorn M. B. Church in their all-day harvest festival in an exchange program. Peter Klassen of Brazil brought a report of conditions in the Mennonite colonies of South America, October 13. October 8, our Sunday school had a short consecration service for the newly-elected officers and teachers. This was also promotion Sunday in the Junior Department and certificates were given to those pupils being promoted. October 26, Waldo Flickinger presented the work of the "Go Ye Mission," showing pictures of the work and also bringing an inspirational message.—Mrs. Clarence C. Schmidt, Corr.

—Country Church, Monroe, Wash.: Our pastor, Abraham Unruh, is completing a series of sermons on the "Temptations of Jesus." October 10, the film "Dust or Destiny," a Moody film, was shown. October 24, Waldo Flickinger presented the work of the "Go Ye Missions" and showed slides of that work. The junior choir, under Mrs. Unruh, had a scavenger party recently. Thirty-two members were present. November 5, "homecoming" for former ministers was held. Jacob Unruh of Wolf Point, Montana is coming to hold meetings for ten days. Mr. and Mrs. Clarence Wall are parents of a boy, Jack Larry, born October 20.—Corr.

MIDDLE DISTRICT

—Salem Church, Dalton, Ohio: As a celebration of praise and thanksgiving to God for enabling us to raise the money necessary to complete the organ fund, John Schantz of the Schantz Organ Factory gave a recital Sunday evening, October 29. J. N. Smucker brought the morning mesage October 15. The Women's Missionary Society gave an interestholding program Sunday evening, October 15, using the thought, "Christ is the Hope of the World." The new officers for the Missionary Society are president, Mrs. Wilbur Gerber; vice-president , Mrs. Merl Lehman; secretary, Mrs. Homer Hostetler; treasurer, Mrs. Arnold Raber; chorister, Mrs. Victor Gerber; pianist, Mrs. Leroy Moser. A corn husking bee was held by the Willing Workers in Ivan Gerber's cornfield recently.—Mrs. Ivan Badertscher, Corr.

AN APOLOGY TO UNKNOWN SOLDIER

A noted minister of the Eastern United States, who himself had seen the ravages of war, wrote the following apology not long after World War I and published it:

"I renounce war bacause of what it does to our men. I have watched them coming from the front-line trenches. I have seen the long, long hospital trains filled with their mutilated bodies. I have heard the cries of the crazed and the prayers of those who wanted to die and could not, and I remember the maimed and ruined men and women for whom the war is not yet over.

"I renounce war for what it compels us to do to our enemies, bombing their mothers and villages, starving their children by blockades, laughing over our coffee cups about every damnable thing we have been able to do to them. I renounce war for its consequences, for the lies it lives on and progagates, for the undying hatreds it arouses, for the dictators it puts in the place of democracy, for the starvation that stalks after it. I renounce war and never again, directly or indirectly, will I sanction or support another! O Unknown Soldier, in penitent reparation I make you that pledge."

CONFERENCE STEWARDSHIP THERMOMETER

The total budget receipts for each board and committee to the end of October are as follows:

Board	Budget	January October Receipts	Per cent Received to Date
Foreign Mission Section	$255,000	$205,342*	81
Home Mission Section	59,800	53,359**	89
Committee on Relief and Hospitals	178,250	75,212	42
Committee on Peace Service	10,500	6,253	60
Committee on Mutual	11,850***	7,180	61
Board of Education and Publication	27,400	11,759	43
General Treasury	5,115	3,965	78
Ministers' Aid	6,000	1,407	23
Women's Missionary Association	9,500	5,566	59
Mennonite Biblical Seminary	56,000	28,930	52
Young People's Union	3,800	1,990	52
	$623,215	$400,963	64

*Includes one large gift of $18,000 from an estate.
**Includes one large gift of $6,000 from an estate.
***Includes $10,000 needed for loan capital.

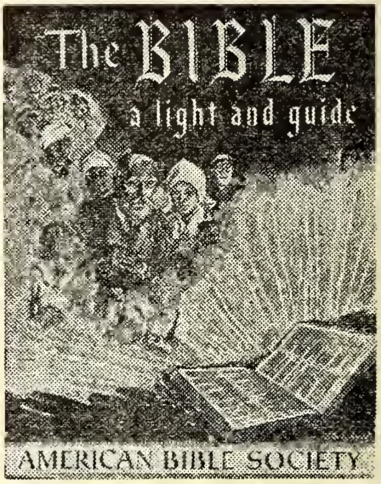
Again this month receipts for several boards and committees have been very good; however, the average for all boards and committees still falls far short of what it should be. With 83 per cents of the current year past, only 64 per cent of the budget needs have been met—a shortage of 19 per cent. Can we make up this 19 per cent in the next two months?

The Mission Board comes nearest to meeting the 83 per cent average with Home Missions exceeding it by 6 per cent and Foreign Missions lacking only 2 per cent of reaching it. We praise God for your fine interest in the cause of missions and trust that you will be challenged to continue your faithful support. We also pray that sufficient gifts will be forthcoming so that those boards and committees which are yet far behind in meeting their budgets may also reach the 100 per cent mark by the close of the year.

Very sincerely,
Edna Ruth Mueller, Office Secretary
General Conference Headquarters

Please enclose this label when writing.

World Wide Bible Readings



FOR THE MONTH OF DECEMBER, 1950

Friday, Dec. 1 ------ Psalms 43
Saturday, Dec. 2--Ps. 119:105-112
Sunday, Dec. 3 --Proverbs 4:1-19
Monday, Dec. 4 ---- John 8:1-19
Tuesday, Dec. 5 -- John 12:23-26
Wednesday, Dec. 6 -- II Peter 1
Thursday, Dec. 7 ---- Isaiah 55
Friday, Dec. 8 ---- Psalms 91
Saturday, Dec. 9 ---- Psalms 23
Universal Bible
Sunday, Dec. 10--Ps. 119:97-104
Monday, Dec. 11 ---- Luke 15
Tuesday, Dec. 12 -- Is. 40:1-8, 28-31
Wednesday, Dec. 13 -- I Cor. 13
Thursday, Dec. 14 -- I John 3
Friday, Dec. 15 ---- Romans 12
Saturday, Dec. 16 ---- Matt. 25
Sunday, Dec. 17 ---- John 3:1-21
Monday, Dec. 18 ------ John 14
Tuesday, Dec. 19 ---- Matt. 11
Wednesday, Dec. 20--Heb. 12:1-13
Thursday, Dec. 21 -- ---- ---- Revelation 21:1-7, 22-27
Friday, Dec. 22 -------- John 17
Saturday, Dec. 23 ------ Is. 53
Sunday, Dec. 24 -- Matt. 1:18-25
Christmas, Dec. 25 --Matt. 2:1-12

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

Volume 65 — December 5, 1950 — Number 48

BIBLE SUNDAY
December 10

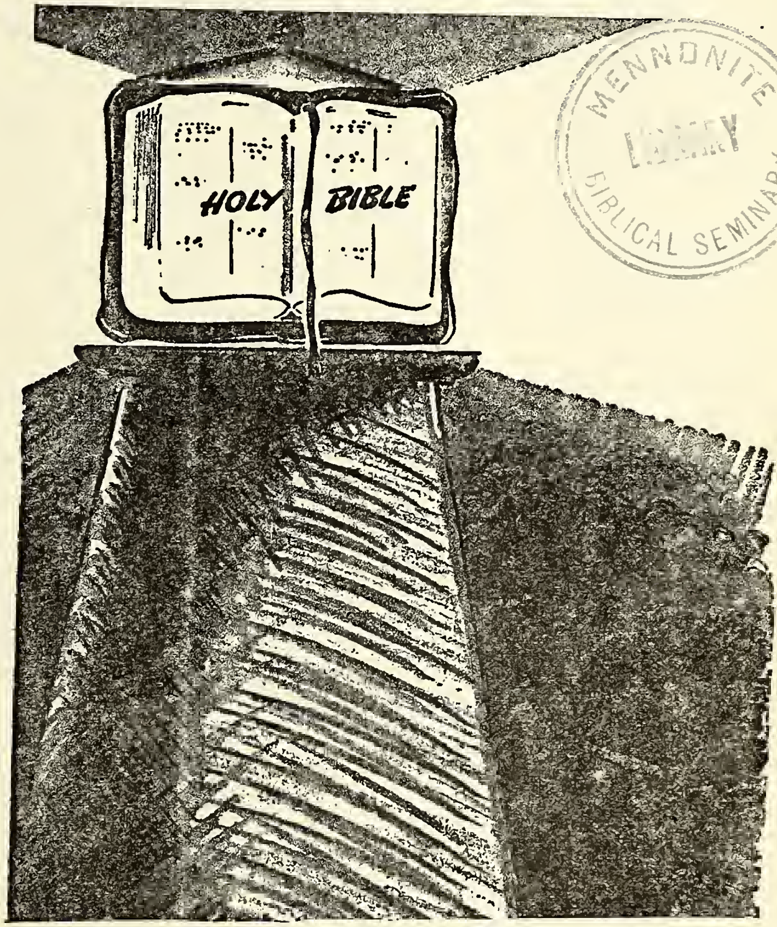
..The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

The word of God is quick and powerful, and sharper than any two-edged sword, and is a discerner of the thoughts and intents of the heart.

"THE BIBLE—A LIGHT AND GUIDE"



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Wanted: Married man wants work as a hired man on a farm. Desires steady employment. Can offer reliable references. Apply to J. W. Fretz, Board of Mutual Aid.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

THE MENNONITE is the weekly religious journal of the General Conference Mennonite Church in the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to: J. N. Smucker, Editor, THE MENNONITE, Bluffton, Ohio. Postmasters Note: Send change of address, Form 3579, to 722 Main, Newton, Kansas.

CHURCHES AS COVER PICTURES

In an article some time ago, J. W. Fretz stressed the importance of giving more attention to the architectural structure of our churches. He was then asked by the editor to select representative churches which show the various approved designs for houses of worship. To this he gladly consented.

Beginning in the next issue, this series of about eight church buildings will be used as the cover pictures, (not including the Christmas issue). With each picture will be given briefly the name, location and interesting facts concerning the church. We hope this series may arouse more interest in the important place of the church building as a house of worship.

PRESIDENT TRUMAN ENDORSES PROGRAM OF AMERICAN BIBLE SOCIETY

President Harry S. Truman has endorsed the program of Worldwide Bible Reading, from Thanksgiving to Christmas and the observance of Universal Bible Sunday on December 11, the program which is sponsored annually by the American Bible Society.

President Truman says: "Our forebearers were a people who read one book. Happily for them and for us that Book was the Bible. From earliest childhood through all the years to advanced age it was for them the source of an amazing fortitude, the fountain of peaceful and lasting spiritual energy.

"The Bible is the book that guided the souls and molded the hearts of generations of good men and valiant women. It became the rock on which rested the everlasting reality of religion. It also formed the style that gave our English tongue its most facile expression. As one who is a sharer in this rich heritage I am happy again to voice this appeal to Americans everywhere to participate in the observance of Universal Bible Sunday, which falls this year on December eleventh.

"I think the American Bible Society's annual appeal for assiduous reading of the Scriptures between Thanksgiving and Christmas Days has great merit. Never was a weary world more in need of the message which the Bible alone could bring to nations rent by anger, hatred and ill will.

"May God continue to bless and increase the reading of His Word."

—**Gospel Banner**

Of Things to Come

DECEMBER

December 10, "The Messiah" Community Chorus, Bethel College

December 10, Bible Sunday

December 17, "The Messiah" Bluffton Choral Society

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

MUTUAL AID PAR EXCELLENCE

A certain devoted sister in the General Conference has caught the vision of mutual aid. She has offered to buy a farm for a promising young man and rent it to him with a three year lease with the option of buying it at the end of the three year period. Furthermore, she is willing to buy this farm in a small Mennonite community which needs additional families and where there is promise of success in the community. We hope there will be many others who will have similar vision and a sense of stewardship.

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Editorials

THE WINONA LAKE PEACE CONFERENCE

IT may well be that the recent Peace Conference held at Winona Lake, Indiana, will go down in Mennonite history as a meeting of great importance. It was the first conference ever held where all the constituting groups of the Mennonite Central Committee were together for a three day session in covering the whole ground of the issues of peace, war, non-resistance.

It was a serious conference. Everyone felt the weight of the impending world issues, and sought to find the Christian way to meet them. Peace was not considered as an easy way out which could be won by a neat formula, but a matter of grave spiritual significance.

It was a humbling conference. There was none of the "I-know-all-the-answers" attitude. All felt how little we knew about all the implications of peace. All realized how meager is our knowledge compared with the wisdom of God. We knew the task of peace was far too great for us in our own strength.

It was a searching conference. We were seekers after the true way of peace, and our place in world relations. The Bible was searched; the will of God was earnestly sought, and everyone felt the great need of divine guidance as problems too great for us were presented and considered.

It was a sharing conference. A leading address was read at the opening of a session. Then there were usually several hours of frank and earnest discussion in smaller groups of about twenty each. Ideas and experiences and convictions were freely shared. Attitudes and opinions were carefully weighed in the light of God's Word and will.

It was a rewarding conference. Secretaries in each group carefully listed the main points and questions raised. These were then brought together with those of other groups and put in classified form. The results were again brought before the whole assembly, where they were discussed and perhaps corrected. These "findings" proved very stimulating and helpful.

It was a conference of permanent results. All the main addresses were carefully written out and are on file. The "findings" likewise were listed and are on record. But the final Conference Statement, which was seriously considered and passed in open session, is of such vital importance that it should be carefully considered by individuals and churches. Watch for it in your church papers; preserve and study it, that you too, may be a sharer in this historic conference.

WORLD-WIDE CHRISTIAN FELLOWSHIPS

WITHIN the last several years there has been a notable increase of contacts between Mennonites of this country and those of other lands. Perhaps the era of Christian isolationism is also passing. A number of church leaders from Europe and South America have recently visited our churches and communities. The World Conference brought an exceptionally large number of delegates. Other leaders have visited us the last several years. Many Mennonite students from other lands have been in our colleges. Some of our students have gone on student-tours in other lands and communities.

These wider fellowships are bound to have helpful results. We realize how true it is that in Christ there is no east or west, no north or south, but one great fellowship around the world. We share our problems, our concerns, our methods of work, and our results. There is a quality of strength in these closer contacts.

Even our official denominational name is a reflection of the wider fellowship. No longer are we to be known as church of "North America;" the name of the continent has been dropped and we are now to be known as "the General Conference Mennonite Church," with members in a Christian fellowship around the world.

BIBLE SUNDAY

FOLLOWING the suggestion of the American Bible Society, many of the churches observe the second Sunday in Dec. as "Bible Sunday." The full services of the day could well be one unit of concentration on the Bible as our "Light and Guide." The Sunday School could place special emphasis on the Bible in all of its departments and considerations. A strong sermon on the Bible as the Word of God and its place in our life could bring the whole matter clearly before the people. The evening service could well be built up into a strong presentation of our need and help of this Light and Guide.

But we need to do more than talk about the Bible and congratulate ourselves that it is still a best-seller. It needs, in the figure of the Bible itself, to be eaten and digested and become a part and parcel of our life. It must be built into the daily fabric of our living.

May Bible Sundy be a good start, but not the end, of our emphasis upon the Bible as the Word of God with its daily strength for daily need.

CHRISTIANITY IN OUR CHURCH COLLEGES

AS a part of the celebration of the fiftieth anniversary of the founding of Bluffton College, a group of educators representing the Mennonite and affiliated colleges met November 16-18 to discuss the general theme of "The College Curriculum as an Organ for the Teaching of Christianity."

With prepared addresses and careful thought a serious effort was made to rediscover how Christianity can best be passed on to the students. How to present Christianity through philosophy, education, art, music, literature and the material and social sciences.

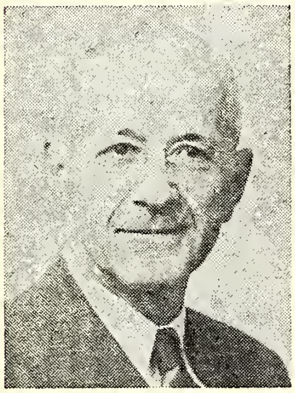
Our colleges are earnestly seeking to make Christianity more vital in the life of the students. Our prayers should be with them.

Honoring the Lord with our Offerings

A. J. Neuenschwander

IT IS AGAIN the season when we as a nation "count our many blessings." In the United States we observe Thanksgiving Day, and in our Canadian churches Harvest and Mission Festivals are held after the harvests have been gathered in. A large percentage of our peoples are farmers. It is at this time of the year, after months of waiting and hoping for a good crop and fair prices, that incomes from the farms are at their highest. We are truly grateful to God for the many blessings He has showered on us.

Those of our members who have steady work and regular income in shops, factory and store rejoice when all the churches can bring in their gifts for our Conference Boards, and they are encouraged to increase their gifts at this season for the Lord's work.



9445

A. J. Neuenschwander, Pastor, First Church in Wadsworth, Ohio, Secretary Home Mission Section of General Conference.

All these needs are before us all the year. We praise the Giver of all good gifts that offerings come in regularly every Lord's Day in Sunday School classes, among children as well as adults, in Young Peoples' organizations, Men's Brotherhoods, Missionary Societies, and congregations. With these gifts laborers can be paid and necessary expenses can be met, as well as other phases of work carried on. Building mission churches, renovating and enlarging other church buildings are a regular part of our program. We rejoice that churches need to be enlarged. It indicates a "hunger and thirst for God's word."

In October and November, when Thanksgiving and Harvest Festivals are held, Board members rejoice because they feel that now the planned expenses as figured in the budget can be met.

INVESTIGATE OUTSIDERS

Occasionally, but in relatively rare cases, outsiders help with contributions to our Boards. Much more often outsiders become aware of this ingathering of offerings and seem to make definite efforts to get into our churches in this period.

Recently a man from the outside sought a speaking date in one of our churches, on the consideration of "an offering after his message." In a letter that accompanied the request he gave references where he had spoken before. A few days later we called this pastor by long distance telephone. The matter was presented to the church council. The cause seemed worthy; there was sentiment that the message might be helpful. Discussion followed. Finally the church council suggested that the pastor write to some of the ministers this outsider presented as references. The letters were written and when the replies came they were such that this man appeared to be a brother who had a method and ability to "high-pressure" the people for *large offerings.* The outsider, anxious for a meeting, came to the pastor to 'fix the date'.

The pastor asked simple questions, like these:

a. Do you have an annual financial statement? Our council would like to see where the contributions go.

b. Do you belong to any organization or board that directs the work you represent?

Both questions were evaded. No date was set. Investigate outsiders.

SUPPORT OUR BOARDS

General Conference Boards carry on work in places and fields that have been officially accepted by the Conference after careful consideration and prayer. The Boards report their stewardship and programs to Conference every triennial session.

The work is our work — the Boards are our Boards. If *we* fail to support our work, who will carry on — the outsiders?

PRAISE THE LORD

In the past years you have responded nobly to the regular and special needs of the Home Mission Section.

a. Early in the year a call was given for "horses for ministers in Paraguay." Ministers need to travel much in every colony but the need for horses was especially acute in Neuland. One of our churches, Pretty Prairie, became interested in this particular call and different Sunday School classes responded so that the General Conference Committee in Paraguay could write recently: "Thank you. The need for horses has been met, for the present."

b. The need for church buildings to be built in Paraguay was announced and an encouraging amount came in for the "South American Church Building Fund." The new church in Philadelphia, Fernheim, is almost completed. A church in Friesland is under construction at present, and complete plans have been drawn, and bricks and wood are being prepared for two much needed churches in Neuland. The corrugated roofing for the three churches has been ordered through M. C. C. The cost for the roofing and shipping is approximately $3,000.00 The labor is largely furnished by the

(Continued on next page)

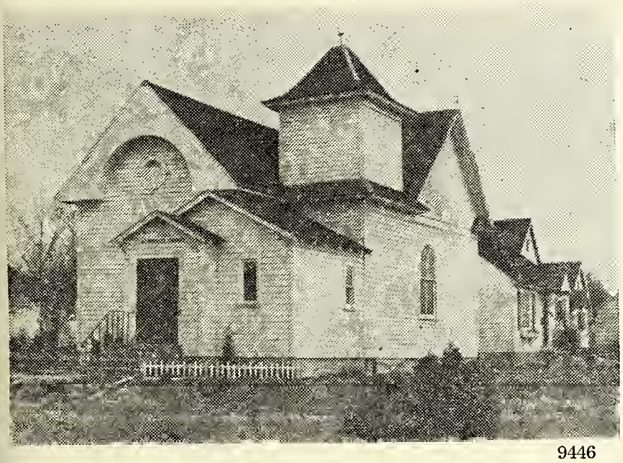
First Mennonite Church of Caldwell, Idaho

Menno Kliewer*

ONE OF THE obligations that our Conference has recognized for many years, has been that of helping it's members who move to new locations for means of livelihood, by providing for their spiritual need. This has been our work here in Caldwell and community.

Since the organization of the church on May 25th, 1947, with fifteen members it has grown to its present membership of thirty-two with more in prospect. Nine of these have come by baptism and the others by the right hand of fellowship.

Our record attendance in Sunday School is seventy-nine and this spring we had the unusual experience of having fifty present for four consecutive Sundays. For our Christmas programs we usually have around a hundred in attendance. We have a Christian Endeavor Society for all age groups which meets every other Sunday evening and the attendance is good. Our Ladies Aid has put on food sales in our city at various times and has made and gathered clothing for relief. This summer a Layman's Brotherhood was organized. They have undertaken to farm a field of sugar beets next year, the proceeds of which are to go for the church.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The fine church in the picture, was purchased and renovated by the men of the Congregation. We anticipate that this church will have a fruitful and glorious period of service in the years to come.

We have been able to go beyond our own in that we are taking part in a morning devotional period over the local radio station in co-operation with the ministerial association. We have also taken part in union services during the Easter Season and other occasions.

Last March we were richly blessed by a week of revival meetings when Rev. and Mrs. P. D. Unruh of Colfax, Washington, were with us and presented the blessed Gospel of the Lord Jesus Christ to us in various ways. Since Caldwell is located on U. S. Highway 30 which is one of the main east and west highways of our nation and also on a main east and west railroad we have had the privilege of having various visitors representing various phases of our conference work and institutions.

We feel that the work here is filling a definite need and we cherish the prayers of all those who are interested in the spiritual welfare of their brethren and those outside of Christ. Since Caldwell is a city of over eleven-thousand in population it presents a challange to the fulfilling of the great Commission of our Lord and Saviour when He said, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

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*Menno Kliewer—pastor of the First Mennonite Church, Caldwell, Idaho.

HONORING THE LORD WITH OUR OFFERINGS

(Continued from preceding page)

brethren in Paraguay. Windows, doors, cement, nails, etc., must be purchased there. The Home Mission Section of the Board of Missions has made gifts and smaller loans to all three church groups. The "South American Church Building Fund" will be kept open for your designated gifts.

c. Our Canadian churches have had quite an experience these last three years. In this time about six thousand displaced Mennonites entered Canada. In European camps these refugees had been starved spiritually, but now they are coming into our churches in large numbers. For this desire for worship and fellowship we praise God. Many of our younger established churches have been forced to enlarge their places of worship and they are turning to the Home Mission Section for gifts and loans. In this connection the Pauline admonition comes to mind when he says: "we that are strong (well established) ought to bear the infirmities of the weak." Rom. 15;1.

There are many instances when much work must be done to get people *to come to hear the word preached.* Praise the Lord, the recent immigrants seize the opportunity to hear the gospel and come gladly.

Let us give our offerings with gratitude in our Thanksgiving and Harvest Festivals.

MENNONITE MEN for CHRIST

"Lay activities are always so challenging to me; for I see in them possibilities without limit, if we can only grasp them! Thus we have within our own little organizaion here in the East, all the possibilities of the Christian Business men's groups, the service features of the Rotary and others, the fields such as our Old Mennonite brethren work through their Clayton Kratz Fellowship, and one need not mention the many other independent organizations such as Christian Laymen and others, all doing a good job.—John E. Fretz.

Jesus Christ, The Lord and Master of the Ages

Peter Klassen*

Introduction

WHEN a person has only one opportunity to preach in a given place, and when there is no immediate prospect that that opportunity will ever again present itself, then a messenger of the gospel finds himself asking, anxiously: "Just what shall one say?" It should not be too difficult to find a ready answer to that question: Don't we have the Bible? And yet, as a matter of fact, the Bible is not like a recipe book, that one needs only to reach in and pull out the words—ready-cut for the audience. We have to do here with God himself and His holy word. The minister of the gospel must find in its pages a message always the same yet forever new. Then I think of the advice which my good wife, who unfortunately cannot be with us on this trip, gives me. In one of her recent letters she says something like this: "Present always the Christ, the living, loving Christ. Set Him right in the center of your message. Your job is not to glorify man or man's accomplishment." So that is what I want to do today—I want to set Christ right in the center of my message and right in the center of this congregation. Would that this might be possible. Our text is not strange. It is the familiar passage from Hebrews 13:8.

"Jesus Christ yesterday, today, and tomorrow . . ." May I take the liberty to translate it thus freely? In a store in Berlin some years ago an old Christian woman stood at a counter where fountain pens were for sale, trying to make up her mind just which one she wanted. The clerk trying to be helpful to her picked up one of the fountain pens and placed it in the hands of the good old lady and laying a sheet of paper on the counter, said, "I suggest that you write something. Suppose you write the one name that is dearest to you." The old lady wrote "Jesus Christ." There were several other customers who were standing nearby. An old man, seeing this, asked: "Let me try the pen, too." He wrote where the old lady had left off: "Yesterday and today." There was also a young girl standing in line who wanted to try the pen and taking it from the hand of the old man she writes: "The same also forever." Then those three, who had never known each other before, shook hands with each other. These had found each other in the One who belongs to all the ages and through whom alone the real and true fellowship here on earth may be found. It is a fellowship which spans all the ages. It is this Christ that unites us and binds us in one great fellowship. It was in Him that we found ourselves at Freeman in one brotherhood and in Him too that though we may be separated by many thousands of miles, we find a bond of unity. I preach Christ—the same Christ that you too preach—who at once is the foundation and security alike to you here in North America and to us under the Southern Cross.

To this Christ belongs yesterday—the past.

"Yesterday" reaches back into the dim mists of eternity, before ever the earth was formed. To those proud Jews who could and did look back upon so great and so famous a history, who stood before Jesus striking their breasts and saying, "We are Abraham's children," Jesus replied solemnly, "Before Abraham was, I am." He not only *was* before the foundation of the world—He *was that foundation* — in Him, through Him, and for Him all things exist. He carries all things with His mighty word. He is the beginning of all creation and into that far past the Christ reaches. Even Israel's past belongs to Him. The Apostle Paul has a wonderful way of quoting scripture when he refers to that rock in the desert from which the waters gushed. He writes: "That rock which went before them was the Christ." You cannot think of the history of Israel without thinking of the Christ.

Think also of the yesterday when Jesus himself went here and there doing good. O how much good he did, here on earth, where mankind staggered blindly hither and yon, often bruising itself so badly. Or think of His wonderful words, as they fell from His lips in the attempt to make people understand the great heart of the Heavenly Father. Think of the suffering, His death and of the wonderful resurrection and how He is now seated at the right hand of the Father. All that is a part of the yesterday which is the basis of this sermon. In my experience, attempting to help the some five thousand displaced persons in Paraguay. It has seemed to me most important that in our plans for the rehabilitation of these poor people who have come from a world that has been completely broken, we must always remember to lay that foundation where Menno Simons and others of our forefathers always have laid it. Christ is that foundation.

Or consider even our own yesterdays—some two thousand years of general church history since the time of Christ, but more particularly the four hundred or more of our own yesterdays as a Mennonite church. (Again and again I have had occasion to refer to these yesterdays.) In these four hundred years Christ has indeed revealed himself. Not that we have always heard Him or honored Him as we should have. Indeed, very often Christ had to begin with us anew, both in our individual churches and within our Conference. In Freeman at the 50th Jubilee Celebration of the founding of General Conference mission work in India this was noted frequently and it made a deep impression. Christ has revealed himself, indeed, both in North and in South America.

However, for each one of us there remains still another question which each one of us must ask in the inner silences of our own being: "Has Christ revealed himself also in *my own* past? Have I had an experience with Christ?" If not, how poor our lives really are. If within us individually there has been no such experience, we really have no story—no life story. In the life of Peter it was only when Jesus steped into the boat with Peter that the life story of Peter really began. Likewise with other apostles. How about you and me? Have you and I had Christ in our yesterdays?

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*Peter Klassen—minister and teacher in Curitiba, Brazil.

This Christ is also the Lord of the Present— today belongs to Him

Frankly, it does not always appear so. It is not always clear that today belongs to this Christ, but rather to the forces of evil and violence. In Paraguay we had a teachers conference. One of the teachers reported how, with her class, she had been studying one of the miracles. After her report in the discussion following, one of the teachers told the following experience. He also had been discussing with his pupils one of the miracles reported in the Gospels. One of the pupils got up—it was one of the children of those who have just recently arrived from Europe—and said, quite openly: "No doubt Jesus did perform such miracles in the past, but surely He does no such miracles today!" Now, where did this boy get such an idea? Did he perhaps get such ideas while in Europe, in the years that he and his parents had to spend their days among the ruins, in the streets of Europe's bombed cities? Did he perhaps get this idea when, while his parents were seeking a hiding place somewhere in the streets while to the right and to the left bombs were falling in their midst one bomb took from them their own father? When, perhaps nowhere a helping hand could be found? Perhaps. Yet no matter how fiendish the evil forces of this world may be or seem to be, that boy was wrong. Jesus Christ is in our todays just as He was in our yesterdays, alive and revealing himself in many ways. There is a German "Life of Christ", which is notably different from most biographies of this nature. The author was a learned professor in Breslau, in the province of Silesia, Germany. About a year ago this writer, a war refugee of west Germany, died in the midst of poverty and suffering. The title of this book reads, "Jesus Christ, in Palestine, Silesia, and Elsewhere." Yes, indeed! We could make quite a list of the names of places elsewhere. "Elsewhere" includes Canada, the States, Brazil, Paraguay—yes, the entire world. It requires only that we lift up our eyes and see Him — in the present!

This same Christ belongs also to tomorrow.

All the world fears tomorrow. The disciples of Jesus Christ experienced this fear but Jesus did not scold them. He nailed down certain principles when, on that fatal night when His desciples betrayed Him, He told them "In the world ye shall have fears." Whoever can see through this world, and its darkness and its evil forces, must indeed experience this fear. Wonderful but!—Jesus nevertheless is still the Lord of the future. Today the fear of the future is dominant—fear of the atomic bombs, or what not—fear of one another, of one's neighbors, etc. Yes, indeed, fear rules our very lives.

But the Christian need not fear. There, in the future—in the great tomorrow—stands the illuminous figure of Jesus Christ. He was the first, He will be the last—the alpha and omega—who holds in His hands the beginning, as well as the future. Just one personal testimony: As for me the future lost its power to strike fear in my soul when I lost my mother. I was ten years old. There were seven of us children, all of us minors. She called us to her bed, the youngest only five days old. Even this little one was given to her and she laid her tired, dying hands upon the child and upon us to bless us, saying: "Now I go to my Saviour." Tell me, my friends, with this picture ever before me, why should I fear tomorrow? Why should I ever fear death? No sorrow, no tribulation, no portentous night of evil shall forever again strike terror to one's soul for to Him belong our yesterdays, our todays, and our every tomorrow.

And this Christ calls upon us to be obedient to Him—both you here in North America as well as we in South America—each one in his particular place.

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THE PRICELESS TREASURE

Thy Word is like a garden, Lord,
With flowers bright and fair;
And every one who seeks may pluck
A lovely cluster there.
Thy Word is like a deep, deep mine;
And jewels rich and rare
Are hidden in its mighty depths
For ev'ry searcher there.
Thy Word is like a starry host;
A thousand rays of light
Are seen to guide the traveller
And make his pathway bright.
Thy Word is like an armory,
Where soldiers may repair,
And find for life's long battle-day,
All needful weapons there.
O may I love Thy precious Word,
May I explore the mine,
May I its fragrant flowers glean,
May light upon me shine!
O may I find my armor there,
Thy Word my trusty sword;
I'll learn to fight with ev'ry foe
The battle of the Lord.

—Thomas H. Gill.

In Old Vienna

Norman Wingert*

BEAUTIFUL Austria! I think I shall never see again such profligacy of variegated color as when I flew over this lovely land last harvest time on the way to Vienna. Only you who are acquainted with the patchwork that is characteristic of European agriculture can adequately conceive of the riot of harvest colors and geometrical figures that I saw as I looked down: between billowy white clouds to the earth beneath.The scene was breathtaking in its peacefulness, its cleanness, its colorfulness. How fortunate, I thought, are those whose lot it is to spend their lives in such a setting!

VIENNA THE BEAUTIFUL

Then here is Vienna. How like a dream it is that Mrs. Wingert and I should today be "at home" in Vienna—"in Old Vienna on the Blue Danube", the city that calls up the names of the House of the Hapsburgs, of Marcus Aurelius, of Schubert, Mozart, Beethoven, Hayden, Wagner! Mellowed by time and hoary with political and cultural glory, the city reflects today, despite her scars of war, the many splendid epochs of her history. Her buildings are encrustations of Roman foundations, Baroque architecture, Grecian and Gothic styles, and Renaissance motifs, interspersed only occasionally by new and modern buildings. On every hand one sees plaques and statuary, classical arches and frescoes which commemorate illustrious personages and historical heydays. Cathedrals and monuments combine ecclesiastical symbols with worldly grandeur.

Only a quarter-hour walk from the Mennonite Central Committee Center is Schoenbrunn, the large Imperial Country Seat of Emporer Francis Josef I, and the 1441-room residence (it has 139 kitchens) of Empress Maria Theressa and her sixteen children, breath-taking even in the lavishness of its gold and gold-plated furnishings, and of its zoological and botonical gardens.

If I interpret properly what "Old Vienna" seems to say to me it is this: "You are pretty much of an upstart and very naive; a thousand years has taught me many things - 'veni, vidi, vici.' " The city does not say it sneeringly, but I am profoundly impressed with the observation. I am inclined to envy the citizens of Old Vienna who have the privilege of growing up amidst these splendors of her culture, charm and wealth of melody, just as, in looking down from the plane, I envied those who dwell in the beautiful Austrian countryside.

But this desire to live in the midst of Austria's glory may be based on a too superficial observation. Whether we look at the brilliantly colored Austrian landscape or the mellower tones of Vienese culture, we see a beauty that is only skin-deep. Upon closer and longer examination we find that below this layer of beauty lies a network of aching nerves.

In the successive vistas of an hour's plane ride from London to Vienna, one with only a smattering of history knows that down there is the ground where for two-thousand years armies have marched and counter-marched and that it is only God's green grass and golden grain that hides the blood-reddened soil. One knows, too, that Vienna's piles of stone, although so grandly built, serve chiefly to commemorate bloody battles and cruel conquests. Vienese masterpieces in painting, opera and oratorio are, indeed, gloriously executed, but the events they commemorate are so often not glorious; the themes predominate in suffering, tragedy and sadness. Casual eyes catch the beauty but not the suffering. The air traveler does not want to come down to earth with wars and wild boars, and the tourist is careful not to puncture this skin of cultural beauty and prod about in the flesh of realism; to the tourist, sightseeing in Austria and in Old Vienna must be thrilling, but not painful.

VIENNA, THE TRAGIC

Being now residents of Old Vienna, Mrs. Wingert and I are seeing ever more deeply beneath the appearance of things. Why should we not endeavor to see deeply? Mennoninte Central Committee workers are not classified in the category of the tourist. Our business is to lay back the layer of appearances, to find the sores that infest the social body, to help at least a little to heal the deep and ugly wounds.

And how deep and ugly the wounds are! How bruised the flesh! How jagged the nerves! The ache is so great and so general that there is sometimes a literal sympathetic ache in the contemplation of it. What anomaly that the city of lilting song, of regal residence, of medical marvels and of Catholic cathedrals should today have a heart so sorely sick! How strange that the accumulated wisdom and culture of the centuries could not mitigate the inhumanity of man to man!

Let me lay open for your viewing a few of the wounds and sores and exposed nerves: We saw mothers holding dead children in their arms as they stood in miles-long files for days in zero weather to cross international boundries; one mother did not go to the rescue of her child when it slipped into a stream; it died, but she could not afford to lose her place in the long queue of miserables - - He worked for two years in the mines in water to his waist; today his knees troubled him constantly—Her husband disappeared as by magic from the streets of Vienna — He saw a farmer pinned through his bowels to a building with a pitchfork, still alive, the work of the enemy before retreating — She sipped the pineapple juice slowly at our table so as to enjoy the maximum from every drop of a delicacy she had not tasted for ten years; during the past five years she has not had a piece of new clothing — He was born in Smyrna, speaks Greek, French, Italian, German, and very good English;

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*Norman Wingert—director of M.C.C. in Vienna.

came to our door "at the end of the rope"; had sat on cafe chairs nights for two weeks, not having the six schillings for a cheap lodging (a schilling equals four cents) — She and her mother fled their home and their general store, saw the first section of their refugee train completely demolished by a direct bomb-hit, saw two children die in their train compartment from spoiled soup after five days of nothing to eat; her brother was one of only thirty survivors out of 4,000 on a four-ship transport that was bombed and sunk.

She noticed how thoughtfully her Jewish girlfriend's father went out of the house when she visited there; he wanted to forestall any danger to her; the danger was not unreal, for later she learned that the Jew had been carried off to the incinerator — He ate fifty potatoes at one time after days of hunger in his flight — He and his family of six had to live, no, exist, last month and this month, and will have to exist next month, on four hundred schillings — She had to dig ditches all day under the threat of the lash just for digging's sake — She can almost see her home, worth 200,000 schillings, across the river, where all her family had died at the coming of the enemy; the only survivor, her face would be an artist's ideal for a painting entitled, "Hunger and Dismay"; I am quite sure she sells herself for food.

She and her Jewish doctor husband received the key to their apartment in the afternoon; that night the Jewish purge struck Vienna; they fled to China; there he worked as physician in a Salvation Army beggar's camp of 1,500 persons; food was so scarce they ate worms; in the past year they trecked back "home"; were again just established with their seven-year-old daughter in two rooms when he died; because he had given his services free to our Mennonite Central Committee personnel, I followed the urn to its hole in the ground; in her distress she called us nightly and asked "Why? Why?"

These are some of the sores and the hurts Mrs. Wingert and I have found within the lovely landscape that I saw from the air and the cultural atmosphere that impressed us so favorably upon our first arrival. They are very real and very many. As to the cause of these ills we are not concerned; the human heart is capable of unbelievable atrocities regardless of race or nationality. What does concern us is to have eyes to see and a heart and hand to help.

No doubt these bruised personalities are as unreal to you friends at home as they were to me while in the plane. But just as I lessened the distance between myself and these needy folk in a literal sense by coming down to earth, will you, too, though busy with your own concerns with a lively and sympathetic imagination, span the water that lies between, and join us as we walk and work among these people. Divest your mind of the romantic concepts and the classical charms that the phrase, "Old Vienna on the Blue Danube" holds for you, and see the raw wounds underneath the natural and cultural beauty in this city of two million souls with its monthly quota of fifty suicides. Then kneel down as in the very presence of these dear people and bear them up to God in heartfelt prayer.

MENNONITES HOLD PEACE STUDY CONFERENCE

A PEACE Conference of unique character was held in the Westminster Hotel, Winona Lake, Indiana on November 9-12. Virtually all of the Mennonite and Brethren in Christ groups in the United States and Canada were represented by a total of 84 delegates, each group having chosen its own delegation.

The Conference, sponsored by the MCC Peace Section, followed a pattern of organization in which Study Papers were circulated in advance, addresses were given, small discussion groups were held, and opinions were summarized.

The Study Papers were a particularly helpful resource, enabling delegates to come to grips with the basic issues of the Conference before the subjects were brought before the sessions.

The titles of the Study Papers, which also corresponded to the subjects for consideration by the conference, were: *Nonresistance and the Gospel,* by J. B. Toews and J. C. Wenger; *The Disciple of Christ and the State,* by Guy F. Hershberger and Robert S. Kreider; *Nonresistance and the Social Order,* by J. Winfield Fretz and Noah Good; *What about the Noncombatant Position?* by Melvin Gingerich; *Our Peace Witness to Christendom,* by C. N. Hostetter, Jr. and Paul Peachey; *Nonresistance and Communism,* by Don E. Smucker; *CPS and ASW—Past and Future* by H. A. Fast and J. Harold Sherk; and *Nonresistance and Missions* by S. F. Pannabecker and J. D. Graber.

The purpose of the conference had its origin to some degree in the Detroit Conference on the Church and War, held in May, 1950. There it was felt by some of the Mennonite delegates that perhaps a more thorough study on the total implications of Nonresistance in this day might enable a richer witness both within and beyond the brotherhood.

A spirit of deep, prayerful searching characterized the sessions. Nonresistance was seen more clearly as something very basic and far-reaching in Christian experience and life. Failures in the past were analyzed, with challenge to press on toward new goals in commitment and witness. Although differences in emphasis were seen, the delegates saw anew the inter-relations among the churches, and the imperative of unified peace witness.

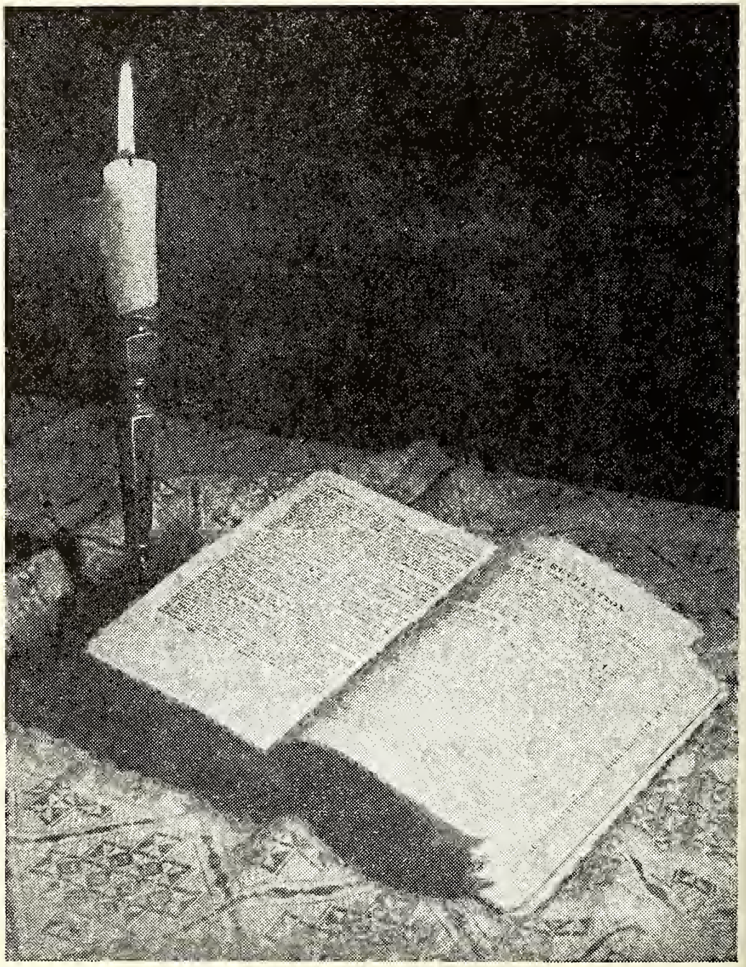
A Conference Message was adopted reaffirming and strengthening the united commitment to this life of love in Christ. This declaration is addressed primarily to the brotherhood, but should likewise serve as a means of witness in a wider outreach.

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

Getting More Out of the Bible



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This page is a reprint of one of the American Bible Society's leaflets which may be secured by writing to the Bible House, Dept. U,450 Park Avenue, New York. Samples free; in quantities 35c per 100.

FIRST OF ALL—

1. *Provide yourself with a Bible* that makes your reading free from physical strain—a book of convenient size and weight, with good, clear print.

2. *Set aside a definite time* or amount of time every day for Bible reading, preferably at the beginning of the day. Consider that time as a daily appointment with God and keep the appointment faithfully.

3. *Read for your personal spiritual development,* with the definite purpose of making the Bible a practical guide to life.

4. *Each day as you start to read, pray* that God's Holy Spirit will help you to understand what you read and apply the truth to your own life.

WHAT TO READ

The Bible is a whole library of books. The one Divine Author used varied forms of literature and different human authors in the writing of it.

A person may ask a librarian where to find certain writings or to offer him counsel on what to choose among the many books in a great library. Just so, Bible teachers have made helpful suggestions on what to read in the Bible. Here is a summary of how to get more out of your Bible reading:

1. *Begin with the New Testament,* preferably one of the Gospels, for in the Gospels Christ is fully portrayed. Because of its vivid, direct style and rapid action, Mark is suggested. Continue the story of the early growth of Christianity by reading the book of Acts. Complete the New Testament, reading the shorter letters first, then the longer, and finally the Book of Revelation.

2. *In the Old Testament* start with the human-interest stories of people in Genesis. Reach into the greatest of the devotional Psalms. Then add to the Genesis stories the stories of people in succeeding Books, thus building the framework of the lives of these outstanding characters. After exploring the treasures of the Psalms, add the choice chapters and Books among the Prophets. Save for the last the longer prophetical Books and the portions you may have missed in the earlier books of history and law.

3. *Read by units of thought* rather than by chapters. The Book of Ruth is a good illustration. One of the most beautiful stories ever written, it takes about eighteen minutes to read the four chapters. The Book of Ruth should be read at one sitting,

and so most of the shorter Books of the Bible. Other units of thought are found within the longer Books. The story of Joseph in Genesis, chapters 37-50, and of Moses in Exodus, chapters 2-14, each take about an hour to read.

4. *Read the passages that mean most to you,* such as the Twenty-third Psalm and the fourteenth chapter of John, which are always helpful, no matter how often you read them. Keep searching for more of such passages. One way of doing this is by reading one of the shorter Books every day for a month. (Thirty-three of the sixty-six Books of the Bible can be read in from ten to forty-five minutes each, many of them in twenty minutes or less.) A Book may not seem very clear or helpful at first. But with each new reading more light will come, until at the end of the month you will have added another treasure to your personal "Bible within the Bible."

HOW TO READ

1. *Read expectantly and thoughtfully,* asking, "What is God's message for me today?" In finding this personal message from God, three other questions will help: What does this passage teach me to believe?—teach me to become?—teach me to do? Remember that through the Bible God speaks to us. The more you are willing to listen, the more you can hear what He says.

2. *Read with imagination, unhurriedly.* Try to picture the scene or the setting. Try to conceive of the persons as living people.

3. *Use standard helps,* such as a reference Bible, commentaries, Bible dictionary and concordance. But do not let them take the place of reading the Bible itself.

4. *Do not be disturbed* if there are some passages which you do not understand. Be willing to dig for hidden treasure by repeated readings.

5. *Conserve the results* of your reading by keeping a notebook record of what you have read and the impressions you receive; by memorizing helpful passages or copying a key verse to carry with you for reference through the day.

6. *No matter how you feel, turn to the Bible each day.* It is not primarily a shelf of medicines for emergencies; it is a daily food for daily needs. But it never fails to have a message for us in the times of defeat and sorrow, fear and anxiety.

7. *Each day when you finish reading, pray again* that the Spirit of God may lead you; a prayer of thanksgiving for increased strength and blessing; a prayer of confession and repentance for your mistakes and failures; a prayer of petition for your daily needs; a prayer of intercession for the needs of others, including the Scripture needs of the world as yet unmet; a prayer of adoration as you think of God with wonder, love, praise and gratitude.—Bible Society Record.

A CLUB OF DAILY BIBLE READERS

You can join this Club at no expense beyond the three-cent stamp required to write to its founder and promoter, Walter A. Carr, Hemet, California.

IN MY correspondence, which is quite widely spread out among shut-ins and hospitalized friends, I adopted the following scheme. I enclosed copies of the American Bible Society's "Daily Bible Readings" with the suggestion that the recipients join in a "Pretend Bible-Reading Club," wherein each of us at the same hour would be observing our reading and having in thought and prayer others of our informal group. Seven o'clock on the Pacific coast, ten o'clock on the Eastern seaboard, is the hour of our synchronous timing. At the same hour, east or west, a common worship is carried on with great mutuality of spirit and purpose.

In looking for a name those few persons who organized the little circle of Bible readers might in all humility have hesitated to call their group a real club. They may have been reading that incomparable Christmas story of Tom Sayres', "A Town is Born," where, in that last paragraph of heart-gripping thrill, the little girl is so unbelievably heartened at the words of that great mine magnate as he answered the waif's inquiry chokingly, saying, "The angels changed the name of your Pretend Town to Real Town."

Perhaps it has been the simplicity and naturalness of the organization that has imparted unexpected strength in its growth. Of greatest value is the fact of reading at first hand, without any outside comment, the selection of daily Bible readings prepared by the American Bible Society. And it is wonderful, too, that everywhere we have access, first hand, to that volume that Sir Walter Scott so fitly emphasized as "The Only Book."

Well, if you ask how it worked out, I'll say it is a splendid movement, in a sort of fellowship that is well worth extending. Our reading and prayer movement is progressing. At present the memberships include folk from very many of our States, both east and west and north and south. From Maine and Vermont through the Middle West and down through Virginia, Tennessee, Arizona and California, it is heartening to note how generally invitations to membership are accepted and additional reading slips requested for friends. It is rewarding to receive letters from rest homes, hospitals and various sanitoriums, telling how individuals are faithfully observing our trysting hour with perseverance and rich reward.

The salient points about this contagious movement seem to rest in the idea that we are all reading the same Bible passages at the same hour and are holding each other up in special intercessory prayer at that time.—Bible Society Record.

The Victory of Love

An incident related by Rev. Young Bin Im, Secretary of the Korean Bible Society, when he was visiting in England and the United States in 1949. Secretary Im's own translation into English has to a large extent been retained.

ONE day a man of short build came to our depot and asked for two hundred copies of the New Testament for lepers free of charge. Although we were very short of books, we gladly gave them.His name is Mr. Sohn Yang Won, a Presbyterian pastor in charge of a leper asylum in the southern district of Korea. He has been engaged in this work for more than twenty-five years. He is a man of faith.

Secretary Young Bin Im, Korean Bible Society

When Shinto shrine worship was made compulsory by the Japanese authorities, he refused. Every school was also forced to worship, so he took his two sons away from school and sent them into a factory where shrine worship was not practised. Japanese police summoned Pastor Sohn and ordered him to worship shrine, but he would not obey. He was put into prison. While he was in the prison his family suffered great hardship. They lived on the meager wage earned by the two boys.

After the United States Army came to Korea, Pastor Sohn was released. He resumed his old work in the leper asylum again. He sent his two sons to a high school in Soonchun. The elder son was twenty-three years old, and the younger one nineteen; and they had to study with twelve- or thirteen-year-olds.

These two sons were as faithful to the Lord as their father. They proclaimed the salvation of Christ both in school and out. They became leaders of the small band of Christians in the school.

Last October Communists raised riot in the districts of Yusoo and Soonchun in the extreme south of Korea. Communist students went around here and there with the Communist rioters. If these students pointed a man out as a reactionary, he was doomed to be killed. They pointed out many Christians, government officers and Nationalist party members. The rioters caught them and brought them to the so-called People's Court, and these victims were sentenced to death.

One day the elder son of Pastor Sohn was in his lodgings, when the landlord came in and urged him to escape; but he said that he would die for the cause of Christ rather than run away, and he stayed in his room, praying.

Rioters came to his lodging house, guided by Communist students. Among the Communist students there was a boy who was in the same class as Mr. Sohn's elder son. He opened the door of the room where Mr. Sohn's elder son was, pointed to him, crying, "Here is the most obnoxious Christian boy! Take him. Can you still preach your Bible?" The Christian boy replied, "Yes, I can preach and will preach forever." Then the rioters rushed at him, beat him and stabbed him with bamboo spears. He was taken to the People's Court and sentenced to be shot. When the Christian boy was taken to the place of execution, his younger brother ran to him and screened him, saying, "Don't kill him. He is innocent. Kill me instead." The rioters shot both boys to death. While they were shot, they prayed.

One day after this murder the national army occupied Soonchun and drove out the Communists. Everything was suddenly changed. The national army, police and members of the Nationalist Youth Organization began to hunt out the Communists in the town. They arrested many Communist students. Among them was the boy who caused the death of Mr. Sohn's sons. He was sentenced to be shot. When Pastor Sohn heard of the death of his two sons, he prayed, saying, "I offer my thanksgiving to God, who has given me two sons who can die a martyr's death." When he heard that the enemy of his two sons was arrested and sentenced to death, he hurried to the army headquarters and asked the commanding officer to pardon the Communist boy. His argument was that, although his two boys were dead, they were saved; but if this Communist boy were shot, he would not have any chance to be saved. The commanding officer would not listen at first, but the pastor's plea was so earnest that the officer at last gave way. The boy was pardoned and given to the pastor. Mr. Sohn took the boy to his home and loved him as his son. The boy was moved and became a Christian.

The Bible has helped Pastor Sohn to do such a heroic act. The Bible is working miracles in our country. It has changed our life, our culture, and given us new standards of morality.

—Bible Society Record

Youth Clinic

Every local church has its unique strength and its own weakness. If we can share our strength and find how we can deal with our weakness it will mean much for the church. In this column, questions regarding youth and youth work in the church will be answered. Send in your questions to Esko Loewen, Editor, Mennonite Youth, Topeka, Indiana. He will have your question answered by a qualified person and it will be printed in these pages. You may remain anonymous if you desire.

IN our community, the school, the town, leaders, the whole emphasis is so strong against a C. O. position that many, many young people take armed service without a thought. How can they be effectively confronted with the issues at stake?

Regardless of the community emphasis, every Christian youth should be confronted with the truth in the following places:

1. **The Home**—This is the most important place for Christian teaching. From earliest days parents should influence the child by example and precept to overcome evil with good. A major portion of all preaching, counseling and visiting should be to "train" the parents, so that they will influence their children.

2. **The Pulpit**—The minister must teach as he preaches. What can we expect of the pew if the pulpit is not "sold" on conscientious objection to army service? Ministers often talk peace to one another, but do they teach peace in the pulpit?

3. **The Sunday School Class & Youth Fellowship Meeting**—The Sunday School Teacher must face these issues head on. In every quarter there are at least two or three times the issues of love and force and war "jump out at us" in the lessons. In our Youth Meetings special speakers, question boxes, panels, etc. should be used to get every youth to think and discuss these tremendous issues. Projects for the "conscientious projection" of a Biblical peace witness should be undertaken.

4. **The Casual Conversation**—While waiting for a meeting to begin, meeting on the street, while riding to a meeting, or working at a project—all are times to informally share convictions, and ask leading questions. Some of the greatest works of Our Lord were done "as He passed by."

5. **The Pastoral Visit & Counselling**—The personal visit by pastor or youth leader is very important to know how each youth plans to face the draft, a certain life situation, a certain questionable practice, etc. Church Discipline in many people's minds has come to mean Church Punishment, but according to Our Lord's teaching in Matt. 18:15ff in the literal Greek, the basis of real Discipline is to "Go and Counsel. . . !" It is natural to fill one jug at a time!

6. **The Mennonite School**—Every youth interested in attending College or Bible School should be confronted with the call of our own institutions! What a privilege to attend schools where the Gospel is taught and where the future leaders of our congregations and communities learn to apply it in terms of living the life of peace and power! Money or might is the emphasis of too many schools.

7. **The Voluntary Service Project**— Our General Conference and the MCC has provided a realistic way for youth to spend one of the many summers or years of their lives in practicing Christian peace in various places with various talents. Every youth leader should constrain at least a few youth in their local congregation to become "conscientious projectors!"

8. **The Everyday Occasion**—Last but not least, every youth leader should be awake to the many indirect opportunities in presenting a peace witness, such as inviting visiting Church leaders to speak, from here and abroad, taking the youth to nearby V. S. projects, or visiting with like-minded youth, using good literature in the youth work, supplying the church library with peace books, and above all living a life of example to the rest whom he or she leads!

—**J. Herbert Fretz**

Gospels for Sale in Russia

SECRETARY A. L. Haig, who for many years has superintended the work of the British and Foreign Bible Society on the continent of Europe, in a recent letter to London included the following paragraph, giving an encouraging sidelight on the large consignment of Scriptures which the American Bible Society was able to ship to Russia in 1947:

> I recently had a letter from an English lady who was employed in the British embassy at Moscow, in which she told me that she had bought a number of Russian Gospels at Zajorsk near Moscow. She had seen them put out for sale on a stall together with pictures of saints, etc,. in the monastery. She remembers that they were paper Gospels with colored covers and had been printed in America. She gave them all away. These were no doubt your Gospels, and it is nice to think that some, at least, were being circulated.

—**Bible Society Record**

Quiet persons often lead more useful and interesting lives than their noisy friends.

Our Colleges and Seminary

MENNONITE BIBLICAL SEMINARY

A SPLENDID delegation from the Seminary attended the Mennonite Central Com. Peace Conference at Winona Lake, Ind. Those attending included Elmer Ediger, Bertha Fast, Leland Harder, Arnold Nickel, S. F. Pannabecker, Robert Kreider, and Don. E. Smucker. The two faculty members who attended prepared papers for the conference. Don. E. Smucker prepared a paper under the title, "Nonresistance and Communism" and President Pannabecker one called "Nonresistance and Missions."

The Seminary Student Discussion Group recently discussed the subject "Christ is Our Hope Today." This was the theme of the Interseminary Conference held in Evanston, Illinois, November 15 to 18, featuring Christian fellowship among the seminaries of Michigan, Ohio, Indiana, and Wisconsin.

Registration for the Winter Quarter was held November 11 to 14.

The pastor of the congregation here at the Seminary, Rev. Willard Wiebe, recently conducted evangelistic services at the Mennonite Bible Mission. The different work of city missions needs our prayerful concern and support as the gospel witness is made here in this metropolitan area.

The General Council of Boards met at the Seminary November 29 to December 1. The executive committee met on Monday, November 27. The committees met on Tuesday evening and all day Wednesday. General sessions were held on Thursday and Friday.

CANADIAN MENNONITE BIBLE COLLEGE

A DELAYED day of celebration was held on Saturday, November 4, as Mr. and Mrs. John Konrad observed their 25th wedding anniversary after having had it postponed due to flood conditions last May. Mr. Konrad, director of the Bornoff School of Music, has been instructor of Music and choir director at the College since its beginning. All students were invited to the services, reception and program which were held at the Bethel Mission Church.

On Sunday, November 5, the College Octette, together with Rev. A. J. Regier, who is in charge of the group, rendered programs in three southern Manitoba churches. If the weather permits, several more such week-end tours will be made during the months of November and December.

Paul Peters was the College delegate for the Peace Conference held at Winona Lake, Indiana.

BETHEL COLLEGE

J WINFIELD FRETZ, H. A. Fast, and Erwin C. Goering attended the peace conference sponsored by the M.C.C. at Winona Lake, Indiana, November 9-12. Students attending this gathering were Bill Gering and Harold Thieszen, representing the Bethel Peace Group.

Mennonite and affiliated colleges participated in a conference at Bluffton College, November 16-18, on the theme: "The College Curriculum as an Organ for the teaching of Christianity." Bethel faculty members who had a part in this conference were R. C. Kauffman and M. S. Harder and James Bixel.

Dr. L. J. Franz, dean of Tabor College, spoke to the Bethel faculty and staff at their social Monday evening, November 6. Dean Franz gave his impressions of the present situation in Europe and showed a series of color pictures which he had taken on his European trip last summer.

M. S. Harder spoke at the Henderson, Nebraska, Parent Teachers Association, Friday, November 10.

Erland Waltner was the speaker at a series of religious emphasis meetings sponsored by the Mennonite churches of the Buhler community, November 5-10. The week of November 20-24 he gave a series of addresses in the First Mennonite Church, Hillsboro.

Bethel faculty members will take part in a series of meetings at the Hoffnungsau Mennonite Church designed to acquaint the people more fully with the major General Conference causes.

Induk Pahk, internationally-known lecturer and writer from Korea, spoke in the Student Union room of Memorial Hall November 13, on "Korea—its People and its Future." She was sponsored by the Peace Group and the International Relations Club in cooperation with the Peace Committee of the Bethel College Church.

The Coro Hispanico, a Spanish choir from the island of Majorca, was very well received Tuesday and Wednesday, October 31 and November 1. One of the highlights of their program was their interpretation of Shubert's **Ave Maria.** The second number on the Memorial Hall Series, Ferrante and Teicher, duo-pianists, was presented Monday, November 27.

Officers elected by the freshman class are Harvey Hiebert, Mountain Lake, Minnesota, president; Gordon Dyck, Whitewater, Kansas, vice-president; Lois Gering, Mountain Lake, Minnesota, secretary; and Luetta Bartel, Marion, Kansas, treasurer.

The Bethel College A Cappella Choir under the direction of Dr. Walter H. Hohmann gave its first public concert of the season Sunday, November 12.

Jottings

WESTERN DISTRICT

—First Church, Burns, Kansas: The P. W. Penners led our worship services October 8. Since we are without a pastor several ministers have served this church in the past two months; namely, W. C. Janzen, H. B. Schmidt, P. K. Regier, Henry Franzen, Mr. Martin, Mr. Classen and Harley Stucky. Several congregational meetings have been held with regards to securing a minister. H. B. Schmidt was with us the evenings of November 2, 9, 16, to discuss the peace situation.—Mrs. Dave Stucky, Corr.

—New Hopedale Church, Meno, Oklahoma: October 22-28 Walter McDowell conducted evangelistic meetings in our church. October 28, we had our Sunday School election, and November 2, the semiannual church business meetings were held. Josephine Ensz was married to Arnold Ratzlaff of Highmore, South Dakota, November 4. Arnold Funk gave the morning message Sunday, November 5. He is now working in Oklahoma in interest of Bethel College. Two days of canning by our ladies resulted in 680 quarts of canned foods for the OBA and Grace Children's Home.—August Schmidt, Corr.

—Inman Church, Inman, Kansas: Installation services for our new pastor, Ben Rahn of Paso Robles, California, were held October 39. Albert Gaeddert of the Hoffnungsau Church, Inman, Kansas, brought the morning message and was in charge of the installation service. Another installation service for officers, teachers and assistants of the Sunday School was held October 29, in charge of the pastor. Ed Wiens was chosen as chairman of the newly organized laymen's organization. Weekly Bible study classes for all ages have again been resumed. —Mrs. John Klassen, Corr.

—Hoffnungsau Church, Inman, Kansas: Our third communion service for this year was held October 8. Funeral services for Julius Warkentin, were conducted October 3. Missionary George Neufeld brought the morning message recently. Walter Adrian also showed pictures which he had taken while doing relief work in Austria. A church retreat was again held at Camp Goddard. Catechetical instruction was started November 5. The Buhler community churches sponsored a series of meetings conducted by Erland Waltner, Bethel College.—Mrs. Ben M. Ediger, Corr.

—Bethel Church, Waka, Texas: October 29, Mr. and Mrs. F. D. Koehn, two daughters and two grandchildren from Blaine, Washington, were with us. Koehn brought the morning message followed by a basket dinner to renew acquaintances with this our former pastor. Many relatives and friends from the surrounding community also worshiped with us. In the afternoon Arnold Funk, Hillsboro, Kansas, gave us an inspiring message in the interest of Bethel College.—Mrs. Herman Wiebe, Corr.

PACIFIC DISTRICT

—Immanuel Church, Los Angeles: The annual Women's Missionary Mite Box program was presented November 5, with Miss Dorothy Schroeder as the main speaker. Henry Kliewer, missionary to the American Indians, spoke here November 5. A special Thanksgiving service was held here November 22.

CENTRAL DISTRICT

—Topeka Church, Topeka, Indiana: Seventeen ladies from this congregation attended the annual Women's Missionary Rally held October 26, in the Evangelical Mennonite Church near Berne, Indiana. Mrs. Garth Stoltz of this congregation was elected vice-president at the morning service November 5. Paul Verghese, a student at the Goshen College Seminary brought the message recently. Mr. Verghese is from the west coast of India. Mr. and Mrs. Hanno Klassen of the Mennonite Seminary in Chicago visited here and a luncheon was held in their honor November 5. November 15, the Women's Missionary Society Thank offering service was held with Mrs. Joyce Hockzema, author and lecturer of Huntington, Indiana, speaking. Clayton M. Wallace, spoke during the Sunday School hour November 12 —Opal King, Corr.

EASTERN DISTRICT

—Deep Run Church, Bedminster, Pa.: A series of three meetings of Bible study on Second Peter have been completed. October 22, the following were received into our church by baptism and confession of faith: William Bidden, Willard and Lorraine Detweiler, Harvey and Dorothy Kolk,, Anthony Pously and Samuel and Pearl Derstine. Missionary Alfred Habaggers and daughter Lois, parents and sister of our pastors wife, spent some time here recently, showing pictures of their work. Mr. and Mrs. Habagger sailed for India, October 31, to visit Mr. Habagger's sister, Mrs. Samuel T. Moyer and family. Our pastor attended the M.C.C. Peace Conference at Winona Lake, Indiana, and the Bluffton College Ministers' Conference. The fall relief clothing drive is on. The Excelsior Men's class is sponsoring a Pennsylvania Dutch program for a Sunday evening service.—Corr.

NORTHERN DISTRICT

—Bethel Church, Marion, South Dakota: November 5, six adults were baptized and taken into church membership. Eight other adults were received into this church by transfer of letter. Alfred Waltner brought the morning message and officiated at the baptismal and membership service. George E. Neufeld, returned missionary from Africa, presented the need of the African to us through pictures and a talk October 31. The following evening Ervin Wedel presented the condition of the Negroes to us by pictures. The needs of and conditions of the Chinese were presented to us when Missionary Aganetha Fast recently spoke in our church.—Corr.

—United Church, Wolf Point, Montana: November 5 was the celebration of our harvest-mission festival. A full program was observed. Speakers included Leo Goentzel, Henry Wiens and Jacob Unruh, who very ably presented a challenge to us all. During the morning service a dedication service for seven small children and babies was held. Coming events include several missionaries, namely, the Neufelds and Miss Marie Olfert, a missionary candidate for Japan.—Corr.

Into the Beyond

MRS. LIZZIE DECKER, daughter of Jacob and Marie Johnson, was born at ElDorado, Kansas, January 25, 1894, and died August 13, 1950, at Meno, Oklahoma. She was a member of the New Hopedale Church of Meno.

Mennonite Biblical Seminary Library 1-51
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Chicago 15 Illinois

M C C News

On Relief in Korea

The MCC has been participating in meetings with other relief agencies and governmental officials to lay plans for relief in Korea. The latest development in this is the establishment of a committee on American voluntary relief in Korea, which is to be the channel and advisory body for all of the relief agencies interested in aid to Korea. A few of the details of this committee remain to be completed.

At this time this clarifies the channel through which agencies may work in making relief resources available to Korea. It does not yet permit the operation of American relief personnel on the field. For the present, distribution is carried on by the occupation forces.

Voluntary Service

Milton Harder, Calvin Redekop and two Mennonite young men from Germany and Switzerland toured the Mennonite churches in Switzerland, November 5-11, presenting the Voluntary Service and resettlement programs of MCC to these churches. This was done through talks, discussion groups, and showing pictures to youth groups and other interested persons.

Please enclose this label when writing.

Beyond Our Own

Non-registrants reported recently in Iowa, as well as other states, after serving terms for refusal to register in 1948 are again facing a possible 15-year term and/or a fine of up to $30,000. This means that any conscientious objector whose beliefs do not fit the legal exemptions by Congress, face repeated prison sentences until excluded from the draft. Selective Service regulations make every day of refusal to fulfill any Service requirements, a new offense for which there can be a separate count.

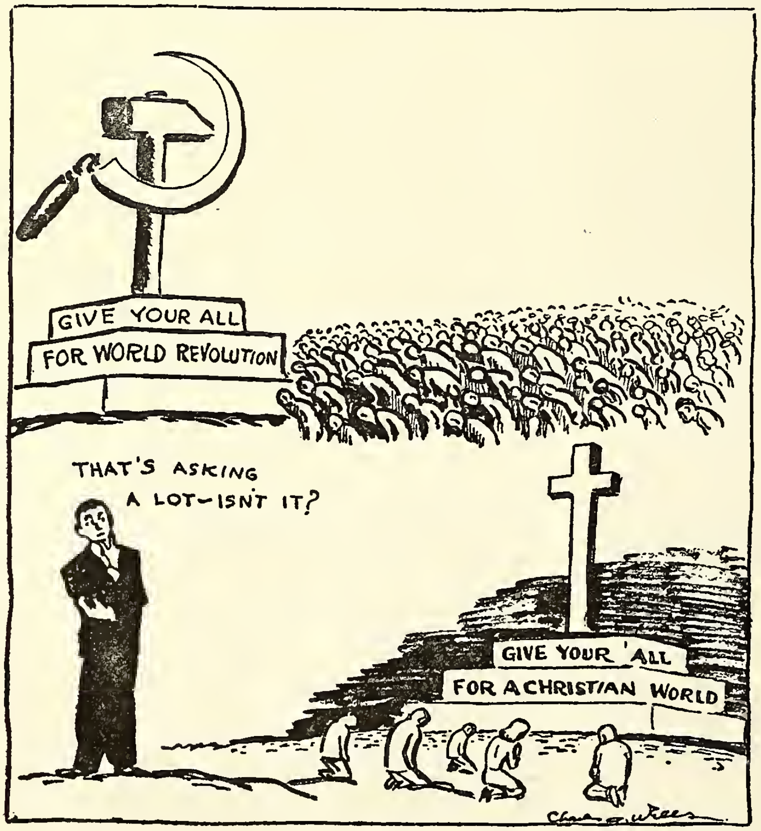
The silver shekel from Old Testament times will again soon be in circulation in new Israel. This is the first issuance of Jewish money since 144 B. C.

Compared to the amount of alcoholic beverages bought in the United States a year ($8,550,000,000), Department of Commerce reveals the following figures: $8,000,000 for Dairy products; $6,600,000,000 for education; $1,350,000,000 for motion pictures; $1,273,000,000 for jewelry; $1,511,000,000 in church contributions: $4,275,000,000 for tobacco; $800,000,000 for toys and $192,000,000 for musical instruments.

Christian schools, colleges and universities of Japan report an enrollment of more than 90,000 Japanese students. Dr. Daniel A. Poling, president of the World Christian Endeavor Union, now on a mission to the Orient, also reports that Christian youth in Japan are active in evangelistic efforts and are taking a stand agonst the principles of communism.

CONSECRATION

by Charles A. Wells



No careful appraisal of the present worldwide ideological struggle can ignore the fact that the Christian doctrine of the supremacy of the individual life is at the heart of the defense of democracy. Yet compare the devotion given to the Christian truth, which is the shrine of freedom, with the devotion given at the altar of world revolution. The Communist party demands complete surrender of self, all personal gain, comfort and security,—and gets it from millions. Christian missionaries report that much of the power of the Communist leaders of China, for instance, is to be found in their devotion to "the cause," their lives of austerity, impressively barren of personal comfort. But compared to these millions before the altar of world revolution, how many bow in such complete consecration before the altar of Christian truth? So few that we consider those who do a little out of the ordinary, —if not "queer." The Communists out-maneuver us because they out-live us,—they gain more because they give more.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

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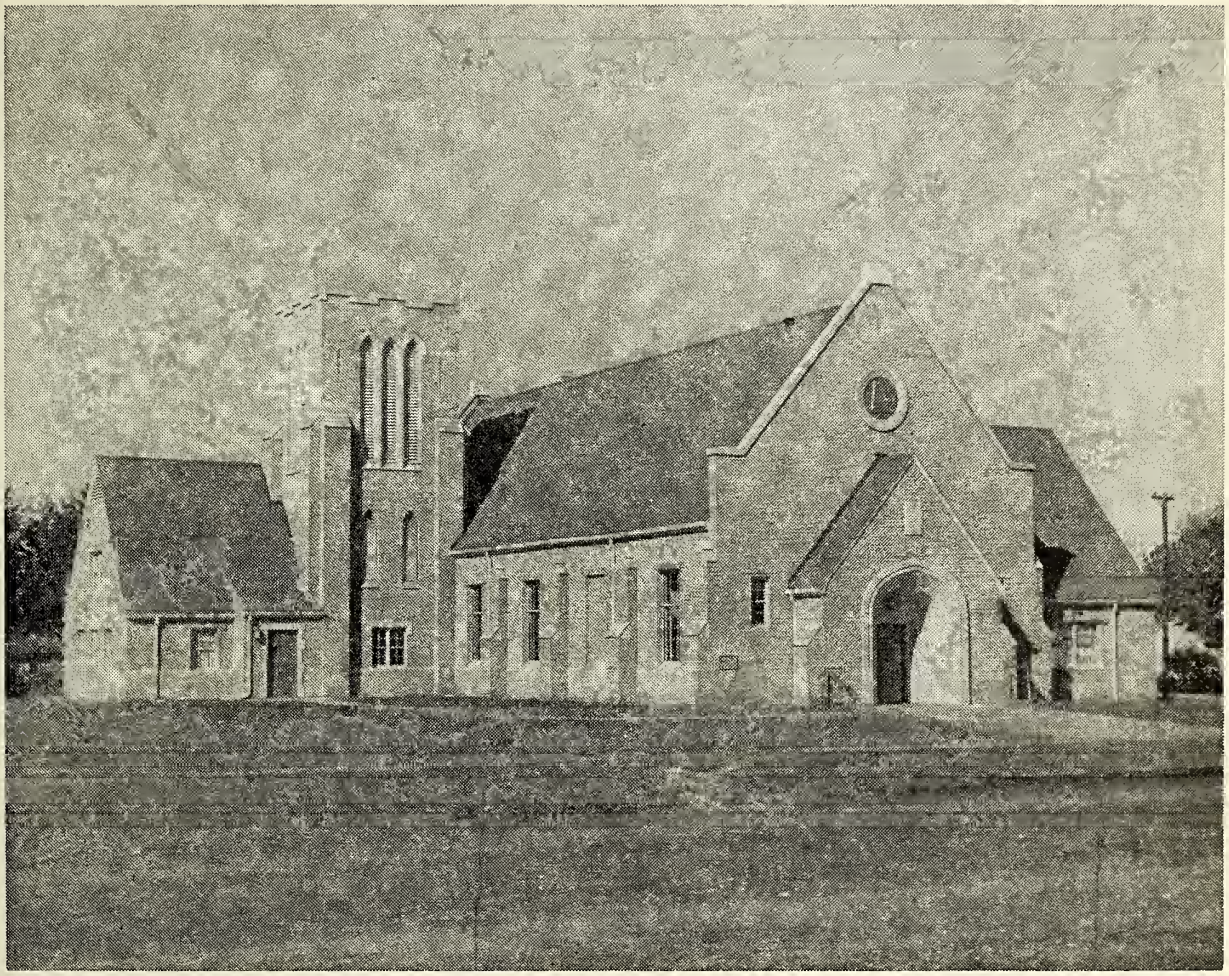

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First Mennonite Church of Christian, Moundridge, Kansas, dedicated November 5, 1950. P. P. Wedel, Pastor.

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DEDICATION!

Congratulations
To

Lind, Washington.—Dedication services are set for December 17, for the new church building.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

THE MENNONITE is the weekly religious journal of the General Conference Mennonite Church in the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to: J. N. Smucker, Editor, THE MENNONITE, Bluffton, Ohio. Postmasters Note: Send change of address, Form 3579, to 722 Main, Newton, Kansas.

LEONORE FRIESEN LEAVING

Miss Leonore Friesen, who was ordained as a missionary to Japan in the First Mennonite Church, Newton, Kansas, on Sunday, November 19, was given a farewell service in her home church Thursday evening, December 7. That same evening she left for the west coast for her port of embarkation. A stop over at our mission station in Orabi, Arizona, as well as a visit to a few churches in California, was in her plans. She plans to sail on the Jess Davis of the Watermen Steamship Corporation, leaving San Francisco, December 18, for language study in Japan in preparation for her service to the Japanese people.

—Christian Christmas is being brought to the attention of publishers of greeting cards with the request that they make available more and better Christian Christmas cards. Response by publishers is gratifying and it is reported that one in every five cards will carry a religious message this year as over one in ten, five years ago.

In a letter from Chaplain Ivan L. Bennett, Army Headquarters in Tokyo, Japan, acknowledging receipt of his Honorary Life Membership in the American Bible Society, was enclosed a letter from a leading minister in Hiroshima. This letter expressed a strong appeal for more Bibles and people to spread Christianity, saying, "They need the Bible badly but they cannot afford it."

The governments policy of race segragation in South Africa is driving more and more colored persons from the Dutch Reformed church, which is closely linked with the government. The Moslem and Roman Catholic Churches are growing because of their more open-minded policies on the race question.

Washington, D. C., is fast becoming the crime capital of the United States. Reports also show that the liquor consumption in that city is the highest of any city in the United States, and three times the average for the nation. This is our capitol!

Of Things to Come

DECEMBER

December 17, "The Messiah" Bluffton Choral Society

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

Bible Reading bookmarks in 1946 with ington, began distributing Worldwide Bible Reading bookmarks n 1946 with 4,000 bookmarks. Each year the number doubled until this year she has ordered 64,000 copies to be distributed to sanatoriums, police stations, fire stations, nursing homes, offices, among the sick, church workers, friends and neighbors. These bookmarks are available from the American Bible Society free of charge.

—City Council of Toronto, Canada, recently lifted a 40-year-old ban on religious meetings in Toronto parks. The reason? Since Sunday sports are now allowed "it would be out of order to shut them to religious gatherings."

Korea is now receiving over a million pounds of relief materials plus $100,000 worth of cotton clothing, bandages, shoes and food, it is reported by a Church World Service team there. According to a United Nations representative at Lake Success, New York, however, between $70,000,000 and $80,000,000 will be needed before the end of the winter.

Long-suffering Jews from Iraq and near-by countries are now being moved by the American joint Distribution Committee to Iran. Their (the Jews) hope is to eventually get into Israel.

At least 2500 people met in Constitution Hall last month to observe the 66th anniversary of the Central Union Mission in Washington, D. C. Some 18 rescue mission superintendents from all over the United States participated in the program and 100 children of the mission's emergency home appeared on the platform to sing choruses. During the program superintendent of the famous Bowery Mission in New York City climaxed the celebration by giving his remarkable testimony.

The Man who Missed Christmas

ABOUT ten years ago I read an article entitled **The Man Who Missed Christmas—A Christmas Sermon Story Fantasy.** The following is a summary of it as I recall it.

The innkeeper in the New Testament story, as a punishment for his failure to provide a room for the parents of Jesus, was destined to visit one community on the earth each year during the week preceding Christmas. His mission was to observe whether people were still missing Christmas as he had missed it. If they did not respond to its true meaning he was to share with them the despair he felt in his own life as a result of his refusal to permit the Christ child to be born in his inn.

He comes to a certain town in a particular year It might really be your town in Pennsylvania, Kansas, California, Ontario, Manitoba, or British Columbia—in the year 1950. He enters a large store. He walks around in the store quietly and then suddenly observes two women, the one a customer and the other a clerk. The customer is loudly reprimanding the clerk who has become tired and on edge as a result of the rush of the season. He unobtrusively moves to the scene of the heated conversation asking the two people if they do not realize that in just a few days they would be observing the birthday of Christ and hastens to suggest that their behaviour is strangely out of keeping with the real meaning and spirit of Christmas. But alas, his words are practically unheeded.

He continues his journey and soon finds himself on a school bus. It is just a few days before Christmas. The atmosphere of the group is in keeping with the secular approach to Christmas. The high school students, particularly, are having a gay time as they are talking about the various parties they are planning to attend and the gifts they are going to give as well as those they are hoping to receive. Again he reaches the point where he can no longer remain silent and attempts to interrupt the frivolous conversation a number of times, but with no avail. Finally, he succeds in breaking through long enough to ask the students whether they know that the event which is the real reason for Christmas is the birthday of the Christ child. He then raises the question whether they are giving Him a place in their various plans for their Christmas celebrations. But alas, they do not understand him!

Discouraged, he continues on his mission and observes many other people in all kinds of situations, each time with the same general result indicated above. People are all preparing for Christmas but almost without exception are leaving Christ out of their preparations. He has time for one more visit in this particular year and wends his way to the home of the local minister. It is Christmas eve as he enters the study of the minister who is still struggling with the Chrismas sermon. He shares his mission together with his observations concerning the town with the minister who now needs to look no further for a theme for the next day for he plans to tell the story of how the people in his town are missing Christmas even as the innkeeper did almost two thousand years before.

Is this fantasy too far fetched? Isn't it true that, even though the birth of Christ was an unmistakeable fact in history, there were many who really missed the first Christmas? For men like Herod, the innkeeper, and many others were not aware on that first Christmas morning that the eternal hope of the ages was consummated there in Bethlehem. And yet there is another aspect of this picture for not all of the people in Palestine missed the first Christmas, for the shepherds, Mary, and Joseph realized that in that humble manger in Bethlehem Christ was truly born—the one who was the Redeemer, God's only Son, the hope of the world.

In less than two weeks we will be celebrating Christmas, 1950. The twenty-fifth of December, even as the first Christmas Day, will appear as a day in the history of the race. Whether we, however, will miss Christmas or experience its full meaning will depend on our preparation for it. A few practical suggestions as to how we can prepare to have a rich experience this Christmas season follow:

1. **Let us include the story of the birth of Christ in our Christmas celebration in our homes.** Some families have a brief service around the Christmas tree before the gifts are opened. A few Christmas carols are sung, the Christmas story is read from the Bible, and a prayer of thanksgiving and dedication is offered to God. Christmas is a splendid opportunity to teach the story of Christ in a natural setting for our gifts have meaning only as we realize that we give because God first gave His supreme love gift in Christ.

2. **Let us give Christ His rightful place in the total Christmas program in the church including the Sunday school program.** This suggestion should not have to be included and yet we need to be reminded that Christmas has no real meaning apart from Christ. Our Sunday school Christmas programs at times tend to become rather light and entertaining and even occasionally tend to play up the secular interests of Christmas with much of the ultimate meaning removed from them.

3. **Let us catch the real meaning of Christmas by giving not only to those from whom we expect something in return but also to those in real need.** The first Christmas came into being because God gave His supreme gift to man, not because man was worthy of it but simply because God loved us and felt that because of that love He had to give Himself through His Son in sacrificial and redemptive love. We will miss the real meaning of Christmas unless we too are willing to give in this same manner.

We need not miss Christmas in 1950 for according to the words of the hymn writer: "Where meek souls will receive Him still, the dear Christ enters in."

—P. R. S.

Teaching Christianity through the College Curriculm

J. S. Schultz*

MEMBERS of faculties from seven Mennonite institutions gathered for a three-day conference on the Bluffton College campus, November 16-18, when ten well-prepared, scholarly papers were presented.

The conference was opened by President S. F. Pannabecker of Mennonite Biblical Seminary, who showed that during the last fifty years not only Bluffton College but Mennonite education in general had found its place in and for the Mennonite church as well as among collegiate institutions. J. N. Smucker, Editor of **THE MENNONITE,** also at the opening, presented a stirring charge to the conference in terms of the supreme task of a Christian college teacher: "If we are God-conscious, Christ-centered, love-inspired, faith-filled, self-sacrificing, and prayer-prepared, what a tremendous power is ours."

Since the Bluffton College grouping into divisions was used as a basis for the order in which the ten prepared studies were presented to the conference, psychology and philosophy came first on the program. R. C. Kauffman, Dean of Bethel College, discussed character education in psychology; dwelling particularly upon such phases as degrees of external control, will, and learner's decision. In a supplementary way he submitted the following as goals of teaching psychology from a Christian point of view; objectivity, individual differences, oneness of humanity, human dynamics and appreciation of the human organism. Dean Harold Gross of Freeman Junior College stressed two theses for philosophy as a department in a Christian college curriculum: faith must stand in a vital relation to reason; philosophy as an activity, a method, will be far more fruitful than if dealt with abstractly. These two departments represented the Christian foundations division.

For the division of arts and literature, three studies were presented. John P. Klassen, Professor of Art at Bluffton College, gave a lecture-demonstration on how teaching a student the making of a pitcher on the potter's wheel, for instance, typifies Christ's turning human clay into a child of God. James Bixell of Bethel College asserted that many of the greatest musical compositions that live have been motivated by the Christian Spirit and that in turn, the Christian message is again conveyed to the souls of men when these are reproduced by instruments or human voices. Paul Erb, Editor of **THE GOSPEL HERALD,** spoke very inspiringly for Literature. One major line of thought he submitted was that since the main job of a Christian college is that of making Christians, literature can be of infinite help in that it reflects life's causes and as such the great themes of literature validate spiritual truth.

The next session dealt with the material sciences. Alta Schrock, Professor of Biology at Goshen College, proposed that in our life-science course in a Christian college we empsasize: purpose in God's creation rather than chance, a Biblical and scientific rather than a mechanistic view of the greatness of the Creator and the magnificance of His creation as well as making us aware that God made us stewards of His handiwork. H. W. Berky of Bluffton College, as part of his address, reviewed a science course he has offered to hundreds of students who are the best testimony of the effectiveness of undergirding and permeating scientific concepts with Christian thought and interpretation. The Bible and the best of science agree that "In the Beginning God" as well as God at work through all the ages.

Economics, sociology, and history represented the division of social sciences. Studies were submitted in the same order by Dean Carl Kreider of Goshen College, M. S. Harder of Bethel College and Dean L. J. Franz of Tabor College. One prime difference between secular and Christian economics is that the latter insists on injecting the ethical concept. Major factors in the field of economics to be scrutinized in the light of Christianity for us as Mennonites are: non-resistance, non-conformity, secularism and materialism. It was Dean Kreider's opinion that economic systems had little bearing on a Christian or non-Christian interpretation. The major emphases in the study of sociology were: the overwhelming importance of the study of social relationships in our day, the fact that there are very vital implications in this field contained in Christ's teachings and that these two elements be properly integrated in our curriculum. In the study of history the speaker pointed out the unquestionable significance of God's acts running through the entire gamut of human experience. Historic events prove cause and effect as major elements in all individual and collective human living. The spread of Christianity is one of the most important phenomenon in all history.

Saturday morning, during the last session of the conference, attempts were made to glean most important thoughts or findings, first in four divisional meetings, then altogether. Here are a few; A teacher's personality is a major factor in both teaching and counselling; teachers should strive to help students in developing a Christian personality by revolutionary processes; members of a college faculty can increase their effectiveness by recognizing each other's authority in their fields, this will also increase interdepartmental and divisional relations and understanding; Art, music, and literature serve as a universal language; they reflect both good and evil, express both struggle and victory. In the sciences both texts and materials in general need to be carefully selected; appreciation and a Christian interpretation of knowledge is significant. Social

(Continued to page 817)

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*J. S. SCHULTZ, dean and director of teacher education at Bluffton College.

Through Storm and Fog

J. N. Smucker

THE FINAL preparations for the India trip were all made. The selective packing to keep under 66 pounds allowed each person; the provisions to leave home for two months; the editorial plans both at Bluffton and Newton, and the boarding of the train in near-zero weather. We were on our way.

Passing through Pittsburgh the city seemed to be in the grips of a blizzard with snow perhaps a foot deep. New York City had no snow but plenty of wind and rain. Our party of five was completed at the Idlewild airport where we reported for the trans-Atlantic flight by Pan American World Airways. The time was Saturday afternoon, November 25.

Here it may be in order to introduce our party to the readers: Dr. and Mrs. Herbert R. Schmidt of Newton, Kansas; the editor's wife, Mrs. J. N. Smucker and her husband; and Mrs. Mary H. Smucker, the wife of the editor's late brother. The Schmidts were both seasoned travellers, and we counted it a great privilege to accompany them and enjoy their genial companionship. Mrs. Mary Smucker has a son, James, and his wife in India serving as missionaries under the Congregational Board. She accompanied us to spend the time with her children. Mrs. Schmidt is the daughter of the late P. A. Penner and has lived some years in India.

Next may we introduce you to the storm in New York City on that Saturday. Before leaving for the airport we noticed the full-page headlines "Hurricane rips city." On the trip to the field we both felt and saw more of the storm. At various places the large show-windows had been blown in. The rain was falling in sweeping torrents. At the airport we could see the sturdy light poles quivering in the wind. We noted on the bulletin boards that many flights had been "cancelled." Blut we were assured that "Flight 100" to London was going through, though a little late. The 60 passenger "Strato" Clipper, the largest and fastest airliner in service, was thought equal to the storm.

Our entrance into the plane was unusual. We were taken to the immense hanger in limousines and boarded the plane within the hanger out of the storm and rain. After all were on board we taxied out into the storm. It took some time to get the four motors properly warmed up, but finally we raced down the runway and were off.

We had been assured that it might be a bit rough until we got above the storm. We found this was putting it quite mildly. It was as if the angry winds resented the intrusion of this man-bird into its domain. Because of the immense size of the plane there were no short jerks and sharp jolts but great sweeps and sways and dizzy drops as the plane determined to plunge on into the storm.

Everyone was very quiet; the seat belts helped keep us in place as we clutched the arm rests. But after about a half hour of this it grew a bit steadier. The voice over the loud-speaker assured us in another half-hour we would be out of the storm, or above it. The announcer also said the evening meal would be delayed as the purser was unable to prepare it. But who wanted to eat anyway. We thought the announcement meant that the ship was too rocky to prepare food, but only afterwards learned that the purser was the man just back of us, (ours were the last passenger seats in the plane) who himself was air-sick—in fact quite audibly so.

But gradually the plane became steadier and in two hours was sailing along quite evenly. A delicious chicken dinner was then served—for those who cared to eat. After four and a half hours we landed at Gander, Newfoundland, the great international airport where we stopped for 45 minutes. The firm earth seemed good. The storm was past.

The journey from here on was delightful. The moon and stars were shining brightly; the plane sailed along more calmly than a train or an automobile. Far below the white fleecy clouds reflected the light of the moon. After the storm's fitful fever we slept well.

There was a glorious sunrise next morning. Everyone was now in good cheer. It seemed that the stormy and dark earth was left behind and here among the heavens all was peaceful and calm. We seemed near to God Himself.

Over Ireland the clouds parted and we looked down several miles upon the country below. We were a bit surprised when the announcement came that due to heavy fogs we would land at Hurn, about a hundred miles from London, and would then be taken to the Immigration office. Here we passed through customs, and then were taken to the railway station. It was a three hour trip to London. We did not mind the change for it gave us a good idea of what rural England was like, until we came in the vicinity of London when all was engulfed in the fog.

The Air company was very courteous. Not only were we given free transportation but also a free Sunday dinner on the train en route to London. Along the way much was done for our comfort and convenience. Instead of reaching London in time for Church as we had hoped, we arrived after dark. But we were truly thankful for the safe journey in spite of the fact that the trip started in heavy storm and ended in dense fog. The London papers had big head-lines about the storm in New York—the worst since the hurricane of 1938. Seasoned travelers on the plane said this was the roughest ride they had ever experienced. Even the captain remarked that only once had he been in a worse storm. Our London hotel was a welcome stopping place after the first leg of our journey. The next hop is from London to Beirut and the Holy Land. This we hope to share with you in the next account of our journey.

Every Christian a Witness for Christ

William B. Weaver

William B. Weaver is pastor of the North Danvers Church, Danvers, Ill.

THE EVANGELISTIC advance which began October 2, 1949 is drawing to a close. It ends December 31, 1950 at midnight. It has been participated in by many denominations and congregations. It has enlisted the interest of every age group from young people to the aged in the church. One cannot help but wonder what its fruitage has been and will be as time goes on. There are particularly two questions which come to one's mind. First, will this new emphasis upon evangelism rescue the word itself from unfortunate associations with sawdust trails. The second question is, what kind of evangelism shall we now have as a result of these fifteen months of evangelistic advance?

There are three kinds of evangelism in which any congregation can engage. In the first place, the time is not here when we can entirely dispense with mass evangelism such as we had in the days of D. L. Moody and Wilbur Chapman. In fact, the tendency today is toward a return of mass evangelism. Anyone who studies carefully the effective work of Billy Graham in the two years of his mass evangelism will conclude that there is a place for it today and that hundreds of people find salvation through that method.

The second type of evangelism which the congregation undoubtedly will use most is educational evangelism. For evangelism is not something tacked on to the chief work of the church but it is an essential part of the church school. "Evangelism is the process of leading an individual to accept Jesus Christ as a personal Savior and as Lord of his entire life. It involves the living of one's life in accordance with God's purpose and Christ's teaching." The church school is not only an educational institution but is also evangelistic in its message. Its administration and its teachers are true evangelists as they live and teach the Gospel in the presence of their pupils.

The third type of evangelism is the one which is implied in the subject assigned to the writer. It is the one which is perhaps most neglected in the program of the church. Every Christian a witness for Him implies that not only are ministers and missionaries evangelists and witnesses, but every member of the church must be a witness for Christ. Early Christianity is the proof of this statement. The two outstanding facts of the early Christian church were that it was a youth movement and a layman's movement. All of the disciples, including Jesus, were laymen and not priests, rabbis and scribes. This division between preachers and laity came in the historical development of the church. Small sects throughout the history of the church from the third century to the reformation tried to get back to the evangelism of the early church by every Christian. "Every Christian laymember was a priest." The priesthood of the believers was the foundation principle of the reformation, particularly of the Mennonites. Today we must seek to rediscover and recapture this evangelism of the first century.

What Is A Christian?

When we think of every Christian as a witness for Christ there are certain factors which must be recognized. In the first place, what is a Christian? Second, how shall he bear his witness? And third, why for Christ? The fundamental basis for all evangelism lies in the person's conviction of God. For after all, Jesus came to reveal the Father and His message of what God is like was "Good News," which is the meaning of the term, Gospel. It is in this conception of God in which the Christian not only receives an outward command but an inward imperative to bear witness of God through Christ. The motive grows out of the individual's relation to God.

God is an active, seeking, loving, revealing God. The whole purpose of His revelation through the ages was for redemption, the eternal redemptive pursose of God runs through the Bible from Genesis to Revelation. But the complete and final revelation came through Jesus Christ. This is why we witness to Him. He came into the world to show us the Father, so that the love of God might save a person and become a power in their lives. Paul refers to this gospel of love as the power of God unto salvation.

So it becomes important that the Christian who witnesses not only knows God, but also Jesus Christ. It was He who said, "Ye are the salt of the earth, ye are the light of the world. . . Follow me and I will make you fishers of men." And finally, the great commission, "Go ye into all the world and preach the gospel to every creature." When He took the disciples out to the mount of Olivet and before He ascended to the Father, He said unto them, "Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto Me." This is the source not only of our power to bear witness but of our command to do so. So true evangelism is more than a method or a program. It is a spirit, a purpose, and a motive. It affords the goal for all of our endeavors.

Someone has very aptly said that the reason Christianity has not accomplished more for men and women is that the witnesses have not known Jesus well enough or the human heart well enough to bring the transforming, captivating values that are in Jesus to bear upon the raw human nature of personality in such a way as to bring that person in harmony with God and His will and purpose. So to the effective witness Jesus is not only an example, or an ideal, or a teacher, or a healer but He is the revelation of the Heavenly Father; the pioneer of life; and the Savior of mankind. Jesus' life, His spirit, His teachings are all redemptive and are a part of the Gospel to which we are to witness. But Jesus did not only live for us, He died for us. He shed His blood on Calvary for the remission of sins. We, as witnesses, need to say with Paul, "I know only Him and Him crucified."

What a wonderful responsibility and yet great privilege is ours as Christian men and women to bear witness day by day to the good news of the Kingdom of God which is Jesus Christ. A person often wonders why it is that church people are so slow to talk about the gospel, this good news, to other people, or engage others in a conversation about it. Is it because we know so little about the gospel ourselves or is it because there are other things that are more important to us than the gospel? People have gone through the church school and they have gone to church all their lives and yet do not seem to be conversant about the simplest things of the gospel.

Perhaps we preachers have preached over the heads of our people and they do not understand. Perhaps we have not taught the people as we should. So many church members have only church membership and no Christian experience. As Christians we should make our witnessing by life and words appealing and attractive. We should live honestly, sincerely and in the power of the gospel.

How to Judge Effective Witnessing

There are certain questions which we might ask ourselves in order to be the most effective in our witnessing. First, to what extent do I have an understanding of what God is like as revealed by Jesus? Second, what is my experience with God in my companionship with Him? How real is He in my life? Third, do I cultivate my Christian life through prayer, Bible study and fellowship with other Christian people so that I might know God better? Finally, do I cherish the opportunities to mingle with people so that I might bear witness by life and testimony to the power of Christ? We need to continually remember that there is a difference between Christianity and the Gospel. The Gospel is first and foremost an evangel, really good news, to be announced, proclaimed, heralded in a lost and sinful world. By our testimony we express to others our own valuation of Christianity. The Christian then, should always remember that Christianity is not only the repenting of sin, nor the accepting of new responsibilities but it is the continual bringing of our lives into conformity with the life of God as revealed through Jesus Christ.

Finally then, it is the prayer of the writer that we Mennonites might in our church program, have the spirit of evangelism. Our heritage should be of great help to us. The Annabaptist movement began as a laymen's movement and as an evangelistic movement. We have always placed great emphasis on the individual Christian but too often only from the standpoint of privileges rather than of responsibilities. May we go forth as Christians contacting other individuals and bearing the message of the Word of God—holy living, sincerity and the spirit of peace and helpfulness. This is what the world needs today. A certain religious group that placed its emphasis almost entirely on correct thinking sent a list of questions to a teacher to be answered by him as to what he believed. This teacher answered as follows: "Are you not interested in the spirit in which I live? Does it make no difference to you that a holy peace has come in upon my life, that vast spiritual resources have been opened up for me so that I have no fear of life, that I have been freed from worry, frustation and terror? Are you altogether uninterested in knowing what a change has come into my life since I accepted Jesus as the Savior and Master of my life? I thought these things were the fundamentals of a Christian life." And so may we with Jesus as He also lived in an evil world evaluate our religious heritage, hold a spiritual philosophy of life, be God minded, person minded, pure minded and service minded. May the prayer which a certain pastor wrote be every Christian's prayer.

A PASTOR'S PRAYER

Dwell deep O Inner Christ, dwell deep
Within my inmost soul;
Only Thy blessed self can keep
Aye, cleanse and keep me whole.
Perfect Thy holy will in me
Till all my will is stilled,
And power beyond my power from Thee
My poor weak life has filled.
Then send me with Thy saving word
To those who need Thy grace
Illumine, cleanse and use, dear Lord
Until I see Thy face.

Problems of our South America Ministers

John E. Kaufman

PAUL WROTE to the church in Galatians 6:2, "Bear ye one anothers burdens and so fulfil the law of Christ." Were he to return from a visit to South America, we believe he would write these same words to North Americans today. After living in Brazil a little over two years, and traveling approximately three months in company with Bro. A. J. Neuenschwander visiting our Mennonite colonies, (also in Uruguay, Argentine, Paraguay and our mission station in Columbia) one becomes keenly aware of the many problems our ministers and the people as a whole are encountering.

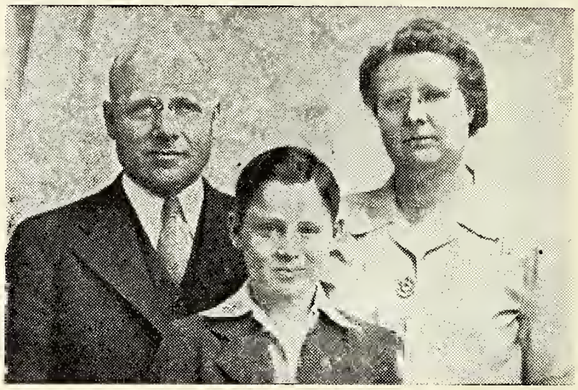
Many of the S. A. Mennonites had known the enjoyments of wealth. They had beautiful homes, churches and schools in the land they loved—Southern Russia. There they had passed their happy childhood years, with great future aspirations. But, alas, things suddenly changed. The first World War came along, and in the midst of it, a terrible revolution broke out. The rich became poor, terror reigned everywhere. People were watched and spied upon and could hardly move without government permission. Maidens and young men have seen brothers, sisters, fathers, and mothers die from disease or starvation or shot to death on the streets by the Bolsheviks. Children could not be brought up in the Christian manner, for Christian training was forbidden. Conditions became almost unbearable and many decided to flee. With no money, but with confidence in God, they turned their faces westward toward a land of promise.

THE IMPORTANCE OF FRIENDS

Indescribable hardships awaited them in their pioneer days in the new land—South America. Extreme poverty exists even today in spite of the fact that much help has come from the North American Mennonites. Much remains to be done. In this effort we need first of all to learn to understand each other, to foster goodwill, brotherly love, and friendly relations. Their contacts and training in Russia and the experiences of their wonderings left its impact upon the lives of the people and ministers as well. It is therefore essential that we learn to look for the good in people. We ought to go the second mile to prove that we are their friends. "It is not only the blankets, food, clothing etc. that makes us happy," they say, "much more the knowledge of having friends." After they are convinced that we are trying to understand them, the battle is won and the way open to help them in their thinking and doing and in the solving of their problems.

WHERE ARE NEEDS GREATEST?

Now, what are some of the specific problems? First of all, I wish to mention the lack of ministers and Christian leaders. Among the thousands of Mennonites, we found less than a half dozen elders among them. In some cases there were as many as 2,000 people to be shepherded by one elder, which under existing circumstances is an impossibility. Through much encouragement, effort and prayer, younger men out of their own ranks have come forth and are taking their places as spiritual leaders which is indeed gratifying. Through the sad experiences of recent years, the South American Mennonites are hungry for the Word of God, which presents a great challenge. Since a great majority of the refugees are General Conference Mennonites, they are looking to us to help them supply the necessary qualified leadership. If we do not take advantage of our opportunities, they no doubt, will seek help elsewhere and our conference will lose them.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John E. Kaufman is pastor of the Bergtal Mennonite Church, Pawnee Rock, Kansas.

Another problem of the South American minister is to earn a livelihood for himself and his family and at the same time take care of his ministerial duties. The minister as well as his people starts making a livelihood from the very beginning with a total lack of means. He begins cutting down the forest and clearing the ground for homesteading. Everyone can understand that this alone brings great disappointments, much sweat and determination. In addition, he is to shepherd his flock. It is gratifying that our Home Mission Board has undertaken to give some financial assistance to a number of our South American ministerial brethren. Much more could be done along this line.

Then there is a lack of church buildings. Until 1939, there were no church buildings among our Mennonites. At present, the General Conference group in Witmarsum, Brazil, has a fine building and in Curitiba all Mennonites together built two nice churches a few years ago, which is also true of Karlsruhe, Paraguay. At the time of our visit in Philidelphia, Paraguay, the General Conference group started digging the basement for a new church edifice. It was our privilege to throw a few shovels of dirt there. In all other places worship services are held in school houses in various villages. These, in most cases are dark, crude structures, far too small to hold the large number of adults and children. There are little or no seating facilities and in general these buildings hardly compare with chicken houses in our country. Yet, the people are eager to attend. Do we not have a definite responsibility to help provide church buildings?

Another problem of the South American minister is transportation. Many of the ministers in the newer colonies have no means of transportation. Others may have a team of oxen or horses and a primitive wagon. Their parishioners are widely scattered and the distance to the worship service may be as far as twelve miles away. I am thinking of the colony, Neuland, where Hans Rempel is minister. His people are scattered in thirty-one villages, covering a distance of thirty miles east and west and eighteen miles north and south. He often travels twenty miles for services with his horses and wagon on winding roads. We marveled at his untiring efforts. In our recent visit in that colony of 2,000 Mennonites, he somehow managed to bring us to our destination on scheduled time. To us it seemed we were going in circles as we drove through sand and brush, being cautious not to get broken glasses, torn clothes, cuts and bruises.

A fifth problem of our South American ministers is the lack of supplies. German books, magazines, Mennonite papers, literature, program material etc. What a scarcity of all such material in South America. In Brazil during the war our ministers and others were required to destroy the meager supply of German books, magazines and other materials they had acquired through the years. Reading material is, therefore, very scarce and much in demand. We were pleasantly surprised when on one occasion the MCO sent $50 to us to be used in the Witmarsum colony as needed. In consultation with the leaders, their wish was expressed that it be used to secure good reading material for young and old. How anxious they are to build up a good library. We can hardly imagine what it would mean to be without a daily newspaper, a weekly or monthly magazine, or good book? Much could be done to remedy this situation which is much the same in all colonies.

INSUFFICIENT MATERIAL

In general, ministers in strengthening their devotional life could make good use of German Bibles, concordances, expository books, sermon books and minister's handbooks. Our German Mennonite conference papers help tremendously to tie North and South American Mennonites together. The Home Mission Board is helping to get the Bote into South American homes. Other supplies that would be greatly appreciated would be program materials for special occasions, Sunday school material, pictures, etc. Refugees have brought few books and German reading material is at a premium everywhere. Our General Conference needs to be encouraged to print and make available more German reading material for our South American brethren.

(The Bethel College Historical Library serves as a collection center for German literature to be sent to our South American brethren. Thousands of books have already been gathered here and sent via M. C. O. channels to Paraguay and Brazil.)

Lastly, the South American people need educational opportunities for ministers and others desiring Bible or college training. The training of good Christian leadership is definitely a growing need. This is especially true of Brazil where Mennonite schools were closed by the government. Now again, the colony offers some Bible instruction to the children and young people, but Bible schools in the German language, as judged by our standard, are scarce in South America if found at all. Our South American brethren are much concerned about this great need of Christian training for leadership.

In addition to all these problems I have mentioned with which ministers in this country are not much affected, our South American brethren, no doubt, have many of the same spiritual problems that we have in this country, in molding worthy Christ-like character, in bringing comfort and hope to the discouraged and heart broken, and in winning souls to Him, who said, "I am the Way, the Truth, and the Life."

In all these areas, ministers of South America still need encouragement and help. The Mennonites of North America have greatly aided them in various ways. Assistance has been of inestimable value, and gratefully acknowledged by the recipients.

These pioneers of faith, whose trust in God led them to face hardships with steadfast courage and resourcefulness, are worthy of our continued assistance. May we pray for them, reach our helping hand to them and give them a lift in their hour of need. "Let us not be weary in well doing: for in due season we shall reap if we faint not."

TEACHING CHRISTIANITY THROUGH COLLEGE CURRICULUM

(Continued from page 812)

science teachers and students discussed problems relating to field trips and laboratory studies, voluntary service and campus living and especially the importance of helping students to carry Christian convictions into their community living after graduation.

Coordinator Pannabecker, who had presided at all general meetings now closed the conference with these issues: How can we Mennonite colleges find right foundations and direction for giving personality its proper place; developing students' will or evaluative power as well as intellect; avoiding confusion between ends and means; making room for the centrality of God; seeing clearly the legitimacy of a purpose (that of Christianity) in education? An overall summary seems to suggest itself in the goal of developing in students an enlightened, spirit-directed subjectivity.

Mennonite Youth

"A United Mennonite
Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

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The Christmas Spirit

by Marjorie Myers*

MY name is Janey Brown. I would like to tell you how I found the spirit of Christmas. It was in my sixteenth year.

My mother had been an invalid ever since I could remember. Every evening after dinner I would go to my Mother's room to spend some time with her. But as I look back now I can see how restless and impatient I was. I never seemed to be able to find enough time to visit with my patient little Mother, and to get to know her.

At this particular time, it was just a few days before Christmas. I was about to enter my Mother's bedroom, but tonight it was different. I was filled with eager anticipation of what was to come. Tonight I would receive my Christmas gift. My Dad wasn't much for shopping, and Mother couldn't shop, so they always asked me what I wanted and then gave me the money to buy it. This year I wanted a party dress and the price was twenty-five dollars.

I opened my Mother's door quietly. She sat in her rocker, her afghan thrown over her knees. Her eyes shifted from the clock to the door and she smiled a welcome. I slipped inside the room. I didn't have to pretend to be gay.

"Good evening, Mother, you look beautiful tonight."

She smiled prettily; her cheeks, usually so pale, were deeply flushed.

I fidgeted about nervously, "I'm sorry I can't stay long dear, but I want to do my shopping before the stores close. I came for my gift, you know."

She motioned me to sit down, her eyes avoiding mine. She was trying to tell me something.

Something was definitely wrong. My father hadn't had a very good year. "But lawyers always have work." Not the honest ones. One of my father's clients had had a bad break. He had several children to support. My father had only me—he could wait for his money. "But what about us?" Of course, we had plenty.

Another client, a woman, had lost her husband and was trying gallantly to keep her small daughter. "Are they all like this? Why doesn't father get a decent job?" I was shouting at my frail little Mother. I had hurt her, for she was so proud of him.

I tried to cover up my impatience. She was speaking again. It wasn't exactly hopeless, because she was handing me ten dollars. She thought I might be able to find happiness somewhere.

"Happiness, with ten dollars? Don't you know what you're doing to me? I wanted a dress like Carol's. I already told her I would get it. She told me hers cost twenty five dollars." I waited for the effect. There was none, so I continued.

"I'll be the laughing stock of the school. I've told everyone."

What was my Mother saying. I had spoken too quickly. I was selfish and unreasonable. Only today Mrs. Grey had been to see her and showed her the dress she had bought for Grace. I could buy one like that. I laughed hysterically. She wanted me to look like Grace! I looked disgustingly at the ten dollar bill. I didn't notice the tears running down my Mother's cheeks because of the angry ones in my own eyes.

I turned quickly and left the bedroom, slamming the door behind me. I ran down the steps, slipped into my coat and went out on the porch. The snow was beginning to fall. The sound of carols came drifting over the town—"Peace on Earth." Unconsciously I covered my ears with my hands.

I started down town; I don't know how many windows I passed before I stopped in front of a gayly lighted toy window. I don't know why I stopped, I wasn't interested in toys. I glanced from one corner to the other. I saw the stuffed dogs, the dolls, and the train circling the track.

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*Lansdale, Pa.

There was a little girl standing in front of the window, her nose pressed against the glass. I was about to turn away when the child's voice stopped me.

"Isn't she beautiful," she was saying.

"Isn't who beautiful?" I asked her.

She jumped suddenly, with embarrassment. She hadn't known I was there.

"I was speaking of the doll," she said, "She is beautiful, isn't she?"

"Oh, I suppose so, I'm a little too old to be interested in dolls."

"I don't think I should ever be too old for dolls." Her nose went back to the glass.

I started to leave again when she suddenly asked me what I was interested in.

Why didn't I leave? What was there about this grubby little girl that held me stationary? I found myself telling her about the dress. She was most sympathetic. She told me she knew just what it would be like. It would be white with ruffles and lace and I would look like an angel. I told her I'd better be going. I was going to try to meet my father. Surely he would understand and give me the rest of the money.

As I turned, she placed a hand on my coat. "Please, before you go, would you tell me—is she in blue?"

"In blue—who? Oh the doll! Why yes, she's in blue. Don't you know your colors?"

"Well, not too well. And she's reaching for me, isn't she?"

"Yes, I guess she is."

"She always reaches for me every year. Her hair is like an angel's."

"Well, if angels have black hair."

"Oh, well it doesn't matter."

I was not helping to put this child at ease. She was still talking. "I know just what she feels like. I held one once. It belonged to a friend of mine."

She was still staring into the window as she was when I first saw her. Something in her manner made me ask the next questions.

"What is your name?"

She told me it was Susan.

"Tell me, Susan, where in the window is the doll?"

"Oh—there—perhaps?" She pointed in the opposite direction.

"No," I shook my head, "She's over here."

She smiled up at me, "It doesn't matter, Janey, just so she's there."

"Tell me, Susan—you don't see the doll, do you?"

"No, not really, but I know what she looks like."

"Susan, don't you mind not having a doll?"

"Sometimes, around Christmas," she told me. "But not too much, because "Thou shalt not covet."

"Thou shalt not covet," the words struck me like a blow. I had coveted my friend's dress. I had stolen the light from my Mother's eyes. I had killed the spirit of Christmas. All these commandments, and how many more had I broken.

Was it too late? No, I didn't think so.

"Susan, how would you like to hold the doll?"

We came out of the toy store and the snow was beginning to lay. Susan held the doll, and I had a shoulderette for my Mother.

At the steps we stopped, "Janey," Susan asked me, "What about the dress?"

"The dress? Oh I didn't tell you. I have ever so many. Listen, Susan, the carols, aren't they beautiful? Peace on earth. Thank you Lord."

The Bible a Light and Guide

HOW can a man find God? In a world of confusion and uncertainty and doubt, where is the path that leads to His blessed presence? If there were no Bible, this would indeed be, of all questions, the most difficult to answer. But in the providence of God we do not live in such a world; we do have the one Book to guide the way.

For him who is sincere in his search for the beauty and truth and goodness that Christ came to bring, there are many lights to point the way, but none that is quite so indispensible as the light that comes from God's Holy Word. Without the Bible to guide us into an understanding of Him, how helpless would we be in our search for Him?

Not only does the Bible lead us to God. It leads us into a larger understanding of the problems of daily living and how to deal with them. The Bible points out to us how God wants us to live and what He wants us to do in the making of a better world. The main purpose of the Bible is to help men find God and live as God would have him live. Satisfaction and true happiness come not through self-seeking but through self-giving. As we give ourselves unselfishly to the task of endeavoring to help our fellow men to a larger understanding of God and of His purposes, we ourselves discover life at its highest and best.

It is no accident that, on the one hand, the Bible is such an unread Book; and, on the other hand, that the world is filled with discord and fear and strife. The question is, will we continue to stumble on in darkness, or will we read God's Word and thus learn to walk in the light of His truth?

It may be we need to offer more specific guidance in Bible reading. A mere exhortation to "read your Bible" might lead one to get "lost" in Leviticus or Deuteronomy. People do need guidance and encouragement, if Scripture reading is to be as fruitful for them as it is designed to be.

—William Peele—in *Bible Record*

Your Social Life During the Christmas Holidays

We may remember when we give a gift to Dad or Mother, our best friends or anyone else that it is not their birthday we are celebrating. It is not Santa Claus's birthday either, by the way! The Worship programs should point to the true birth we celebrate.

The Christmas season offers many other opportunities for youth—things they may do. It is a happy and joyous season. Let that not diminish in significance. Here are some suggestions for your youth group:

1. Have a banquet and homecoming for all the students and others who have been away from home and have returned for the holiday season. Make it a great occasion for fellowship and fun as well as worship together. Use the talents at hand for singing, special music, talks, etc.

2. Go caroling. This hardly needs to be suggested for it is done so universally. You might try to really get practiced up before you go and make your caroling of real musical value. To do that, you must start working early in December.

3. If at all possible, get your young people to hear an oratorio—or to be in one. If "The Messiah" is sung nearby or in your community make full use of the opportunity to become well acquainted with it. That masterpiece will be a thrill the rest of your days for you.

4. Besides your own Christmas programs in your church, you might seek out other Christmas services that are significant in the community and attend them. And, if it is possible, the midnight mass in a Catholic church would be something for

(Continued on next page)

Youth Clinic

Question: In our community the church takes second place to the school. The young people are completely absorbed by school activity. How can the church be an influence in such a situation?

Answer: There are a number of concrete steps any group can take to improve the situation described above.

1. Long-range planning: Very often school and community events are scheduled far in advance. This calendar of events then becomes the schedule into which church activities must be geared. Your young people's group can plan in advance and have this schedule become the calendar into which other school and community activities are geared. This will have the effect of giving church dates precedence and importance in the minds of your members. Haphazard, on-the-spur-of-the-moment planning suggests second-place importance.

2. Every-member participation in planning programs: The Y. P. U. suggestions for local youth groups include a three-area emphasis in a local program. The entire membership may be divided into these three divisions called commissions. These commissions may be entrusted with the responsibility of planning programs for their respective area. Every-member participation will give the programs precedence in the minds of those who helped to plan it.

3. Church-night: Seek to clear one or two evenings a week for church functions. Plan your activities on these evenings. Cooperation with civic and school organizations of the community in this matter will create mutual respect and general appreciation for the place of the church.

4. Interesting programs: Young people will respond to interesting, well planned, and well presented programs that meet their deepest needs. Keep your programs on a high spiritual level and Christ-centered. Over a long period of time this will be the most permanent solution to your problem of putting first things first.—Jacob Friesen.

TOO FEW MEN OF GOD

We have too many men of science, too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. . . . The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living.—General Omar N. Bradley.

Sunday Morning

THE STORY begins with father shutting off the alarm, trying to decide whether to get up in good time or to relax a few more minutes and get a few extra winks. Father relaxes and consoles himself that chores will not take quite so long this morning. Suddenly he bounds out of bed, startled at the morning light and realizes he has slept at least thirty minutes longer than he had planned.

Soon the whole family is out of bed, but for some reason the furnace is more sluggish than usual, the work at the barn takes as much or more time than usual. A few minutes are gained by omitting family worship. Dishes are quickly stacked; there is no time to wash them. Johnny and little Ruth object to the speed with which their ears are washed; they just won't hurry.

Father backs the car out of the garage. His blood pressure is mounting, and he gently taps the horn at some unreasonable delay in the house. Finally the family is in the car and the pilgrimage to church is begun. Mother notes with some satisfaction that their neighbors have not started as yet. After racing the car for the five miles, the family with some anxiety approaches the church. The home clock was usually five minutes fast, and the chorister often started the first song about five minutes late. But there is a sinking of heart and a depressed feeling of mind as the family hears the strains of the first song floating across the churchyard. Father mutters something to the effect that this will never happen again.

Is this story familiar? Is this family prepared for divine worship? — Sunday School Materials, Mennonite Publ. House, Scottdale, Penn.

SOCIAL LIFE DURING THE HOLIDAYS

(Continued from preceding page)

your young people to attend and discuss after attending. This usually is held on Christmas eve.

5. Make Christmas real by making up gifts and baskets for poor children and poor families in your community. One group had a Christmas party for poor negro youngsters. Everyone had a very rich experience for having done it. You might seek out a needy group in your community to remember.

6. Encourage everyone to find good Christmas programs on the radio. Announce them and share them with one another.

7. Have as much of an emphasis as possible on family experience and the neighborliness of parties as a part of the Christmas season. It takes the commercialism out of Christmas and makes it more the real celebration of the birth of the Lord of life when families and friends draw together in rich fellowship.

Our Colleges and Seminary

BLUFFTON COLLEGE

BIBLE LECTURE week proved to be one of rich blessings for those privileged to attend. The lectures by Dr. Blair were lessons on important Biblical themes, with the subject matter taken directly from the gospel. The women's meetings were well attended, in fact the registration for this series of meetings was the highest on record. Six colleges were represented at the academic conference on the teaching of Christianity through subject matter courses, Bethel, Tabor, Freeman, Messiah, Goshen, and Bluffton. Those who attended felt that this conference was exceedingly valuable.

President Ramseyer gave the chapel address at the Christian Workers School in Findley, Ohio, Sunday afternoon, November 26. On December 6 he will perform a similar function at Fayette, Ohio.

The annual rendition of the Messiah will be Sunday, December 17, at eight o'clock in the Bluffton High School Gymnasium. The soloists this year are Hilda Ohlin, Soprano, Denver, Colorado; Helen LeClair, contralto, New York City; Dwight Weldy, tenor, Goshen, Indiana, Professor of Music in Goshen College; and Warren Allen, bass, Professor of Music, Bowling Green State University, Bowling Green, Ohio.

BETHEL COLLEGE

THE BETHEL COLLEGE Corporation met in its annual session, Friday, November 24. Acting President, D. C. Wedel, presented a comprehensive report of the condition of the college for the school year 1949-50. The report, supplemented by other members of the faculty and staff, emphasized the current problems of small colleges such as the uncertain international situation, declining enrollment, rising costs of maintenance, difficulties of financing. Conference representatives elected to the Board of Directors are N. S. Schrag, of Newton, to succeed Dr. Abraham Lohrentz, of McPherson; and Rev. Willard Wiebe, of Lind, Washington, to succeed Rev. P. K. Regier, now of Newton. Rev. Henry Hege, of Corn, Oklahoma, was re-elected as corporation representative to the board.

The second number of the Memorial Hall Series, Monday, November 27, featured the duo-pianists, Arthur Ferrante and Louis Teicher. On Monday, December 4, the Little Singers from Paris, a boys' choir appeared in concert.

The January, 1951, issue of Mennonite Life featuring the flight of the Mennonites from the Ukraine in 1943, the Mennonites in Winnipeg, voluntary service, and Mennonite publication efforts, has been placed in the mails.

FREEMMAN JUNIOR COLLEGE

THE UNIVERSITY of South Dakota Orchestra came to Pioneer Hall for a concert under the sponsorship of the College band. Under the direction of Usher Abell the orchestra gave a very enjoyable concert with such numbers as the "Unfinished Symphony'" by Schubert, Overture to the "Barber of Seville" by Rossini and others.

Rev. Russell Mast presented the students with a thought provoking message in a recent chapel on the subject "Don't let your Christianity be stolen." He presented the case of Micah the Ephramite, Judges 17:1, who put his trust in graven images and a Levite priest only to have both stolen from him. This was contrasted with Micah, the prophet, whose faith rested on spiritual convictions.

The Student Association discussed its projects for the fiftieth anniversary year. A new movie projector was the major item and a new time clock and bell system was chosen for the second part of the project, both will require about $800. A faculty committee has been set up to look into available films and to book them for use as soon as possible.

MENNONITE BIBLICAL SEMINARY

THE MENNONITE Biblical Seminary delegation to the MCC Study Conference on Nonresistance returned to Chicago impressed with the soundness of this educational method for growth in Christian understanding and unity.

It was fitting that President Rufus D. Bowman chose the week following the Winona Conference to bring a strong message in which he announced that the Church of the Brethren had reaffirmed its position of nonresistance in the following words, "However laudable the purposes of the Korean action by the United Nations, the conflict has taken on the essential features of war, the intent of which is to use violent methods to destroy sufficient human life and property until one party surrenders to superior military might."

Dr. N. E. Byers concluded his visiting lectureship this week in what was generally pronounced as a very successful and enriching course in the Philosophy of Religion. We greatly appreciated his fellowship here in the school not only for the value of his course but for his interesting comments on Mennonite education as he has seen it during the past fifty years.

The speaker at the Vesper Service November 19, was Dr. Willard Smith of Goshen College who spoke on the subject "The Challenge of Latin America."

Jottings

PACIFIC DISTRICT

—Second Church, Paso Robles, California: Communion services were held Sunday, November 5. Mr. and Mrs. P. C. Andres from Newton, Kansas, visited with friends in and around Paso Robles. Farmers in this community appreciate the early rains we have been having. Mr. and Mrs. B. A. Claassen made a recent trip to Arizona, Bolder Dam and Grand Canyon.—Mrs. Frank Hamm, Corr.

—First Church, Upland, California: November 26 was Homecoming Sunday in this church when new members were received into the congregation. This church participated in Union Thanksgiving Services held in the First Baptist Church. ..

MIDDLE DISTRICT

—Salem Church, Dalton, Ohio: The Dorcas Sunday School class has donated a new electric coffee urn to the church. A Mother's Study Group recently started, has now had two meetings. The Golden Rule Sunday School class met for a social time and election of officers recently. Another class (as yet unnamed) held a Halloween party in which children were also included. The Willing Workers class had a pumpkin pie auction social which was folowed by a program patterned after a radio program. Guest for the evening was Gerhart Schmidt, an agriculture exchange German boy who is worshipping with us who answered questions raised by members of the group. An impressive child consecration service was held for twelve children and their parents Sunday morning, November 19.—Mrs. Ivan Badertscher, Corr.

CANADIAN DISTRICT

—Bethel Mission Church, Winnipeg, Manitoba: Due to the resignation of I. I. Friesen as pastor of this church, various college teachers are taking turns serving Sunday mornings. Hugo Hildebrand, from Gretna, a graduate of the Bible College, has been asked to serve as full-time assistant church worker. Communion services were observed November 5 when three new members were accepted into the fellowship of the church. The young people presented the musical reading, "The Hidden Motto," which had been given at the General Conference. Ruth Brown was the reader and Pauline Jahnke, Esther Klassen and Mary Penner the singers. The Ladies Aid had its annual mission sale November 1. With record attendance the sale netted over $300.—Corr.

EASTERN DISTRICT

—Upper Milford Church, Zionsville, Pennsylvania: November 7 twenty-one members of our Ladies Aid Society motored to the Mennonite Central Committee relief clothing center at Ephrata, Pennsylvania, to help mend and unpack clothing sent here by various churches and organizations of America. Used clothing which was gathered previously at our church was taken along that day.—Mrs James A. Miller, Corr.

—Zion Church, Souderton, Pennsylvania: A musical service was held here November 19 when the junior choir, youth choir and senior choir took part. The offering from this service was used to help pay for the new youth choir gowns. November 26 the Missionary Society sponsored our annual thank-offering service, with Laurence Burkhalter of Bluffton College presenting a violin concert. The junior choir presented the operetta, "The Smiling Sixpence," November 25, in the church.—Corr.

WESTERN DISTRICT

—Eden Church, Inola, Oklahoma: November 3 Arnold Funk brought a message on "Grace" and also presented the work of Bethel College. Our church is adding an addition of 30 by 32 feet with basement to the old building to make room for Sunday School and the Ladies Sewing Society.—G. B. Regier, Corr.

—First Church, Beatrice, Nebraska: A special Thanksgiving Day service was held here November 23 with the offering being given to M. C. C. relief. Laura Barnard and Theodore Janzen were united in marriage November 23. The annual Sunday School business meeting was held December 4. —Corr.

—Buhler Church, Buhler, Kansas: Our church took part in the union meetings, sponsored by the churches of the community with Erland Waltner as the speaker. The general theme for the messages was "The Prophets Speak Today." The subjects for each evening were: "Amos: Empty Religion," "Hosea: Spurned Love," "Isaiah: When a Nation is Sick," "Jeremiah: Potters Clay," "Ezekiel: Dry Bones That Live," "Jonah: Expensive Disobedience." Albert Becker, Sunday School superintendent, announced that the average Sunday School attendance the past year was 275, which is a record attendance. Our goal for next year is 300. H. C. Friesen was ordained as deacon, November 5. —Mrs. P. J. Neufeld, Corr.

—Deer Creek Church, Deer Creek, Oklahoma: Miss Ruth Anne Lichti is with the Voluntary Service unit at the Industrial Home Annex in Washington, D. C. Jacob T. Friesen of Beatrice, Nebraska, was the speaker for our Christian Life Week meetings, November 12-18. —Mrs. Allen Moyer, Corr.

—First Church, Ransom, Kansas: H. P. Fast of Fairview, Oklahoma, held evangelistic meetings here November 5-10. Other recent speakers are: Andrew Shelly of Kitchener, Ontario, representing the Chicago Seminary and Max Kronguest, representing the Missionary Gospel Fellowship, showing pictures of the migrant camps in California. The Adult C. E. Society recently purchased new hymn books for use in our evening services.—Mrs. John G. Mishler, Corr.

—Bethel Church, Hydro, Oklahoma: Former missionaries in Paraguay, Mr. and Mrs. A. A. Friessen of Henderson, Nebraska, were with us November 8. They spoke and showed pictures of life in Paraguay. Mrs. Waldo Kaufman, Mrs. Alvin Frey and Mrs. R. F. McKee have already begun working on the annual Christmas program.—Wilfred Ewy, Corr.

Into the Beyond

JOHN HAROLD TSCHANTZ, Dalton, Ohio, a member of the Salem Mennonite Church, was born February 25, 1925, and died October 18, 1950.

GILBERT EUGENE DYCK, Paso Robles, California, son of Mr. and Mrs. Henry J. Dyck, a member of the Second Mennonite Church of Paso Robles, was born December 7, 1933, and died October 25, 1950.

MRS. MARVIN RUTH, Upland, California, a member of the First Mennonite church in Upland, passed away at the age of 37.

LAMBERT L. LIPPINCOTT, Barlow, Oregon, a member of the Calvary Mennonite Church, was born March 1875 and died November 6, 1950.

JACOB TEUSCHER, Upland, California, member of the First Mennonite Church in Upland, was born September 2, 1860, and died November 17, 1950.

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Beyond Our Own

At a recent CONFERENCE OF CHURCHES IN LATIN COUNTRIES held at Torre Pellice, Italy, two important resolutions were passed: To denounce emphatically the denial of religious liberty in certain countries with a Roman Catholic majority, and second, in relation to Roman Catholicism the following principles were set forth:

1. The primary mission of these churches is to bear witness before all men to the Truth as revealed by God in His Word.

2. To fulfill this mission churches must refrain from any misrepresentation or derogatory attitude.

3. To rojoice in the tendency of the Roman Catholic Church to return to the Bible for its increasing interest in the Ecumenical Movement and a more objective attidude to the Reformation.

4. The realization that the Roman Catholic church does not encourage tendencies toward mutual understanding.

5. The aim of Ecumenism can never be the victory of any one church over another church.

HARTFORD TIMES reports nine Connecticut education groups are opposed to universal military training. At a meeting of Connecticut Secondary School Principals U.M.T. was branded as "ineffective in providing adequate progress for the nation's youth."

IRELAND'S SUPREME COURT has ruled that the Roman Catholic Church has a "special position" and therefore agreements made with it are legally binding. This decision reverses the principle that the father has supreme and final authority over his children in matters of religion.

NEW YORK'S P.T.A. CONGRESS has made a violent protest against liquor advertising on the air. In a proposed legislative program it suggested prohibition of alcohol advertising on television and radio, in the newspapers and on commercial vehicles.

CHIEF OF THE PSYCHO-NEUROTIC SERVICE of the Veterans Administration states that in 1948, 10 per cent of all World War II patients discharged the previous year entered with an original diagnosis of alcoholism.

At the UNIVERSITY OF NORTH CAROLINA, scheduled lectures by Kagawa had to be moved from the University's Memorial Hall to a neighboring Methodist Church. Why? Because a university ruling says that Negro and white hearers must sit separately!

OVER 50,000 YOUNG PEOPLE in the United States have contributed at least $50,000 to the International Christian University Youth Campaign. This money has been sent to Japan for the building of the new university at Mitaka.

THE HILLEL FOUNDATION, which supports Jewish students, has recently made available an annual $300 scholarship to the University of Minnesota in memory of Sweden's King Gustav V.

RADIO TALKS ON THE BIBLE have again been encouraged by the Mutual Broadcasting Company. Dr. Francis Carr Stifler of the American Bible Society, has been invited for the fifth consecutive season to speak on the Bible over the facilities of Mutual's coast to coast network.

THE CHURCH OF CHRIST IN JAPAN, formed by the union of the Protestant communions, has 1,307 congregations and 133,057 members. Latest statistics on Christianity in Japan reveal 2,374 congregations and 324, 734 members. They are primarily Protestant: 2,000 churches and 213,000 members.

American surplus food, such as dry eggs, may find use soon. There are now ten million refugees on the South Korean beachhead which are out of home and food.

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The Mennonite

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Other foundation can no man lay than that is laid which is Jesus Christ

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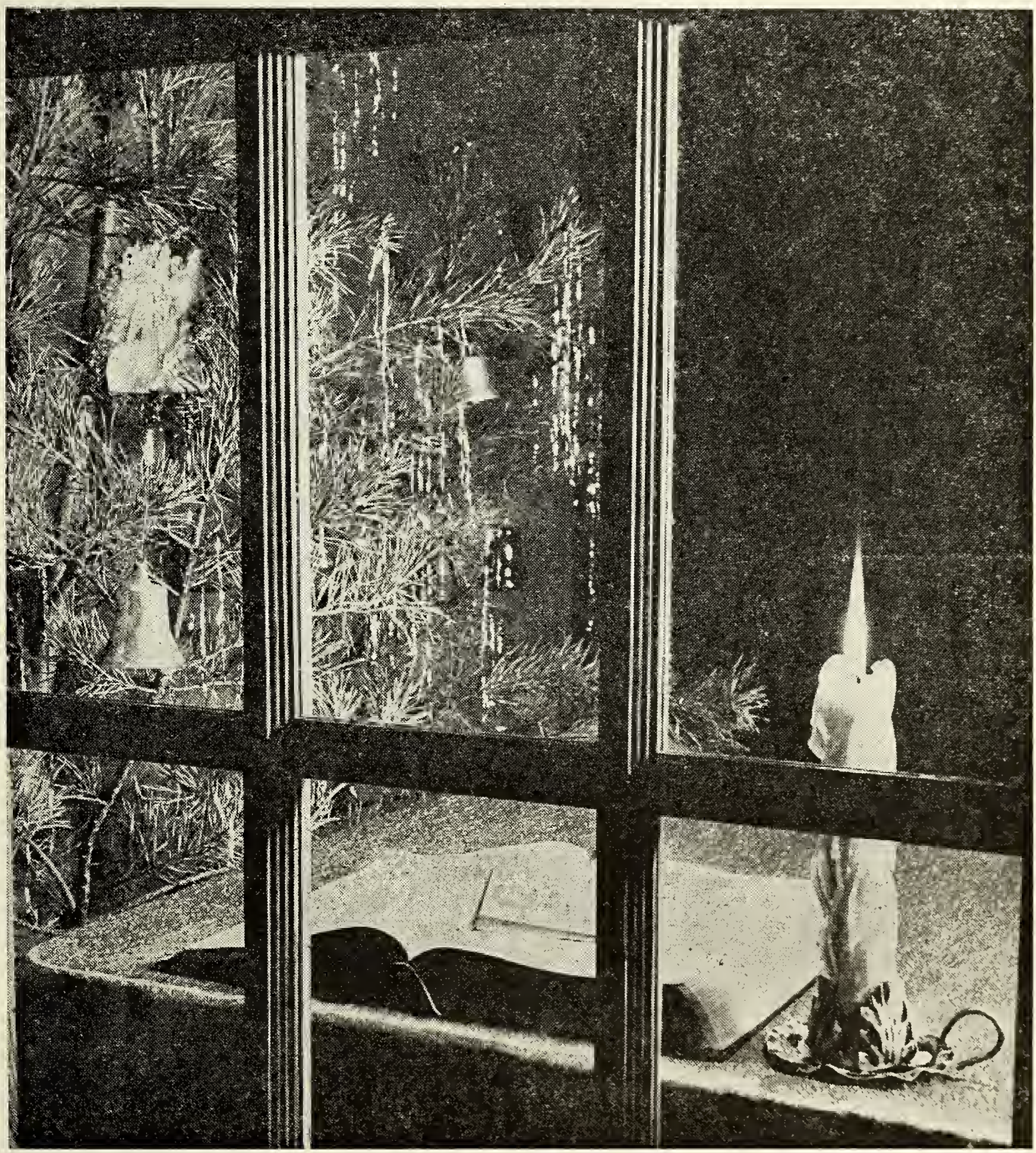

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There will be no Christmas issue December 26, 1950.

We rejoice to report that November receipts were very good. Budget receipts for the various Conference Boards and Committees totaled approximately $75.000.00 This is almost double the monthly receipts of January through October which averaged about $40.000 per month. A large share of these generous gifts represent Harvest Mission Festival offerings.

The Mennonite

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TWO LETTERS BY OUR CONFERENCE PRESIDENT. OLIN A. KREHBIEL

TO OUR MISSIONARIES IN INDIA:

Greetings with Isaiah 52:7 and Hebrews 6:10. This is indeed a time of rejoicing in the Lord. Those who have gone forth to sow the seed, to water and to harvest are rejoicing. Those at home who have supported the work with gifts, prayers and interest are rejoicing. Those who have received the seed and sprung up to newness of life are rejoicing. Those in heaven are rejoicing.

For these fifty years God has been most gracious to our Conference as we have sought to carry out the great commission of our Lord and Savior Jesus Christ. We give Him all the glory and honor. As we look toward the future we pray for continued Divine guidance and blessing, yes, even beyond what we ask or think.

The Conference has reason to be grateful for the splendid group of self sacrificing workers who have responded to the call of God and the church to go to India. May the Lord enrich your lives as you enrich the lives of others. I Corinthians 15: 58.

Your co-worker in the gospel,
Olin A. Krehbiel

TO OUR CHRISTIAN BROTHERS AND SISTERS IN INDIA:

Greetings with Philippians 1: 2:6. Our hearts are filled with love and joy when we think of the marvelous grace which God has bestowed upon us. It is wonderful that while we were yet sinners Christ died for all men that those who receive Him as Savior and Lord may be children of God. We rejoice with you as you observe the 50-years Golden Jubilee of the proclaiming of this good news of salvation in your section of India. Although separated by a great distance of space and unfamiliar with one another our congregations can have spiritual fellowship together.

It was a rich pleasure to have Brother Puran Banwar attend our Conference at Berne, Indiana, three years ago. Now we want to return the kindness of the greetings which he brought to us and so we have sent Brother J. N. Smucker, the past president of our Conference, who will communicate our greetings in person. With him will be other representatives from the churches in America.

We praise God for what He has done in the past half century and pray that many more will be born into the kingdom in the time allotted ahead. May the Lord encourage and strengthen you in the faith and make you a means of blessing to others. II Thessalonians 2:13-17

Your brother in Christ,
Olin A. Krehbiel

Of Things to Come

DECEMBER

December 25-January 1, 1951, India Jubilee Celebration by the Younger Church in India.

FARM for rent or sale at Madrid, Nebraska. 320 acres, A-1 farm, good land, under cultivation, modern set of buildings, six room oil-heated house. Thirty foot double granary. Barn equipped with stanchions for dairying. Rent 1/3 share and cash for buildings. Possession March 1. Married man with family preferred. Contact P. A. Regier, Madrid, Nebraska, or Board of Mutual Aid, North Newton, Kansas.

Business opportunities in Mennonite communities wanted: Experienced hardware man wants to buy a small hardware business that has promise of being developed in a midwest Mennonite community.

An eastern middle aged Mennonite man wants to buy a small merchandizing business in a Mennonite comunity in the midwest or possibly far west. Interested parties contact J. W. Fretz, Committee on Mutual Aid, North Newton, Kansas.

Editorials

THE IRONY OF CHRISTMAS

THROUGH the centuries Christmas, like Good Friday and Easter, has been God's supreme contradiction to the ways of men and nations. The millions now reveling in the tinsel of the Christmas season, would not dare to really know the Christmas Savior. The world has a way which is proud and hard and ruthless, but God also has a way. It is preeminently **His** way. The world forces God out of its heart. It forces peace on others. God never forces any man against his will. He always changes the heart of man first. I suppose that is why worldlings often "accept" or "receive" Christ, but only Christians know what it is to trust in Jesus.

Do the millions of church members realize that Christmas means God sent His Son as a babe in a cave, rather than as a heaven-born general to the gates of Rome? Generals change history, but babes change history by changing hearts.

The year 1809 is not found in most history books. It is crowded out by the surrounding years of Trafalgar and Waterloo, for the great Napoleon was on the march! But God had **His** plans for 1809. Far off in England Gladstone was born. Another babe with the name of Alfred Tennyson saw the light of day that year, as did Charles Darwin. Music was forever enriched by the birth of Felix Mendelsohn. Far across the Atlantic in a humble Kentucky cabin baby Lincoln was born, while up in New England in a comfortable home, Oliver Wendell Holmes, came into the world. On a cold January morning in Pennsylvania, a happy father took down the old Basle Bible from the shelf in his Berks County farmhouse and wrote on the leaf, "In this year 1809 on the 10th of January, John Oberholtzer is born." Napoleon ruled the world, but already God ruled Napoleon through these babes! Yet how insignificant are these babes compared to the insignificant Babe, born in a Bethlehem cave at the command of a Roman Emperor—the Redeemer of the world! Yes, the world has a way, but God has **His** way, and it is the best way!

THE PEACE OF GOD

How peaceful was that night,
All was quiet and serene;
When mild, Our Lord, in humble birth
Began His peaceful reign!

How glorious was that light
Borne by the angel herald;
Good tidings of great joy and peace,
Unto a slumbering world!

Born King of Glory, veiled;
Born Sovereign Prince of Peace;
Born Man of Sorrows yet to taste
The bitterness of death.

All settled is the night,
O'er all the world again;
Thy children watchfully await
That promised peaceful reign.

The night of sin weighs hard;
The powers of evil throng;
With upward lifted eyes, we plead:
"How long, O Lord, How long?"

—J. H. F.

SANTA CLAUS OR SAVIOR CHRIST?

DID you ever watch children talking to a Santa Claus? Last Christmas season in a large Philadelphia department store, I did, as I had often done before. But this time I began thinking—how true to life all of this really is! Alas, how many of us Christians approach the mighty God as though he were a sentimental Santa Claus or a benevolent grandmother!

In certain seasons of personal need we suddenly realize that there is a God. We promptly put on our best clothes and line up our lives to appear "nice" before God—we think. When we finally get to him to tell him what we want, we imagine him jovially nodding his consent to our latest fancies. It is not strange that before too long we suddenly realize that this type of God listens to all we say but does nothing to really help us—then that period of secret cynicism—the cycle has been completed, and so we "grow up" to accept our Christianity as something cold and commonplace.

At the first Christmas, God gave not what the world wanted, nor even what his own people wanted, but He gave what everyone needed—a Savior from sin—the perfect Christmas gift!

What do you want for Christmas—Santa Claus or Savior Christ?

—J. H. F.

ARE WE AFRAID?

WHEN one reads over the titles of the new books and articles in our magazines, the impression grows that man is afraid. For many of the leading articles and best sellers have to deal with the matter of overcoming fear, of being relieved from tensions, or of bolstering up our self-confidence.

Fears we have always with us. The fears of the primitive man are enormous and to us seem ridiculous. Recently a tribe in Africa was discovered which hastened to hide their bows and arrows at the approach of the white man. They did not want to learn the secret of their weapons. This seems strange living in the age of the hydrogen bomb. But we are not free from fear by any means.

Is there no solution to fear? The Bible has the answer; "Perfect love casteth out fear." There is no fear in such love; love that gives itself fully to God and goes out to our fellow-men.

A Christian Is - - -

J. H. Enns

WHAT are the characteristics of a true Christian? In his letter to the young congregation of Christians at Philippi the great apostle Paul describes his vision of a real Christian in chapter 4:4-7.

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J. H. Enns, pastor of the Schoenwiese Mennonite Church, Manitoba, Canada.

THE HAPPINESS OF A CHRISTIAN

First, a Christian is a very **happy** man. Why should he be happy? He knows from whence he comes and to where he goes. He believes in God, his Creator. And God, the Almighty is to him a loving Father. He finds himself a child of God. He believes in his Saviour Jesus Christ. He has forgiveness for all his sins and therefore peace in his heart. The world to him is his Father's world. For him life gains meaning—it is for him a great challenge to serve in the manner and spirit of Christ. This service is not a burden for him but rather joy and thanksgiving for all the good he receives. In time of trouble and need God is his refuge and strength. He has the assurance of knowing that all his loved ones too are in God's care. Why should not a Christian then be a very happy man?

A Christian is also **unselfish and thoughtful** toward other people. He is very **kind** in his relations with them. He knows that he himself lives by mercy so he is **merciful** toward others—toward his own, his neighbors and friends, strangers and even enemies.

The world expects him to be so. He never will be called a Christian if he fails to be kind to his fellowmen.

A Christian lives steadily in the presence of his Lord. He realizes that wherever he goes, whatever he does—God knows it. So he fears the Lord and shuns sin. A Christian is a **god-fearing** man.

A CHRISTIAN IS CAREFREE

And a Christian is **carefree.** He remembers the kindly words of our Saviour about the beautiful flowers and the gay birds, and that Jesus allowed and commanded his fellowmen not to be anxious. So he reasons: God gave me my earthly life, he will provide for it. God in his mercy through the power of the Holy Ghost awakened my soul to a spiritual life—He will provide for that also. A Christian trusts in the grace and in the power of God, his Father. Therefore he is carefree.

But a Christian does not neglect his obligation. He endeavors to do his daily work as well as he possibly can. In the smallest as well as in the greatest duties he strives to be true, and he constantly asks the help of his Lord.

A Christian is a **man of faith.** He shows this especially when he is praying. Prayer is for him joy and comfort. He cannot live a single day, not even an hour without lifting his eyes unto the hills, from whence comes his help.

A Christian is **thankful.** There are so many things he has for which to thank. He counts them and tells God in his prayers how grateful he is for all His mercy.

A Christian is **content** and knows himself to be a rich and blessed child and heir of his heavenly Father.

A CHRISTIAN TRUSTS GOD

And therefore a Christian has a profound feeling of peace in his heart—the peace of God. He is not troubled by the dark storms of life. He **trusts** in God.

And a Christian, who walks in the presence of the Lord, becomes transformed into the likeness of Christ "passing from glory to glory" (II Cor. 3:18). All his thoughts and all his feelings become more and more Christian. He does not lose himself in the many different confused ways and fanaticisms of this age but develops a noble, fine and really Christian character.

So we find that a Christian is a man god-fearing and righteous, believing in God and in Christ, faithful and true, kind to his fellowmen, content and thankful for the blessings of his life, carefree and very happy.

Are we such people? Have not we humbly to confess: "O Lord, forgive, so often we are not true followers of Thine, and so seldom are we what we ought to be." There is no "enjoyment in the Lord," no mercy toward men, no fear of God, no faith or constant prayer, no peace or growth through grace —but only a faint longing for these things. . .

Let us go to Jesus. No one else can teach us to become happy and true and to attain peace and strength.

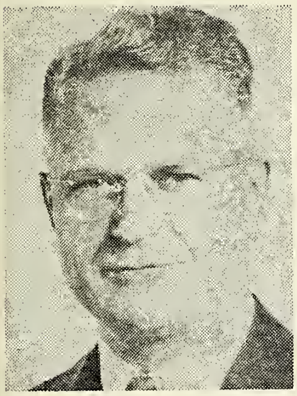
"I am trusting Thee, Lord Jesus
Trusting only Thee!
Trusting Thee for full salvation,
Great and free.
I am trusting Thee to guide me;
Thou alone shalt lead.
Every day and hour supplying
All our daily needs.

Non-resistance and the Gospel

Henry A. Fast

THE charge is sometimes made that those of us who hold to the principle of non-resistance emphasize it so strongly and persistently that we give the impression that this doctrine is the center of our faith. They say we make it appear that to be non-resistant in relation to war and military training is equivalent to being a Christian and that one must be a pacifist in order to be saved.

It is, of course, possible to become guilty of this charge. A person may, in spite of good intentions, unwittingly leave a wrong impression. Or he may occasionally take too much for granted in his hearers assuming that the basic elements of the Christian faith which he regards as self-evident will be self-evident to them. And it is, of course, possible to think superficially and wrongly on this question.



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Henry A. Fast, in charge of the Bible and Christian Education Department and professor of Bible at Bethel College, North Newton, Kan.

HISTORICALLY SPEAKING

Historically, however, our Mennonite people as such have never been confused about the real center of their faith and they are not unclear about it now. "Other foundation can no man lay——," "There is salvation in none other——," "Jesus Christ and Him crucified———the power of God and the wisdom of God." are passages which were anchors of their Christian faith and experience and they held to them firmly. Unwaveringly they believed Jesus to be their savior of the world. They were imperfect and often all too human and weak in their discipleship but the reason was not lack of certainty about the centrality of Christ in Christian faith and practice.

But once having accepted Christ as truly the Savior of the world they were also willing to trust Him and His teaching as adequate and true for all relations of life. They took Jesus at His word. They did not try to soften His demands because they appeared difficult, to expain them away as intended for another age or dispensation, to ignore them as too ideal for a world like ours and possible only in a perfect society, or to shield themselves against its sharp thrust by taking refuge behind some other passage of Scripture which appeared to approximate more nearly our human weakness and "wisdom." Jesus was God's answer to the problem of human life and relationship and so they must follow Him without wavering whether His teachings sounded "practical" or not. They did not say "Lord, Lord" and then proceed to follow the law of expediency preferring the wisdom of this world above the wisdom of the cross. When they discovered themselves or any of their members falling short of the demand of Christ they did not blame Jesus for setting an impractical standard but frankly charged it to their own lack of loyalty, faith, and courage.

NON-RESISTANCE AND THE GOSPEL INSEPARABLE

How can anyone claim to have made the complete surrender to Christ and to have experienced the new birth in Him and then hesitate to follow Christ when he not only endorsed the old law "thou shalt not kill," but forbids as well angry and scornful attitudes toward the fellowman; how fail to follow Him when he forbids not only all spirit of revenge but bids men turn the other cheek and go the second mile; how fail to follow Him when He bids men love their neighbor as themselves and that with a love so deep and everpresent that it keeps on loving him and praying for him even if he becomes an enemy; how fail to follow Him when He pictures human life and personality as the most priceless value in the world, and instead begin to treat human life as cheap because a state orders you to do so and to become part of its machine of murder and destruction; how fail to follow Him, who in His effort to save men from themselves and their sin and violence went to the very Cross pouring out His blood in a tremendous concern of redeeming love charging His disciples that if they would truly follow Him in His redemptive work they must walk the same way of the cross, the way of self-giving, saving love.

TRUE FOLLOWERS ARE PEACEMAKERS

Non-resistance is not something which the Christian can take or leave. It is the love of Christ constraining a man to refuse to yield to ways of sin and violence even under the heaviest pressure and the fiercest provocation. It is love working redemptively in every human relationship no matter how difficult and desperate the situation. It is I Corinthians 13 proving itself in a crisis. It is love overcoming evil with good. It is therefore an everpresent, inseparable, and inescapable part of the Kingdom citizen. If he is a true follower of Jesus he is a peacemaker, not merely ought he to be one.

Non-resistance therefore, is not the root nor merely the fruit of the Gospel. It is an inseparable part of its very life stream, its essence which determines the character not only of the fruit but of the tree itself. Non-resistance and the Gospel are not identical but inseparable. The Gospel is first but it is a Gospel of love, reconciliation, and peace.

FROM THE MISSON FRONT

Dedication of Indian Church

Herbert M. Dalke*

THE dedication service of the new church, November 5, 1950, was a milestone in the history of the Arapaho Mennonite church which began seventy years ago. The first missionary work of the General Conference of the Mennonite church was started in Oklahoma at Darlington in 1880 with a mission school, and a mission school at Cantonment in 1883. The Mennonites have continuously carried on the work ever since. Each school was in operation eighteen years until the government built schools for the Indians.

Of those that attended the Mission school at Cantonment, thirteen are still living. Work among the Arapahoes was done indirectly at first. In 1895, direct mission work was begun among the Arapahoes by A. S. Voth. The church was organized by J. A. Funk in October 28, 1897, with five charter members. In October, 1900, the Arapaho chapel at Cantonment was dedicated. In 1905 the town of Canton was started, and a year later a camp meeting was held in the fall during which fourteen accessions to church membership were made. Among the new members received was Willie Meeks, who soon became a faithful helper and who has been an evangelist since 1900. Others have served as helpers since then and today there are Indian leaders in the church. In 1907 the chapel was moved to the new location, two miles south of Canton. This is also the site of the new church. Gambling, drinking and other evils have at times been great hindrances to healthy spiritual growth of the Indian churches as well as of other churches. The "flu" epidemic in 1918 greatly reduced the number of Araphaoes and also the church membership. At one time 39 deaths took place in nine days.

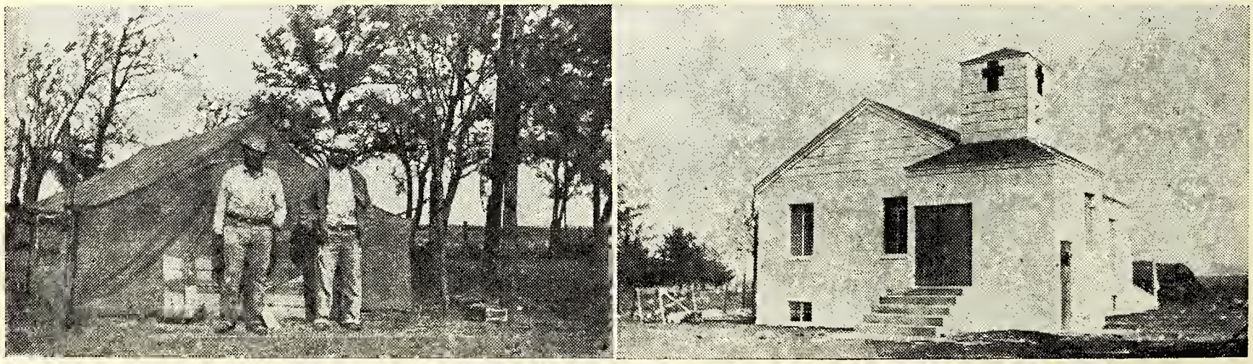
In 1920 the Funks resigned and the work was carried on by Willie Meeks under the direction of A. Classens who were working among the Cheyennes at Cantonment. After that the G. A. Linscheids served and later the H. T. Neufelds from 1921 to 1827. Others who also worked with the Arapahoes are the H. J. Kliewers, the Toews, the Arthur Friesens, the Alfred Wiebes and the present missionaries.

A total of 238 Arapahoes have been baptized of which there are 109 living members today. The oldest member, Frank Sweezy, 77, living at Greenfield, has been a member of the Mennonite church for 60 years. Quite a number of the members live in other places, but they come back occasionally.

The building of the new church began with the ground breaking service, August 4, with Dr. Howard G. Nyce as our guest speaker, representing the Mission Board. The excavation of the basement took place soon after that, the forms for the basement walls were built, and the work on the church progressed steadily until October 21, 1950, when the

(Continued on page 837)

(Top, Left) At the Old Arapaho Church. (Right) Ground breaking service for new Arapaho Church at Canton, Oklahoma, August 4, 1950. Dr. Nyce, speaker. (Bottom, Left) Two Arapaho Indians who helped build new Arapaho Church at Canton. (Right) Front view of the Arapaho Church completed October 21, 1950.



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*Herbert M. Dalkes are missionaries at the Arapaho Mennonite Indian Mission in Canton, Oklahoma.

Days Filled with Blessings

David Koop, Curitiba, Brazil*

FOR A LONG time our churches expressed a desire that J. J. Thiessen visit the South American Mennonites. Some of us remembered him from Russia, others have learned to know him through his reports in **Der Bote.** As a result of this feeling, the writer of this article directed a request to the Canadian Conference, that J. J. Thiessen visit the brethren in South America. At a later Conference session it was so decided. There was great joy and keen anticipation among the people and many asked: "When is Elder Thiessen coming?"

When a letter arrived telling us that he would arrive in Curitiba in the last week in July, the churches were in high expectation. The fact that Mrs. Thiessen would accompany her husband on the trip gave the sisters the anticipation that they would receive a great deal more help and inspiration for their phase of work, than is usually the case. The Thiessens arrived July 31 and Brother Thiessen preached on three evenings telling the people about the church work in Canada. Mrs. Thiessen took part in a women's meeting and related many things about women's work in her homeland. Thus her visit proved to be a real help and uplift for the Brazilian women's work. The time for the visit went so swiftly that a brother said: "We have waited for this visit so long and now they are leaving already."

Visit in Witmarsum

I accompanied the visitors to Witmarsum, a distance of 380 kilometer (236 miles). The days here were filled with blessings as in Curitiba. Their work, however, was interrupted when Brother Thiessen was suddenly taken sick with the grippe. Because of the quick and efficient work of Peter Dyck and many intercessions, the attack was quickly halted. The Thiessens wanted to go to Bage, in the state Rio Grande do Sul, to visit the newly established Mennonite settlement there.

The visit seemed all too brief for our churches and we got a promise from our visitors, to come to us again from Asuncion, after they had visited the brethren in Uruguay, Argentina and Paraguay. At that time they could bring a report to us about all our brethren in South America. The leaders in Witmarsum were also very anxious to profit from the report, so a Young People's Rally was planned for this occasion to be held in Curitiba. It might be added that by air it takes only three and a half hours to fly from Asuncion to Curitiba.

On October 17 a telegram was received from Thiessen saying that he would arrive in Curitiba October 20 and expect to remain four days. Mrs. Thiessen could not come because of a foot injury that required the attention of a doctor. The churches in Witmarsum were notified by telegram of the date and in great haste they arranged for the trip. Saturday noon two trucks filled with young people, some older ones and ministers started out and arrived in Curitiba early Sunday morning. Thiessen preached at the morning service using as his theme: "Deepening the spiritual life." In the afternoon the Young People's Rally got started. Again Thiessen directed his appeal to them to give their best for the spreading of the Gospel.

Farewell to Thiessens

Monday, October 23rd was made to serve a double purpose—a district conference day and a farewell for Brother Thiessen. This day made a deep impression for the establishing of our faith and for Conference unification. The opening of the meeting was in charge of the writer of this article. He greeted all the visitors and outlined the importance of the day. John Boldt, Witmarsum, was the second speaker using the second Psalm as text with the theme: "The attitude of men toward God and God's attitude toward men." Abram Dyck used I Corinthians 3:11 as his text and theme, emphasizing the true foundation of the Church. David Nikkel spoke on "Life Problems" demonstrating to the young people that the answer to all their problems can be found in Christ. The speaker made it clear that the true church is united even though local churches might be divided at times. Thiessen took as his subject: "The harvest is plenteous, but the laborers are few." Matt. 9:37-38. He made it plain that new workers must come from the ranks.

In carefully chosen words, the writer brought the thoughts of the day together in an appeal to the young people to follow Christ with more sincerity. He also expressed the appreciation of the Mennonite churches of Brazil to Brother Thiessen for his help and inspiration, and directed the thanks of the group to the Canadian Conference for sending Brother and Sister Thiessen into their midst. In closing Brother Koop read I Thessalonians 3:6-7 the name "Thiessen" was inserted instead of "Timotheus" and with verses 12-13 as applying to the occasion, an effective close was made. Indeed these were days filled with blessings.

Count your garden by the flowers
Never by the leaves that **fall.**
Count your days by golden hours;
Don't remember clouds at all.
Count your nights by stars, not shadows,
Count your life with smiles, not tears
And with joy on every birthday,
Count your age by friends, not years.

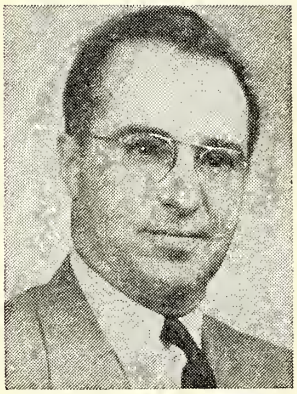
—Anon.

***This article was translated from German by A. J. Neuenschwander, Wadsworth, Ohio.**

The Word Made Flesh

Alvin J. Beachy

WHEN WE THINK of Christmas we seldom connect the magnificant hymn of creation which we find in Genesis 1 with the birth of Jesus in Bethelehem. The mighty swelling chorus of that refrain which comes again and again, "and God created and God saw that it was good," seems far removed from the cries of a helpless infant or from the deeds of a mature man. Yet nothing seems more certain than this; that the writer of our fourth gospel intended his readers to make some such connection. Listen to the cadence of his opening words, "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him and without him was not anything made that was made." (John 1:1-3. R. S. V.) Listen again to the breathtaking declaration that this same Word who was in the beginning with God "became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father." (John 1:14.)



Alvin J. Beachy, pastor of the First Mennonite Church, Bluffton, Ohio.

9451

Our author wrote with the twofold purpose of proclaiming a Christian message and combating the Gnostic heresy which troubled the early church. We cannot be absolutely sure what the full Gnostic position was, so assiduously has it been suppressed by its opponents. Two things, however, are fairly clear: (a) the Gnostics did not believe that the creation of the material world was the work of a righteous and holy God, since there was so much of evil present in it. They taught that a demonic being had created the world, no doubt in opposition to the will of God. (b) Since in its physical aspect the human body partook of the nature of the material world, the Gnostics were driven to deny that our Lord lived a truly human life in a truly human body.

With this in mind let us listen a second time to the stirring refrain of the creation hymn, "and God created and God saw that it was good," and then look once more at John 1:1-3. Looked at in the light of the total situation to which John addressed himself, these words become a flaming affirmation of the faith that the whole creation bears the stamp of God's handiwork, and that man far from being evil because of his connection with the body, stands by virtue of his superior intelligence at the very apex of that creation. The Christ of whom the whole gospel is going to speak was God's agent at the time of creation. (John 1:3)

This very same Christ who was God's **agent in the work of creation becomes now in his incarnation God's agent in the work of redemption.** "He was in the world and the world was made through him, yet the world knew him not . . . . . But to all who received him who believed in his name he gave power to become children of God." (John 1:10b-12) Thus creation and redemption are linked together as parts of one whole.

When creation was completed and man placed at the head of it as the only creature capable of having fellowship with his creator, there was yet something lacking in man, namely, the desire for such fellowship. To one who feels no kinship of spirit or purpose with his maker God can only issue a divine command which man in his self-alienation from God is never inclined to obey. None the less, disobedience has its consequences in expulsion from the garden and an angel with a flaming sword is set to guard the approach to the tree of life. Here the story of creation which had such a magnificent beginning ends in a funeral dirge! Man, who was made for its crown, proves to be its downfall. **Creation makes sense only if the God who created the world is able to redeem it.** John intends to show that God has demonstrated his ability to do so in Jesus Christ, who was "the Word made flesh."

GOD, THE HIGHEST MEN CAN KNOW

Men who have struggled through the centuries with the question of how we may know God have always been troubled by the fact that man himself is not God and never can be. Hence thoughtful men have always been aware that anything they said about God was colored by their limited human understanding. Yet it is also true that no one has ever spoken meaningfully about God without using words that are descriptive of human experience. We cannot speak meaningfully about God in terms of the experience of a mouse, for mice do not speak and we do not know what the experiences of mice are. When we wish to speak of God we must use the highest we know, namely, human experience, to describe that which we find indescribable.

An old Negro once said to me, "If he had come in all the glory which he had with the Father before the world was, we would not have been able to look on him. And besides what good would it have done if he had not shown us how to live as men." This aged saint of the darker races was expressing simply and profoundly what learned men have written volumes in an attempt to express **that if men are to know God in a saving way, God must become man. He must reveal himself to men in terms of the highest men can know.**

The Eternal Word came into the world which was made through him and the world knew him not. So does John picture for us the reception given the Creator of the universe as he walked our dusty wayside planet. There is something pathetic about it. This transcendent, majestic, divine being to whom all men owe the level of intelligence which separates them from the brute beasts is ignored by some and rejected by others. But how could it be otherwise? **When God comes to men as a man he is hidden as well as revealed in order that men may not be overwhelmed by the evidence which confronts them.**

THE WORD INCARNATE

So the eternal "Word" became flesh. Not any flesh would do. It had to be a human flesh and a human brain that carried the message of eternal love to men. Contrary to so great a theologian as Karl Barth, the incarnation would have had no value for men if it had occurred in the flesh of a cat or in anything other than the flesh of man. The eternal "Word" became truly human, and we beheld the glory of God shining through his humanity. Thus could we paraphrase John 1:14. That he was God incarnate, did not seem at once apparent, even to the members of his immediate family or to his closest disciples. Only as they walked with him in the way, listened to his gracious words, and witnessed his deeds of compassion, were they moved to say, "No man ever spake like this man."

That he was a real human being they had no doubt. They had seen him take food when hungry and sleep when weary. They had seen him rejoice at a wedding and weep at the grave of a friend. But when they tried to describe him he was larger than the largest categories they knew. Peter's confession at Caesarea Philippi is the more remarkable because it comes after more than a year of intimate association. In his dealing with men the disciples were sure they had encountered the mind and spirit of God.

Christmas was the "Word" made flesh in the gracious words spoken to the woman at the well and to her who was taken in the very act of adultery. Christmas was the "Word" made flesh on the night of the last supper when "Jesus knowing that he had come from God and went to God, girded himself with a towel and washed his disciples feet." Christmas was the "Word" made flesh, not only in the manger at Bethlehem, but also and supremely so in the man on the cross who included in his dying words a prayer of forgiveness for those who hung him there. **Christmas is divine love at work in human life.**

So we speak not only of the Christmas that was, but also of the Christmas that is and of those Christmases that may yet be. We should think of Christmas as an experience that is repeated every time a human soul responds in faith to the good news of the Gospel rather than as an event which happened once for all in the year. Is it not the continuous working of that same divine love from within human life that John is thinking when he says, "But to all who received him, who believed in his name, he gave power to become children of God, who were born not of blood nor of the will of the flesh, nor of the will of man but of God." John 1:12 R.S.V. It is the will of God that all men shall become his children.

If Christmas has become an event of the past for us, rather than the living experience of divine love working through human life, it may be that we have forgotten that the "Word" must also be made flesh in us. Not, of course, in the same sense that the eternal "Word" was made flesh, for there is only one **Son** of God, to us he gives the power to become sons or as the revised standard version puts it, children of God.

Yet it is well for us to remember that we do not catch the eternal "Word" in a creedal statement about him. We meet him in the discharge of the tasks which this love lays upon us. The nonbelieving world never reads the creeds we write. It looks at the deeds we do. How would you go about explaining the love of a father or a mother to a child who had never known either without yourself showing something of that love by the things you did for the child? Albert Schweitzer is the "Word" made flesh for the natives of equatorial Africa. The best argument for the truth of the Christian religion is not an argument at all but the quiet witness of a life.

Such a witness when it comes is always the gracious self-disclosure of the ever gracious God. The law was given by Moses, but grace and truth come by Jesus Christ is more than a verse of Scripture. It is the experience of the race. Men in their self-alienation from God always ask for a divine command, and the divine command always slays the man who shares neither the Spirit or purpose of the Eternal.

The grace and truth of Jesus Christ was not issued as a command. It came. That life was there in the midst of men quietly and unobtrusively as the sunlight, **but it was there.** Those who wished could close their eyes against the light, for he came to **win men** rather than to overwhelm them, "but to all who received him who believed in his name, he gave power to become children of God." (John 1:12 R.S.V.)

Do you see now how it is that Creation and Redemption belong together? Creation ended, you remember, in a funeral dirge. An angel with a flaming sword guards the approach to the tree of life as man is banished from the presence of God. Christmas removes the angel with the flaming sword and in his stead places the "Word made flesh" of whom it is said, "Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that ye may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name." (John 20:30-31. R.S.V.) In Christmas Creation and Redemption are brought together in the mighty hallelujah chorus. The Lord God omnipotent reigneth. Creation does make sense in the light of Redemption. **Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb forever and ever. Amen."** (Rev. 5:13b. King James Version.)

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by the Young People's Union of the General Conference. Editor, Esko Loewen, Topeka, Indiana

8843

WE MUST KEEP CHRISTMAS

We must keep Christmas
lest hate and mad revenge
cast out the last vestige of hope
and men grow like demons—
mercy, joy, and peace unknown.

We must keep Christmas
not in its semblance, but in truth;
in kindly thought toward friend,
in mercy shown toward foe;
in self-denial, lest Mary
fleeing fearfully from Bethlehem
find no shelter for her holy Babe.

We must keep Christmas
in memory of happier days;
in faith that once again the Star will shine
and men shall keep eternal Christmas in their hearts.

We must keep Christmas.
This year above all years
We must keep Christmas.

—Archie A. Bolitho in
THE GOSPEL TRUMPET

Youth Looks at Christmas

Verney Unruh

I am youth. I represent millions of young people both living and dead.

Tonight, all over the world, other young people are gathering for a celebration—a celebration honoring the birthday of a king. They are gathering, as youth has done for countless centuries, to praise God for the gift of His Son.

Christmas means something special to us. People sometimes think that we are frivolous and happy and carefree and uninterested in the important things of life. But how wrong they really are!

We want a finer world—we want happiness and joy—we want new friends and a faith that helps us meet the needs of the day. This evening we humbly pause from our busy world of youthful activities to honor the birth of a little child.

Perhaps it seems strange to some that we are impressed with the real meaning of Christmas. But we are. Of course, there are many holiday festivities, and there are gifts and vacations and fine times together. But this evening in all seriousness and humility and love, we worship the Christ Child.

We are fortunate—we know so much more than the shepherds and the innkeeper and the stablehand. We know that this little child is truly the Son of God. We know that He preached and taught people a new way of life. We know that He suffered and died for all men and we know that He rose again from the grave and is alive forevermore.

We worship Him, not blindly and foolishly; we bring Him our gifts—not great treasures—but our young lives. We open our hearts to the little Christ Child.

We face the world in this twentieth century. We are not afraid—we are not despairing—we know the influence of one life in this world—the life of this baby Jesus—and we in turn dedicate our love to His service and, joining hands with brother Christians the world over, we rise to serve and follow him.

A CHRISTIAN'S CODE FOR CHRISTMAS GIVING

1. I will not try to keep up with the Joneses.
2. I will keep my giving within reasonable bounds so as not to rob my family of necessities.
3. I will give the church first place in my planning.
4. I will teach my children to be happy with inexpensive gifts.
5. I will buy no war toys.
6. I will teach my children that it is more blessed to give than to receive.
7. I will remember that words of appreciation, comfort, good cheer and hope are often more helpful than material gifts.
8. I will remember that Christ is the world's greatest Christmas gift.

The Gospel Messenger

WHAT CHRISTMAS MEANS TO—

The Turkey: Doomsday.

The Mother: The time for making more sacrifices than usual for loved ones.

The Columnist: A day on which it's harder than usual to think up an idea that hasn't been done to death.

The Old: A day of memories and, maybe, regrets.

The Young: The only day in the year that counts.

The Hopeless: A day on which their misery is accentuated by the happiness of others.

The Lonely: A day for trying to lose themselves in crowds to fight off the feeling of aloneness; of venturing timidly into a church of unknown denomination, lured by the joyful pealing of the organ, or of pausing before a home to strain their ears for the happy voices of children.

The Average Man: The day on which he finds out he isn't as bad as he thought he was in moments of self recrimination, or as good as he supposed in periods of exaltation, but exactly the way he'd like to be always!

Most of Us: The day on which we call a 24 hour armistice on meanness, pettiness, thoughtlessness and other 364-day traits we could get along so much better without always.

—Dan Parker

CHRISTMAS

I wandered through the crowded square
To find a bit of Christmas there;
I deepy searched each worried face
That hurried by, but found not trace
Of anything that to my ken
Proclaimed the Christ Child here again.
And slowly from the gilded street
That glittered there in bold conceit
I turned my steps to walk alone
Where God is ne'er nor love is known.
What profit to my soul to plot
And plan a Christ where He is not?
I sought the haunts of men who curse
The Maker of the universe.
But there behind unheated sill
Through broken pane in winter's chill
A child with little hand out-thrust
Shared with the birds its only crust.

—Harold Buller

Berlin relief worker, 1949.

Keeping Christmas

Are you willing to stoop down and consider the
needs of little children;
To remember the weakness, the loneliness of people
who are growing old;
To stop asking how much your friends love you
and ask yourself whether you love them
enough;
To bear in mind the things that other people have
to bear in their hearts
To try to understand what those who live in the
same house with you really want, without
waiting for them to tell you;
To trim your lamp so that it will give more light
and less smoke, and to carry it in front so
that your shadow will fall behind you;
To make a grave of your ugly thoughts—and a garden
for your kindly feelings with the gate
open—are you willing to do these things,
even for a day?
Then you can keep Christmas.
Are you willing to believe that love is the strongest
thing in the world—stronger than hate,
stronger than evil, stronger than death and
that the blessed life that began in Bethlehem
nineteen hundred years ago is the image and
brightness of the Eternal Love?
Then you can keep Christmas.
And if you keep it for a day, why not always?
But you can never keep it alone.

—**Henry van Dyke**

A Choice at Christmas

HUGE, feathery flakes of snow fluttered playfully and at last fell on the big crowd of Christmas shoppers. But they were playful only for a few minutes, for the wind began to blow and soon was swirling the snow everywhere.

The wind pounced the snow into Bobby's eyes, nose and mouth until he thought that he would suffocate. His feet soon grew numb in his shabby shoes and because he had not mittens or gloves his fingers soon burned and stung with pain. Bobby blinked rapidly to keep back the tears. And as a man hurried past he called, "Any paper today, Mister?" But the man did not hear and the crowd paid no attention to the weak voice, "Any papers today? Any papers?"

Suddenly a young lady rushed from one of the stores. Carrying a mountain of packages she could not see too well and in her haste stumbled into the lad.

"Pardon me," he apologized.

"Get out of my way," she snapped back. As though it wasn't enough to have to do her shopping at the very last minute, all the town had to get in her way.

She hurried on home to her big warm house. As she entered it she dumped all the packages on the floor to give her maid something to do, and sank into a big over-stuffed chair. She had shopped all afternoon in a pair of spike-heeled shoes and her feet were killing her. She called for a pan of warm water and soaked her feet as she rested.

Then, her weary feet refreshed and her tiredness gone, she marched to the kitchen to make certain that the bountiful dinner was being properly prepared. Satisfied that the meal was well on its way to success, she entered the large living room. The giant Christmas tree glittered with pride, its gorgeous decorations reflecting the lights of a hundred colored bulbs. And to top it off a huge star crowned the tree. On the mantle above the fireplace stood a miniature sleigh and eight tiny reindeer. The two small stockings hung in anticipation of a visit from Mr. Nicholas. Under the tree packages of many shapes and sizes were stacked high. Here was Christmas in all its splendor and glory.

Bobby had tried vainly to earn a few pennies by selling papers. Finally, he wandered sadly home. He dashed into his mother's arms, and bursting into tears told her of failure. Quietly his mother listened and had him soak his frostbitten feet. Then they sat down to a meager supper of tomato soup and stale bread.

When bedtime came, he climbed into his mother's lap for the usual bedtime story.

The widow asked, "Do you know what tomorrow is, son?" "No. What?" he asked eagerly.

"Christmas day."

"Oh, you mean the day when Santa Claus comes."

"Well, darling, that is probably what your school mates tell you, but let Mother tell you a true story about Christmas." Tenderly the mother took the old family Bible and read:

"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Behlehem, to be taxed with Mary, his espoused wife, who was great with child. And while they were there the time came for her to be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, "fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, who is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 'Glory to God in the highest, and on earth, peace, good-will toward men.'

And it came to pass as the angels were gone away from them into heaven the shepherds said one to another, 'Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.' And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told concerning the child. And all they that told them concerning the child. Any all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told them.

"Does everyone know that story?" Bobby asked.

"Well, perhaps not everyone, but almost everyone knows it," his mother answered thoughtfully.

"Well, I saw a lady today with ever so many packages and I'll bet that she didn't know about the baby Jesus, 'cause she bumped me and was grouchy. Do you think she knows it Momie?"

"Maybe not," she answered softly.

As Bobby drifted into dreamland, she murmured into his golden curls, "Some people have Christmas without Christ; others have Christ without Christmas. Dear God,"she prayed, "may my son ever choose the richer of the two possessions."

—Wilma Davis

Youth's Christian Companion

DEDICATION OF INDIAN CHURCH

(Continued from page 830)

building was completed. A number of Indian people worked on the building.

Contributions toward the new building show that there is an active interest in the work of the church. The greater part of the finances came from the Mission Board. A $1,000 donation toward this church was made by Mr. and Mrs. John Epp, Jr., of Whitewater, Kansas. We are also thankful for the oil furnace which the Board bought from the Inman Electric Company. J. B. Neufeld, Nick Martens, and Wilber Martens installed it in the new church. Above all we appreciate your prayers and interest.

Today the Arapaho tribe in the Canton area numbers about 500. Quite a number of the Indian children attend the government boarding school at Concho, north of El Reno. Others attend public schols and some go to college.

Summer Bible schools, an annual young people's retreat, an annual camp meeting, other special services, Bible study and prayer meetings, and regular Sunday services are conducted in each church. Formerly the sermons were interpreted in the Indian language but today that is seldom necessary.

Our
Colleges and Seminary

CANADIAN MENNONITE BIBLE COLLEGE

SEVERAL graduates have accepted positions as mission-church leaders; others, as Bible School teachers; one graduate went as far as Mexico to teach (under the auspices of the MCC), and still others are furthering their studies before entering full-time Christian service.

One of these graduates, Hugo Hildebrand, who has taken a position as temporary church worker in the Bethel Mission Church in Winnipeg, gave us a short talk during our Saturday evening Prayer meeting, November 25.

Another item of interest during the evening was a group discussion held immediately following the prayer meeting. The topic was "Non-resistance in relation to the Gospel." Challenging thoughts were put before the group by two of the students, one of whom had attended the Winona Peace Conference.

BETHEL COLLEGE

NEW students enrolled for the winter quarter at Bethel College are: Floyd Butz, Clarence Crozier, Raymond Harnly, Stanley Lehman, Charles Minsch, William Ewert, Willis Loganbill, Vernon Pauls, Elbert Esau, Warren Fuller, Paul Koehn, Benj. Sawatzky, Clair McFarlane, Margy Rickert, and Jacob Stobbe.

In the chapel service December 4, Walter H. Hohmann spoke on Christian symbolism, stressing particularly the symbolism present in the chapel and the administration building of the college. On December 5, H. A. Fast spoke challengingly of the true Christian answer to a time of crises such as exists today. Our response in the words of Jesus should be to take heed, watch, pray, and work.

An invitational debate tournament was held on the Bethel College campus December 8-9. Ten colleges participated. Orations and radio speeches were also included on the scheduled program.

Bethel College faculty members who attended the Council of Boards meetings of the General Conference Mennonite Church at Chicago, November 30—December 1, were H. A. Fast, J. Winfield Fretz, C. Krahn, Erland Waltner, D. C. Wedel, and Eldon Graber.

Lowell Adams appeared in a faculty music recital in the college chapel, November 30. Mrs. Erwin Goering accompanied.

The Dramatics Society and the Alpha Psi Omega presented a night of one-act plays Saturday evening, December 16, at 8:00 P. M. The plays presented and the student directors were "Bread," directed by Arthur Isaac; "Don't Be Technical," directed by Roland Ensz; and "The Littlest Shepherd," directed by Ruth Baer.

FREEMMAN JUNIOR COLLEGE

DR. HENRY HITT CRANE, pastor of the Central Methodist Church, Detroit, and a nationally known religious leader and lecturer, was the speaker for Freeman Junior College's Fiftieth Anniversary Founders Day program, December 14.

The Academy Christmas Program was given in the afternoon followed by the showing of the Fiftieth anniversary pictures.

Rev. George Neufeld, missionary to Africa, spoke in chapel November 20, and showed movies. He gave a very inspiring message to the students and pointed out the methods of working with these people.

MENNONITE BIBLICAL SEMINARY

THANKSGIVING Day was celebrated in real family fashion at the Seminary this year. The first phase of the celebration was a devout service of thanksgiving, and Willard Wiebe preached the sermon while the choir had special music. At noon there was a turkey dinner. Turkeys for the dinner were the gift of friends—A. T. Nickel, Will Regier, and Peter F. Pankratz of Mountain Lake, and the Kreiders of Goshen, Indiana.

Guests at the Thanksgiving Day dinner at the Seminary included Rev. and Mrs. H. J. Brown from Freeman, South Dakota; Mr. and Mrs. C. W. Claassen of Newton, Kansas; Dr. and Mrs. Richard Yoder and two children; Mary Ann Epp, Vera Good, Widick Schroeder, Mr. and Mrs. Paul Albrecht; and a number from Bethel College Jessie Brown, Irene Zerger, Randolin Hohmann, and Harold Duerksen.

Marvin Dirks held a week of meetings at the Eicher Church, Noble, Iowa, recently. Mrs. Pannabecker recently spoke to a women's missionary group at the First Church, Nappanee, Indiana, on "Crossing Denominational Lines."

The winter quarter began on November 28, when three new residents arrived, viz., Miss Mary J. Loewen and Mr. and Mrs. William Keeney. Miss Loewen is from Winkler, Manitoba, and the Keeneys have just returned from MCC service in Amsterdam.

Andrew R. Shelly has just returned from a six-weeks field trip for the seminary. He participated in the Western District Conference and visited churches in Western Kansas, California, and Montana. A very worthwhile trip is reported with widespread interest in the Seminary. Brother Shelly has been giving about half of his time in the last two years to field work for the Seminary and the other half to his church in Kitchener, Ontario. The Kitchener church has now secured a new pastor and Brother Shelly will begin serving the seminary full time with the new year.

Jottings

MIDDLE DISTRICT

—Apostolic Church, Trenton, Ohio: Mr. and Mrs. J. E. Amstutz, Mrs. Earl Gingerich, and Mrs. Clarence Gingerich attended the Bible lectures and missionary conference held at Blufton, November 14-17. United Council of Church Women meetings in Cincinnati were attended by Mrs. Otto Augspurger and Mrs. Hazel Kennel. The men of the church have formed an organization under the name of the Brotherhood. The church choir sponsored a community sing, Sunday evening, November 5. The Thanksgiving service offering for relief was taken December 3.——Edna Kinsinger, Corr.

—First Church, Wadsworth, Ohio: Peter Klassen of Brazil was with us the evening of November 9, preaching in English, then telling of the South American work in German, our pastor translating. We now have a junior choir which sang at the Union Thanksgiving services at our church.——George McBride, Corr.

—Salem Church, Dalton, Ohio: The annual Thanksgiving sale brought $225.40 and the offering at the worship service preceding the sale amounted to $106. The Dorcas Sunday school class contributed to this sale in a special way by sewing aprons, clothespin bags, hot pad holders, etc., and baked goods. Church services for November 26, were cancelled because of the snowstorm. —Mrs. Ivan Badertscher, Corr.

NORTHERN DISTRICT

—Bethesda Church, Marion, South Dakota: Our harvest-mission festival was held Thanksgiving day with Miss Aganetha Fast as guest speaker. October 30, Irwin Wedel spoke and showed pictures of his work. November 17, Aganetha Fast brought the Sunday morning message. Missionary George B. Neufeld spoke and showed pictures of the work in the Congo Inland Missions in the evening service. Christian Youth Volunteers of Freeman Junior College gave a program Sunday evening, November 19.—Amelia Becker, Corr.

—Gospel Church, Mountain Lake, Minn.: The commissioning service for Miss Louise Loewen was held November 12. She left for India from New York on the Queen Elizabeth November 23. Thanksgiving services were observed morning and afternoon with Erwin Wedel bringing the messages. He also conducted the missionary conference during the preceding days. The young people's conference was well attended. John Esau and a quartet from Grace Bible Institute took part in the programs.—Elizabeth Lohrenz, Corr.

EASTERN DISTRICT

—Zion Church, Souderton, Pa.: The Tabitha Circle, an organization of young ladies of the church who meet monthly for devotions, study and sewing, recently purchased and donated to the church a new Singer sewing machine. The seventh annual rendition of the Messiah was given December 3, by a choir of 90 voices. Mr. and Mrs. Harold D. Alderfer are parents of a son, Harold, Jr., born November 21.

—First Church, Fairfield, Pa.: Missionary J. W. Shank from South America, visited in our church recently. Churches of Fairfield and surrounding communities held a union service December 3, with Mr. Rasmussen of the Gettysburg Seminary as guest speaker. This service was in recognition and celebration of the organization of the new National Council of Churches formed by merging ten former interdenominational organizations. Our annual business meeting was held December 10.—Corr.

PACIFIC DISTRICT

—First Church, Caldwell, Idaho: Sunday, November 19, we held our harvest festival with H. N. Harder from Aberdeen and Robert Garber from Nampa, Idaho, bringing the messages. Topics included in the day's services were "The mission of the Church," Acts 1:8; "Blessings according to faith," and "You are under orders." A dinner was served in the church basement at noon to approximately 100 people. Fourteen persons were present from the Aberdeen church and several brought special numbers during the day, as well as our own choir. Our annual meeting was held November 20. —Mrs. Leonard Schmidt, Corr.

—Calvary Church, Barlow, Oregon: Andrew Shelly, field representative of the Mennonite Biblical Seminary in Chicago, spoke here Thursday, November 16. Our Missionary Society sent one wool comforter, three dozen dish towels and one dozen wash cloths to the Lame Deer, Montana, Mission station. In October, 195 pounds of new and used clothing, including two new wool comforters, was sent to the MCC center at Reedley, California, for overseas relief. —Mrs. Ivan Learfield, Corr.

—Grace Church, Dallas, Oregon: Our young people rendered a program at Pratum, November 5. Grace Mission Workers met November 7, with Mrs. Titus Nickel, missionary to Peru, as guest speaker. Family church night was observed Wednesday, November 8. Youth for Christ presented the film, "Contrary Winds," in this church, November 11. Our pastor held meetings in Lynden, Washington, November 13-17. —Corr.

—Glendale Church, Lynden, Washington: Special services were held November 7-17 with J. J. Regier of Dallas, Oregon, as speaker. The series ended with a candle-light consecration service. November 15, the ladies of the Mission Circle were guests of the Whitehorn Brethren group at an all-day work and worship meeting in their church. The choir is busy practicing the Christmas cantata, "The Great Light." —Mrs. Clarence O. Schmidt, Corr.

—First Church, Reedley, California: Our supply pastor, H. G. Wiens, was honored by the congregation at a surprise birthday celebration Sunday afternoon, November 5. The young people of the church sponsored a miscellaneous shower November 12, for a young DP couple who have moved to our community. Our annual church dinner and program was held November 19. Our pastor conducted a week of meetings in Aberdeen recently. —Mrs. H. Harder, Corr.

Into the Beyond

HENRY G. VON STEEN, Beatrice, Nebraska, member of the First Mennonite Church, was born December 10, 1881, and died November 20, 1950.

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Please enclose this label when writing.

OFFERING SCHEDULES

CHURCH OFFERING SCHEDULES are being set up by our General Conference churches or church boards for 1951.

Under the new constitution gifts may be designated in the following manner:

1. For The Board of Missions—gifts received for this board will be divided between the Home and Foreign Mission Sections according to the size of their respective budgets. Gifts earmarked for either section or for a specific cause will be handled as designated.

2. For the Board of Education and Publication— gifts received for this board will be used for Conference publications and for the work of the following committees: Editorial; Educational; Historical; Publication; Church, Home, and Community. Special contributions for OPS Educational Rehabilitation, for Foreign Student Aid, and for the Student Scholarship Fund will be appreciated.

3. For The Board of Christian Service—gifts received for this board will be divided among the Committees on Relief and Hospitals, Peace Service, and Mutual Aid according to the size of their respective budgets. Gifts earmarked for a particular committee or for a specific cause will be handled as designated.

4. For the Board of Trustees and Finance—this board has not set up a budget for 1951 except the Ministers' Aid Fund which is under the supervision of The Committee on Pensions.

5. For The General Conference Treasury—"Expenses __of __the Conference connected with its sessions, as well as the upkeep and current operating expenses of the Conference Headquarters and such other expenses as cannot properly be charged to any one Conference board or committee" are being defrayed out of this fund.

P. K. Regier,
Gen. Conf. Exec. Secretary

UNIVERSAL WEEK OF PRAYER FOR THE CHURCHES

For many years it has been customary for our Churches, together with those of other denominations, to observe the first week of the new year as a week of prayer. How better could a Church begin the new year than by assembling themselves every evening or on selected evenings in the House of Worship and approach the Throne of God and beseech His guidance and blessings for the year that lies ahead? This is surely a commendable practice and should be encouraged in every way so as to really become universal in that it is practiced in every church.

Let us especially do so this year in view of the tensions that exist on the international scene. Let us humble ourselves and pray, and seek His face, and turn from our wicked ways; and then God will hear from heaven, and will forgive us our sin, and heal our land.

A program pamphlet has been prepared as an aid in setting up these worship services and may be ordered from the following address:

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INDEX TO THE MENNONITE
for the Year 1950, Vol. 65

How to Use This Index

This index is a single, composite index in which all authors, titles, and subjects of articles which appeared in THE MENNONITE are arranged in one continuous, alphabetical series. References at the end of each item is to the issue number and page in that issue. For example, the entry:

Alderfer, Jean, "Understanding" (a poem), 16

indicates that this poem will be found on page 16. The dates of the issues which appeared in the year 1950 are given in the list of issue numbers herewith.

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